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THE BRETHREN EVANGELIST

Happy New Year

By W. C. Benschoff, Moderator of General Conference

"These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." John 15:11.

We have here Christ's supreme disclosure. He seeks to impart the fullness of joy to make the believer supremely happy. He would have the saved to "rejoice with joy unspeakable and full of glory." A personal consideration—will I be truly happy throughout this year? The old one has been borne away on the wings of time, the bells have tolled its requiem; the new has been ushered in midst the best wishes of our friends—"Happy New Year." Will this "best wish" be realized as a



personal experience? Circumstances may seem to belie the thought. How be happy when things have gone wrong, when possessions have vanished, when the very necessities of life are scarcely in evidence? Remember, "A man's life consisteth not in the abundance of the things which he possesseth." A happy life depends upon right relations with Christ and not upon outward circumstances.

The joy which Christ gives is that which he possessed. The happiness of the world fluctuates, it is influenced by external conditions. But genuine Christian joy abides, increasing under

trial rather than diminishing, for it abounds wherever Christ abounds. How happy Christ was, conscious of a oneness with the Father, obedient to every mandate, anticipating certain victory! He possessed the fullness of joy. This joy he imparts to all those who come unto God by faith in him.

The secret of a happy life then is in knowing Christ and abiding in him. Through faith in the blessed Son of God you may have the joy-bells ringing in your heart. Paul

could rejoice in the Lord always because he could say, "I know whom I have believed." What a joy to hear the word of pardon from his lips! What a joy to be in harmony with God! What a joy to be adopted into the family of God; to be an heir of God and a joint heir with Jesus Christ! Know Christ, then, in the pardon of your sins; make him supreme in your life; obey his every command: live constantly in his presence; abide in him as the branch in the vine, and this will be for you a HAPPY NEW YEAR.

Waynesboro, Pennsylvania.

Signs of the Times
by
Alva J. McClain

THE New Year

There is something tremendously solemn about the passing of another year. If there is any particular time more than others when the Christian should be engaged in self-examination and prayer, it is at the striking of the New Year. Yet probably the majority of professed Christians, with the world, were engaged in hilarious merry-making. It is thus that the worldling strives to forget the mistakes and calamities of the past, and also to dispel the ominous shadows of the future. He argues:—The cup of life is slender, and its content evanescent; let us drink and be merry, for tomorrow we die. His philosophy of pleasure is at bottom a philosophy of despair.

For the unbeliever there can be no New Year. The past with its blunders hangs irrevocably about his neck. He may think to turn over a "new page," but the record of the old abides and will rise up to trouble the conscience and condemn him at the last.

How blessed it is to be a Christian. For such there can be a New Year. "If we confess our sins, he is faithful and just to forgive us our sins—" The past is done, blotted out forever by the atoning work of his Grace.

WHAT is "TIME"?

The invention and use of the radio brings some rather startling experiences. Many listening in on the last day of the old year heard the New Year arrive in other countries several hours before it arrived in America—which suggests that "Time" is not the absolute thing that some people imagine. A man might say that the New Year arrived in London at the same time that it arrived in Los Angeles. And he would be right if he meant clock time, but he would be wrong if he meant synchronous time.

The problem of "Time" is not an easy one. The philosophers have wrestled with it for centuries. Kant, greatest of the German thinkers, argued that "Time" has no objective existence, but is only a category of man's mind, a sort of tool with which he seeks to deal with the world of experience.

The truth of the matter seems to be that the essence of Time is measurement. You could not have Time without some way of measuring it. And this suggests an interesting definition:—Time is a relationship between things in a changing world. If this be true, then Time began with the creation of the world and will continue as long as the world exists. As long as the stars exist and move in their courses, the measurement of time will be possible.

It is not true, therefore, that some day Time will cease. That is purely a philosophical notion. The Bible does not support it. Rev. 10:6 should be translated "that there should be delay no longer." The word means an interval or period of time, not Time in the abstract. The Biblical picture of what we call "Eternity" in the future is set forth in a Greek phrase which literally means "ages of ages," that is, Time rolling on through age after age without end. And the interesting thing is that the mind of the

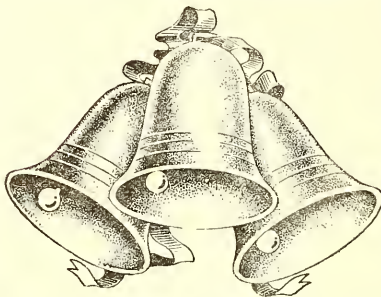
common man conceives Eternity in exactly this fashion. The Bible was written for the common man, not for the philosophers. But it would be a good thing if more of the philosophers read it.

However, although Time will roll on without end, we shall not be so much interested in it in the future life. The almost frantic concentration upon Time in the present life arises because there is so little of it. If gold were as plentiful as the air we breathe, no one would think much about it. So it will be with Time in "the Father's House." We shall reign "into the ages of the ages." (Rev. 22:5).

WAIT A Moment"

One of the outstanding characteristics of the Japanese people is their love of beauty. Their poets and writers have given expression to this love in the presence of beautiful objects of nature, of which there are many in Japan. Yet in the midst of all this beauty of nature there walks an ugly spectre: It has been found that the most charming places are chosen by those who are contemplating self-destruction.

Appalled by the situation, the Japanese authorities have at these places of natural



beauty placed signs bearing the words, "WAIT A MOMENT." But the effort seems fruitless. Suicides have become more numerous than ever.

There is no refuge in Nature for the sick and weary of soul. When men have found life unbearable, you cannot hold them here with an exhortation to "Wait a Moment." They will ask, "What for?" Only in that God who is the source of Nature, but who is above it, can the weary find a Refuge for the soul. "Come unto me, and I will give you rest," is the Word of the Lord.

PENNSYLVANIA Buys Bibles

The Legislature of the State of Pennsylvania recently approved the purchase of some Bibles so that each of its new members could be provided with one.

No, the millenium has not come. These Bibles are not intended for reading purposes, nor to instruct the law-makers in righteousness. They will be used to administer the oath of office. By giving each legislator a Bible it will be possible to swear them all in at once, and thus save time.

In some places in this country you are not permitted to read the Bible in the public schools. I have often wondered whether in such places they still use the Bible as an accessory to the administration of the oath. Apparently it is safe to use the Bible as a piece of court-room furniture, but you must be careful about reading it.

WHEN is Alcohol Intoxicating?

Our hard-worked Congressmen have been recently engaged in profound thought and argument with reference to the quantity of alcohol which they may be allowed in beer without making it intoxicating and thus contrary to the 18th Amendment. The Volstead Act, you will recall, set the content at 1/2 of one per cent. Now the majority of Congress feel that this was wrong, and that a content of nearly four percent will still leave beer non-intoxicating.

Some members of Congress have suggested that an actual test be made in the presence of that august body and a competent body of scientists. The idea is that several willing subjects be selected for the experiment, gradually filled to various degrees of fullness with the four per cent beer, and their reactions carefully observed.

Such an experiment is not likely to be carried out, for the very good reason that, as Senator Borah has pointed out, if the men got drunk the grave Senatorial investigators might be arrested for breaking the prohibition laws.

If such an experiment could be carried out, I have a much better suggestion as to method. Get the driver of one of these great busses which ply the roads, let him drink several bottles of this four per cent beer, arrange a course to be driven over a very dangerous road, and invite all the Congressmen to ride with him. Only those who accepted the invitation would be permitted to vote in favor of four per cent beer. This would settle the matter quickly and effectively. The bus driver would be in no danger because he would have no passengers to drive. And the country would hear no more about four per cent beer. Such an experiment might not be very scientific, but it would be practical.

THE Philosophy of the Negro Slave

An old Atlanta colored man, an ex-slave, uttered the following bit of wisdom as a Christmas message:

"Hyah 'tis Chris'mus agin, an' de folks is a gruntin' 'bout hard times. Dey been a gruntin' a hun'nad years, since I wuz a boy
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New Attitudes for the New Year

Are you afraid in the dark? Then you will go hesitant and trembling, if you go at all, into the dark and you will not get very far alone. The point is that your attitude toward a given situation very largely determines your conduct in regard to it. The word "attitude" refers primarily to a physical position of the body assumed, consciously or unconsciously, to express some feeling. So, fundamentally the word attitude involves a mental state or position and suggests one's habitual mode of regarding anything. It indicates one's opinion, or what he thinks and how he feels regarding anything. Our attitudes lead to action similar in character. Tell me your attitude toward the foreigner, toward Prohibition, toward the church, and I will tell you what you are likely to do in relation to these. It was our attitudes that largely determined our conduct during the past year, and if the new year is to see an improvement over the old, there must be a change for the better in our attitudes. There are a thousand ways in which our attitudes might be improved, but the following are vital and suggestive.

We need new attitudes toward material possessions. Our hearts are too much set on things. We live—the most of us do—as if our lives consisted in the abundance of the things we possessed, forgetting our Lord's words to the contrary. Much of our present world trouble is due to the insatiate thirst for and persistent struggle after material wealth on the part of Christians as well as men and women of the world. But wealth never satisfies; men are never enriched by their possessions, but their cravings are continually whetted by them. Some one has said: "I take him to be truly rich who lives on what he has, owes nothing, and is contented, for there is no determinate sum of money or quantity of estate that can make a man rich. Since no man is truly rich who has not so much as perfectly satisfies his desire of having more: for the desire of more is want, and want is poverty." We need to lift our eyes off the material things of life and set them on the spiritual, for that is the only way real satisfaction can be achieved, and the only way that life can be truly enriched. And never was a changed attitude toward wealth needed so much as now. This is said not because we would have it act as an opiate to make us insensible to injustice, but that we might not, in the midst of our struggles, lose our sense of the infinite worth of spiritual values.

If the new year is to be an improvement over the old, there is need of a change in our customary attitude toward self. Self and self-interests are rated too highly by the average individual, and the Christian finds it hard to rid himself of this tendency. Even in our Christian work, in our preaching of the Gospel, in our deeds of mercy, in our benevolent enterprises we are all too often thinking of what this or that project or achievement will do for us, how it will react to our praise or advancement. That is most natural, but it is not Christian. Jesus was so forgetful of self that he was actually surprised to hear some one salute him as "good." "Blessed are the poor in spirit," "the meek," those who take no thought of

their own life. They are the ones whose lives shall be enriched and whose services shall be enlarged abundantly.

The new year should see a new attitude in the hearts of Christian people toward the church. It seems strange that such a statement should seem necessary, but it must be acknowledged that not all church members have the welfare of the church at heart, and very few put the church first in their considerations. For all too many the church gets only what it is convenient for us to do or to give. Our attitude toward this divine institution is one of indifference, and so it makes progress slowly, and it will not change its pace until the attitude of our hearts is changed and we are made to burn with love and loyalty for it.

And finally, there must needs be a new attitude towards Christ. Every member of the church has taken upon himself the name of Christ, but not every one has taken into his heart the spirit of Christ. Every one has acknowledged the Lordship of Christ with his lips, but not every one has charged himself with obeying all the words of Christ. For many people who call themselves Christians, Christ is very vague and unreal, little more than a name, and Christianity is a kind of culture rather than a new and more wholesome type of life. Many of the offshoots of Christianity are valued more highly than Christ himself. We follow Christ because it brings us social prestige, or chances of political advancement, or business advantages and not so much because we appreciate the great spirituality and power of his person. Many times Jesus must say to us as he did to those who rushed after him around the Sea of Galilee, "Ye follow me for the loaves and fishes." We need a new attitude toward Christ, one that will make Christ himself, his very own blessed person and the precious words that he spoke, the center of our interest and the object of our devotion. The old ways of permitting other things to get into the center of our lives have proven disappointing. They have left us lacking in power and vitality; our shining has been feeble, our witnessing unimpressive. We must set our hearts upon seeing "Jesus only" and have him as the fountain head of our lives or our own hearts will be puny and we shall be unable to sate the thirsting souls of men. Nothing else will satisfy. Men are crying, "Sirs, we would see Jesus."

Yes, we need new attitudes, but most of all with regard to the Lord Jesus Christ. No one should have so large a place in our affections as he. Nothing should be so conspicuous in our lives as his glorious Presence. When a friend of da Vinci was struck by the beauty of the richly chased and jewelled golden cup from which the disciples were to drink the great artist seized a brush and blotted it out. Patiently and long he worked anew at the figure of the Christ. He must have the pre-eminence. So must he have in our lives during the new year. That alone can make it the most blessed and profitable year of all our experience.

WHEN THE YEAR IS NEW

*I cannot always see the path that leads
To heights above;
I sometimes quite forget he leads me on
With hand of love;
But yet I know the path must lead me to
Immanuel's land,
And when I reach life's summit I shall know
And understand.*

*I cannot always trace the onward course
My ship must take;
But, looking backward, I behold afar
Its shining wake
Illumined with God's light of love, and so
I onward go.
In perfect trust that he who holds the helm
The course must know.*

*I cannot always see the plan on which
He builds my life,
For oft the sound of hammers, blow on blow,
The noise of strife
Confuse me till I quite forget he knows
And oversees,
And that, in all details, with his good plan
My life agrees.*

*I cannot always know and understand
The Master's rule;
I cannot always do the tasks he gives
In life's hard school;
But I am learning with his help to solve
Them, one by one,
And, when I cannot understand, to say
"They will be done." —Selected.*

EDITORIAL REVIEW

A Happy New Year, and may God's blessing be upon you all. The editor wishes to thank the many friends who sent Christmas and New Year Greetings to his office and to his home. They were heartily appreciated.

We learn from a personal note from Brother C. H. Ashman that he delivered the annual Christmas sermon at Juniata College, December 18 and addressed the student body on the following Monday morning. On both occasions he had capacity audiences.

Dr. Martin Shively tells us there were no "peak time" expenditures at the Brethren's Home and consequently the present demands for support are in no wise due to extravagance or lack of careful management, rather all funds have been and are being expended according to the soundest business principles. The Home is therefore deserving of the support of all who are able to give, and it should have the prayers of all who know how to pray.

Dr. Bame, Sunday School Editor, asks a few questions about "Rebellious Sunday school teachers." Then he proceeds to show why more should rebel than do. Whether you are a teacher or not you will be interested in what he says. Sunday school superintendents also should read and consider. If you are having trouble with your teachers, or with your curriculum, maybe you'll get a suggestion here.

The Business Manager has a new year message this week also. It tells of the loyalty of some of our churches to the Evangelist. We greatly appreciate the faithfulness of the churches that have remained on the Honor Roll through these years, and also for the fine spirit shown on the part of those who are returning or just now coming on. Others have told us they were working on new and enlarged subscription lists. This is the time to do it. Any church or individual wishing to take advantage of our special cash rates may do so. We will gladly extend their subscriptions one year from the date of their expiration.

The church at Fort Scott, Kansas, has recently experienced a season of refreshing under the spiritual leadership of Brother James S. Cook and the pastor, Brother L. G. Wood. Brother Cook's evangelistic ministry was greatly enjoyed by pastor and people and the church was much strengthened and encouraged. It was a time of seed sowing and we have the assurance that God's Word will not return void. Brother Cook had previously conducted a meeting at Mulvane, Kansas, where a number of members re consecrated themselves to Christ. As Brother Cook remarks, this is the home church of our Brother A. E. Whitted, who is the faithful pastor of the church at Louisville, Ohio. The Mulvane church is being served at present by a minister of the Church of the Brethren. This is a rural church, but it maintains a Christian Endeavor society as well as a Sunday school.

We are beginning with this issue the promised new department which we are calling "The Voice of the Church." We had expected to call it the Ministers' Editorial Page, but we have been led to broaden its scope to include lay leaders as well as the ministry. We hope our ministers and lay leaders will make use of this department to bring to the Evangelist family their best thought. It is not to be used as a means of criticising and attacking one another, but for presenting in a constructive manner and briefly opinions, convictions, observations, comments or devotional suggestions in a spirit of Christian love and in kindly consideration and tolerance of others' views. Express your own views and leave others the same right. The Editor will be kind and considerate, but will exercise his right to use the "blue pencil" where necessary. Write on one side of the paper only; write legibly; and don't crowd your lines.

Brother I. D. Bowman writes of the successful meeting conducted at Calvary, New Jersey and concerning which his son, the pastor of the church, recently made report. Dr. Bowman speaks of the exceptional difficulties of the field. It was a case of solving the difficulties of getting unsaved people to church by going after them and as well as taking the message to them by means of personal

calls. What a blessing automobiles can be when dedicated to the service of God, particularly when the laymen do not let the pastor stand alone in such a dedication! Brother Bowman mentions with appreciation the ordination sermon delivered by Brother Christiansen at the time of the induction of Brother Milton Bowman into the ministry. At this point we would refer also to Brother Christiansen's report of the dedication and his favorable comment concerning the newly ordained minister. He expresses, too, his appreciation of the veteran minister, Dr. Bowman and his ministry.

Brother L. A. Myers, pastor of the church at Morrill, Kansas, expresses his appreciation of the prayers of the Evangelist readers in behalf of the restoration of his son from the effects of a very critical operation. It is fine that brethren can thus share one another's burdens by means of prayer. Perhaps we might make still larger use of this blessing of intercession if we would but make known our needs of prayer. The good people of Morrill are keeping up their work at the cost of sacrifice during these times and at Thanksgiving time all bills were paid. Three souls have been added to the church by baptism since last report. One of the promising features of the work at this place, according to the word of the pastor, is the number of new Brethren homes being established by the marriage of Brethren young people. Happy is that church whose young people are building Brethren homes. They are doing two things—helping to secure the future of the church and the happiness of their home life by the fact that they are not being joined together with unbelievers.

A great revival was experienced by the good people of Louisville, Ohio, where Brother R. Paul Miller was the evangelist and Brother A. E. Whitted is the pastor. There were forty-five people came forward during the meetings, nineteen to confess Christ for the first time and twenty-six to renew their vows. At the time of the report made by Brother Whitted sixteen had been received by baptism and three by letter, while others were soon to be received. This is indeed a great blessing for the Louisville church, which has been struggling under great financial handicaps, which naturally affected spiritual conditions somewhat. Along with this great revival of spiritual power, has come the information that financial conditions have improved also somewhat, due to the reopening of the town's former banks. God is indeed turning Louisville's blue cloud wrong-side out and displaying the silver lining. At the annual Homecoming and Dedication Anniversary in November, Prof. A. L. DeLozier was the speaker of the occasion, which was accompanied by a large attendance and much rejoicing and thanksgiving.

PRAYER REQUESTS FOR THIS WEEK—

Pray for a revival to begin at Mount Pleasant, Pennsylvania, January 8th, with the pastor, Rev. William Gray, doing the preaching.

The First church of Johnstown, Pennsylvania, began its "witnessing revival" on Sunday, January 1, with the pastor, Rev. C. H. Ashman, in charge. Pray for this meeting.

Pray for revival at Third church of Johnstown, Pennsylvania, beginning January 14. Rev. W. C. Benshoff, evangelist and Rev. J. L. Gingrich, pastor.

WHAT OUR PREACHERS ARE PREACHING—

Some interest has been taken in the sermon subjects being used by our preachers and so long as there is sufficient interest shown in this feature to send us lists of subjects we will publish them. Following are some recently received:

Fred C. Vanator used these subjects during the course of his revival meeting the early part of December: "Changing Clothes," "The Flesh Pots of Egypt," "The Changing World and the Unchanging Christ," "The Tap-root of Sin," "The Day of Loose Thinking," "Excuse Me," "What Do We Mean by Judgment?" "Jumbled Conversation."

Rev. Floyd Sibert, of Masontown, Pennsylvania, sends us this list of sermon subjects which he recently used: "Repentance," "Repent or Perish," "The Believer's Two Natures," "The Besetting Sin," "Christ's Power Over the Winds," "The Second Mile," "Christ and the Spirit," "The Holy Spirit and the New Testament," "The Baptism of the Spirit," "The Ministry of the Spirit," "Have You Had the Baptism of the Holy Spirit?"

FACING THE NEW YEAR

(A Symposium)

With Devotion to Christ

By Rev. Dyoll Belote

In thinking of this subject I have been thinking of two characters, one from Bible times and one from the age in which we live, whose lives set forth the thought of devotion to Christ and its practical application better than any the lives of any other two men of whom I can think at the present moment. When approached by Dr. J. Wilbur Chapman with a request for the secret of his marvelous success as the founder of the great Salvation Army organization, General William Booth said, "I resolved that God should have all there was of William Booth, and by his grace he has had it." And the Salvation Army, with its mighty ramifications and its wondrous impact upon the need of the world, stands as a monument to the power of a devoted life.

The other character of whom I thought was none other than the intrepid old apostle of the cross, St. Paul. One can almost hear him as we read his declaration of purpose and his expression of devotion to the interests of the kingdom of the Lord Jesus in those memorable words in Philipians 3:13 and 14: "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

In these two declarations of purposeful dedication of their all to Jesus Christ and the furthering of his kingdom, these two Saints of God have given to us and all men of all ages the highest challenge that can face the human heart at the opening of a New Year. "Who follows in their train?"

Ashland, Ohio.

With Loyalty to the Church

By Prof. A. L. DeLozier

Who has the courage to face the new year after the record of the old? The future has come to be the real synonym of fear. The note of hope is at a low ebb. How are men and women planning to face this great unknown? Are we lacking in plans? Putting it in French, say "au contraire."

The air swarms with ideas. To be alphabetical, we have the aristocrats, autocrats, bureaucrats, democrats,

"ephebocrats," gynocrats, ochlocrats, plutocrats and last, but by no means least in publicity, the technocrats. If we have omitted any of the ex cathedra "gang," please send in their names.

But I beg leave to add one more and make it an even ten, the theocrat. You catch my point. I want to bring in a minority report and have God in the picture.

We got into this "mess" because we felt independent enough to get along without God. One church reports a loss of two and one half million communicants during our present apostasy. It does not even now occur to us that we need God.

A few hundred years ago our Lord founded the Church. This great body has come through many depressions, wars, apostasies and reverses. May I say that she has survived the devil's whole program.

I do not hesitate to say that I tremble before the future. I fear to face the new year. All is doubt. All is uncertain, untried, in a state of transition and experimentation. I am afraid of a serious accident in this great laboratory.

BUT I thank God for the privilege of facing the new year with the church. But how am I to face it with the church? With loyalty.

This means loyalty to the church and all of its institutions. It means confidence in those who have answered the call to responsibility within that church, whether pastors, deacons, trustees, or members of various boards. In a day when the pet organizations of the world are failing, God help me to be loyal to his



MY YEAR

Herbert Atkinson Jump

*Today I am facing a new year strange;
What Gift will it bring me of joy or change?*

*I will make it a year of faith and prayer,
A year of high endeavor;
I will crowd it with deeds both brave and fair,
I will act the hero ever.*

*I will search the world for hearts to bless;
I will fit out my love with wings;
I will fill my days with a tenderness
That thinks and soothes and sings.*

*I will travel God's path at God's own rate;
I will welcome both gain and loss;
Nor will I rebel when Heaven's gate
Looks tragically like a cross.*

*And so as I live through the strange new time,
The Master will make it a year sublime.*

Church!

If I face the new year with this attitude all the while realizing that the gates of Hell shall not prevail against that church, I have courage to face the year like a man. I have hope.

Ashland, Ohio.

With Love for One Another

By Dr. Edwin E. Jacobs

The year just closing has held many disappointments. There have been financial distress, unemployment, war in the Far East, attempts to tinker with the Eighteenth Amendment, a reduction of missionary enterprises, a decline in the attendance at schools and colleges, and what is still more, there is a general spirit of discouragement on the part of the common man.

Old adages relative to industry bringing sure rewards,

(Continued on page 6)

Some Brethren Church Leaders of Yesterday, as I Knew Them

XXXVI—Elder T. H. Broad

By Dr. Martin M. Shively

Soon after the sudden death of this man of God, Brother Bauman, who conducted the funeral services, wrote at some length, telling the Evangelist readers of his birth, at Cornwall, England, April 15, 1873, and of his marriage there to Katie Hendy, and of their coming to the United States in 1901, and very feelingly told of the intimacy of the relations between himself and Brother Broad and of his high Christian character. In this short sketch I shall devote myself to the pleasant task of telling my readers about "Tom" as I knew him. I found him already established in the ministry of the Brethren church when our paths converged, as I came into southern California for my second pastorate on the Pacific Coast. He was then pastor of the church at Lordsburg, afterwards LaVerne. It was a case of love at first sight, on my part, and the high esteem with which he at once came into my heart, has never waned and now that he is gone, I know it never can wane. From him I learned of his having been engaged as a miner in Grass Valley, where he came into contact with Dr. Robinson, a most loyal and enthusiastic Brethren, and former parishioner of mine, and from this Christian physician he learned of the Brethren church, and not only of it, but the things for which it stands, both as to the Word, and all the things for which the church stands in relation to it. This led Brother Broad into the church, and into its ministry. This Christian doctor did much for suffering humanity until death ended his useful life, but he never did a finer service than when he led Tom Broad into the life which characterized him thereafter, until the Lord called him to himself. I never heard Tom preach, so far as I now recall, but I saw him live, and at once joined the host of those most profoundly impressed by the beauty of his life. He was, I think, the most incurable lover of men that I ever knew. If folks were ill, or if they were in trouble of any sort, no matter if it were of their own bringing, he never asked about their faith, whether Protestant, Catholic, Jew, nor looked upon the color of their skin, nor asked about their nationality or race; he was at their side as soon as he knew of their need, either to pray or to serve in any capacity, whether to act as nurse, or cook, or spiritual advisor. Little wonder that tearful throngs came to do honor to his memory, as his body was laid to rest, in a community where few had failed to profit by this propensity. Everybody loved him, for to know him at all, made it impossible to entertain any other feeling toward him. And I, among many others, have abundant reason for indulging such a sentiment toward this most unusual man. My only sister was a member of his congregation at LaVerne, and passed to be with the Lord whom she had long faithfully served. When she had gone, her daughter wrote me of the unflinching devotion with which Brother Tom had served the sufferer and the family, day after day, and night after night, in any capacity as need developed, until death brought release, and then he became the comforter of the family, as he pointed the stricken group to man's only Source of help. Later, that sister's husband, Charley Hixson, was called to join the wife who had gone before, and again Tom was shown



The Late T. H. Broad

to be like his Master, as one who served. Still later my brother Joe lay for weeks waiting for the end, and Tom again put all other things aside, and cared for him as nurse until death brought release. What Tom thus did for me and mine, he did for hundreds of others, and none ever felt that he rendered such service except in the name of the Lord, to whom he had so completely dedicated his life. If he was all I have tried to depict in his relation to others, he was even more in his relation to those in his in his own household. Knowing the warmth of the relationship which existed in that home, I could well imagine the grief which that unexpected death inflicted upon the heart of his devoted wife, Katie, and upon the children, but they sorrow not as those who have no hope, for the faith and hope which motivated Tom as theirs also. The world is better because such men as Tom Broad have lived in it, because it has witnessed a demonstration of what the Lord would have all men to be, and what he would help them to be.

Ashland, Ohio.

With Love for One Another

(Continued from page 5)

—honesty, and the rewards of faithful and right conduct, seem all to have failed. Young men and women of most excellent parts, ready and willing for life's work, suddenly find that the world has no use for them. In all my teaching experience I have never had a finer lot of young people than those enrolled now in the College, and some are right well discouraged at the very outset of their career. Older people have had their life-time savings swept away, and through no fault of their own at all. Thus homes are wrecked, careers blasted, and hope destroyed. The year 1932 has held many disappointments.

On the other hand, certain new virtues have been developed, or at least old ones newly aroused. Some of the more enlightened are seeing things from a new angle. That we are "our brother's keeper" has had a new enforcement, so that "community chests" have overflowed, and gifts to and from the Red Cross have been multiplied. Thus in many cases, our attention has been turned outward from self towards others. Misery has been shared, sorrow alleviated, and hope, to some degree, rekindled. Then too, some see "God in it"; they see his chastening hand and have resolved to be henceforth less selfish and more generous.

However, until society as a whole comes to see the bitter injustice of many of our present-day institutions, the utter folly of faith without works, and also to realize that remedial measures are both necessary and possible, the lessons supposed to be learned from 1932, will be useless and barren. Furthermore, the far-seeing will discern an ominous cloud upon the horizon of human optimism. This present distress has brought forth mutterings not pleasant to hear.

Now, there is no better time or day to begin the practice of love towards our fellow-man than right now. And by love, I do not mean charity or alms. I mean justice and fairplay. A right to live, work, and enjoy opportu-

nity for advancement,—these are but elementary Christian virtues. May they be magnified in the year 1933.

Ashland, Ohio.

THE VOICE OF THE CHURCH

Editorials from Ministers and Laymen

A CRITICAL MOMENT

The church of our day is facing a critical moment, and yet possibly her greatest opportunity. If there was ever a time when every Christian should be alert and full of love and zeal for their Master, ready to help, offering a cure for the multiplied ills of the world, that time is now. Will the church meet her opportunity or will she be caught in the drift of this materialistic age and miss her opportunity? To fail our Lord in a time like this would indeed be tragical. As far as the Brethren Church is concerned we do not have the slightest intention of retrenching or retreating. By the Grace of God we will carry on the great work of our Master until he shall come. I know there are those who would darken the future of the church. Those who cannot see a ray of hope. They are very much in the minority. The church has always had them, but she moves on, and will continue until the "kingdoms of this world shall become the kingdoms" of God's dear Son. Is this a critical moment for the church? If so, it is but as the refiner's fire through which his children are passing, and if, in word and life, they proclaim the unerring, infallible, Supreme Word and its Christ, this that now seems a dark hour will be but the dawn of a brighter day, and a more powerful church. But, will we respond, or will we stand idly by and allow all that for which the saints and martyrs suffered to become a hissing and a fable? My! what a day and opportunity to "contend earnestly for the faith once delivered to the saints." God has always had a people and he always will have one, and if this generation proves faithless he will raise up another that will love and honor and serve him. Shall we permit the fire of eloquence and devotion to our cause to be quenched by the sin of indifference? Those who have gone before us have left us a noble heritage. We will be true to the trust they left us, even unto death. What should be the proper attitude of the Church in a time like this? Here it is. "Preach the word: be urgent in season, out of season; reprove, rebuke, exhort, with all longsuffering and doctrine. For the time will come when they will not endure the sound doctrine; but, having itching ears will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables."

C. C. GRISSO, Lanark, Illinois.

"YE WHICH ARE SPIRITUAL"

The task of the Christian religion is the restoration of damaged souls. Paul's letter to the Galatians seeks to correct an erroneous view that the Christian religion consisted in defending doctrine. St. Paul was interested in a practical religion, a religion that not only held a correct doctrine but translated doctrine into life.

Spirituality is not sentimentality. "To be carnally minded is death but to be spiritually minded is life." The spiritual person can see the good in the unlovely sinner. The spiritual person seeks to reclaim and restore the image of God in a damaged soul.

The attainment of the spiritual life is an achievement. "For while one saith, 'I am of Paul, . . . are ye not carnal?'" The spiritual man or woman has attained an insight into the purpose of God for all mankind. God wills good to all and for all. "Though I speak with the tongues of men and of angels . . . and though I have all faith to remove mountains, and have not love . . ." What kind of love? "Love that suffereth long and is kind, love that vaunteth not itself and is not puffed up, and doth not behave itself unseemly." This is the achievement in the spiritual life. "Let this mind be in you that was also in Christ Jesus . . ."

A spiritual man or woman is concerned in restoring lost sheep not in speculating on why the sheep strayed away. A spiritual man or woman is practical and constructive. He has contact with divine power and can help folks to overcome their weaknesses. The spiritual people are busy helping erring men and women. "Breth-

ren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness considering thyself, lest thou also be tempted." Galatians 6:1.

ROBERT F. PORTE, South Bend, Indiana.

BARNACLES

Barnacles are a form of Marine life living in salt water. They attach themselves to boats and various objects in the water. They are on the boat, they go with the boat, but are not in the boat. Their presence hinders the progress of the boat. When the boat enters fresh water they drop from it. There are many barnacles on the Gospel ship. They go with it for a distance, they are with it, but are not in it, and as long as the old ship sails through the buoyant Salt Seas of the world, they are content to hang on. When the old GOSPEL SHIP enters the fresh waters of LOVE, CHRISTIAN SACRIFICE and REAL SPIRITUALITY, the barnacles leave the ship. ARE YOU A BARNACLE?

FREEMAN ANKRUM, Flora Indiana.

ABOLITION OF POVERTY

On the pages of a recent issue of the Pittsburgh Press appeared these significant words: "During the peak of prosperity when employment was plentiful, wages high, and markets for all products rising a vision of ABOLITION OF POVERTY, with a life of comfort on easy street, arose as a mirage before the eyes of reckless investors and speculators, disregarding the warnings and advice of conservative business men and bankers, with the inevitable result and wreck of numerous fortunes and enterprises. Nevertheless confidence is evidently returning. . . . The sun of prosperity will again shine on all classes alike."

We are reminded at once of the truth and folly contained in these statements. They do tell a true story of man's activity as well as his ambition. But like any other worldly organism it leaves God out of the picture. It reads most like the story of Babel. They sought the peak and in so doing they became so Godless that confusion fell upon them. We do recall that one of the recent thoughts in the mind of man was the abolition of poverty, and a life of ease for every man. We wonder if man will ever learn to begin with his process of reasoning where his Creator left off?

Most distinctly did God speak in the beginning. His word is as unchanging as it is eternal. "Cursed is the ground for thy sake and in sorrow shalt thou eat of it all the days of thy life . . . and thou shalt eat the herbs of the field; in the sweat of thy face shalt thou eat bread till thou return unto the ground."

In man's effort to lighten his toil and speed up industry he has described a peculiar cycle. Once more is he found seeking the bare necessities of life from the ground, "by the sweat of his face." It is even as God said. Man has, with all his efforts, never gotten far from this position. If he lightened his toil, he increased his sorrow. If he minimized his sorrow, he increased his toil, and hours of sweating.

It is a strange, though certain, fact that man's Utopia never fully matures. It is ever a mirage. In the throes of world-wide poverty he can yet see and promise (in his own strength) a sun of prosperity to shine on all classes alike. Would it not be better to take God at his word with reference to this desire of the heart rather than to travel the long, troublesome and disappointing cycle only to find at last that God spoke the truth? However, if man will toil "in the sweat of his face" patiently, trusting God he shall in due season reap the fruitage of righteousness if he faint not. But this desired condition of life will come as God's fulfilled promise and not as man's accomplishment. For in the day that this is realized, "The earth shall be full of the knowledge of the Lord as the waters cover the sea" "And I will rejoice in Jerusalem and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old. . . . They shall not build and another inhabit; they shall not plant, and another eat: for as the days of the tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth trouble, for they are the seed of the blessed of the Lord, and their offspring with them" (Isa. 65:19-24). For this man seeks in vain unless his seeking is in the Lord.

REV. FLOYD SIBERT, Masontown, Pennsylvania.

SIGNIFICANT NEWS AND VIEWS

PACIFISTS NOT WANTED

Some organizations seems to possess a peculiar mental bias toward the definition of a patriot. This fact was most forcibly illustrated some months ago when the Daughters of the American Revolution "perpetrated" a black list of dangerous citizens which contained the names of a number of eminent churchmen and women of the country. More recently a self-confessed patriotic group, the Woman Patriot Corporation, has achieved much publicity by demanding that the State Department debar from our shores the famous scientist, Prof. Albert Einstein, who comes to the United States to become the head of our super-university in which we hope to develop thinkers like him. The corporation charges that Dr. Einstein is a communist, a pacifist, a war resister, and has "astronomical ideas destructive of organized religion." Dr. Einstein's reply to these charges is quite devastating. Denying affiliation with any political party, he asserts that he has always considered it a duty to intervene when justice is at stake. As to war resisting hear his challenging statement:

"I have always fought war—an attitude which the majority of sound political opinion in the United States appreciates. Proudly I rise to defend so-called 'war resisters,' whom I regard as greater heroes than those who allow themselves to be sacrificed upon the altar of misconceived patriotism."

Far from debarring such men as Dr. Einstein, we need more of his kind, both because of his high scholarship and his sane patriotism.—Christian Advocate (Nashville).

BALDWIN SEES AIR DESTRUCTION

No speech in recent days has aroused so much attention as the one in which Mr. Baldwin described in solemn and somber words the perils which hang over the world because of the conquest of the air. His words have been severely criticized because of his assumption that regulations and conventions which restrict the use of military weapons are only dead letters when war begins. Why then the trouble to make any such agreements? his critics ask. Is there any covenant which is not waste paper when the drums roll and the bugles call to battle? But apart from this criticism, there is a general agreement that Mr. Baldwin did well to make us and other nations face reality in this matter.

For England the fate is clear. He who by carelessness, or folly, should steer this country into a European war is preparing destruction for its people from the air. Mr. Baldwin did not say this but it is a fair inference from all that we are permitted to know about the development of the machinery for war in the air. Such a speech has led people to think again and to think more urgently upon the tasks before the disarmament conference.—Christian Century.

"AS WE FORGIVE OUR DEBTORS"

December has brought another economic crisis to the world. The same old war debts which have for so long been disrupting the trade, economic recovery, and friendly relations of the nations of Europe and America, are once more demanding settlement. If the huge sums due the middle of the month from England, France, and the other debtor nations are demanded by the United States, the commerce of all countries, including that of the creditor nation, is threatened with another check toward recovery. The "Pay up and shut up" policy of some of our politicians is the greatest possible negation of the law of brotherhood and charity.—Christian Advocate (Nashville).

CHURCH ARCHITECTURE

This "word about beautiful churches," quoted from the parish paper of Trinity Lutheran Church, Detroit, and written by its pastor, the Rev. Gilbert T. Otte, is worthy of attention:

"What is a church building for, anyway? Isn't it a treasure chest for those precious jewels from heaven, God's Word and holy Sacraments, and not a club house or entertainment auditorium? If it is God's house and not mere man's can anything be too good, too fine for him? Dare the best of things be withheld from his purpose—to seek and to save that which is lost? If it can be demonstrated that an attractive hotel or an attractive bank building will draw more patronage than a cheap, bleak looking struc-

ture, is not the same true in the case of one's parish church? To argue that our churches must be quite bare of all color and symbolism is as foolish as to argue that a woman in a faded house dress, old slippers, and her hair in curl-papers is more beautiful than the same woman in her 'Sunday best.' If God designed a beautiful tabernacle and temple in the Old Testament, he certainly is pleased to see churches built in the New Testament which are not an expression of greedy covetousness but which by their structural honesty and beautiful adornment 'fill men's minds with greater reverence for his glorious Majesty and affect their hearts with more devotion and humility in his service.'"

Dr. Otte's own church is, judging from the illustration in the same periodical, a notable example of the dignity of Christian architecture. It is an encouraging fact that so many modern churches, Roman, Anglican, and Protestant, are truly setting forth the beauty of holiness which is so strong a characteristic of Christianity at its best.—The Living Church.

SWEAT SHOP HORRORS

Collier's magazine for November 12 carries an expose of unscrupulous tyranny by employers over garment workers that would be unbelievable were the story told by a less reliable journal and with less detail of investigation and proof. By taking advantage of lax laws in the state of Connecticut, fly-by-night firms contract to make clothing at much below what it would cost in New York and make money for themselves by luring workers. They draw upon the present large number of women laid off by textile firms in that state during this depression. The firm cited specifically issued one check for sixty-five cents for a week's work and rarely paid more than \$2.00. "And at that," says the writer in Collier's, "they were by no means the worst among their fellow miscreants." Connecticut will enact adequate protective laws at the next meeting of its legislature, the governor of the state announces.

Thoughtful people who buy "ready-to-wear" apparel and other commodities turned out by factories have been astounded by their cheapness. While not every "bargain sale" is made possible by robbing workers of reasonable compensation for their labor, the expose of Collier's explains some of them. Christian women owe it to their religion to be willing to pay a living wage to the members of their sex who toil at machines in factories. They should refuse patronage to firms who offer goods at prices that are obviously insufficient to allow a reasonable wage for the work required in their manufacture. And while they are at it, they might inquire what laws have been enacted to protect women and children from unscrupulous employers. Beyond the economic dangers involved in tyranny and injustice practised upon a section of society helpless under unemployment, the Christian citizen recognizes the command of God. He does not suffer persecutions without limit.—The Lutheran.

OUR BIBLE STUDY DEPARTMENT

Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

Zephaniah

Hear the solemn words of the prophet Zephaniah: "The word of the Lord which came unto Zephaniah, the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Joseph the son of Amon, king of Judah."

These are the introductory words of the prophet revealing his ancestry and the historical background of his prophecy. His immediate purpose was to announce:—"The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly."

"That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness," etc.

Upon these famous lines (and kindred passages in Matthew 25 and 2 Peter 3:10-12) was based the famous hymn of Thomas of Celano, the intimate friend and biographer of St. Francis of Assisi. It is the *Dies Irae, Dies Illa*:

Day of Wrath! That Day Foretold

"Day of wrath! that Day foretold,
By the saints and seers of old,
Shall the world in flames infold.

What a trembling, what a fear,
When the dread Judge shall appear,
Strictly searching far and near!

Hark! the trumpet's wondrous tone,
Through the tombs of every zone,
Summons all before the throne.

Death shall shiver, nature quake,
When the creatures shall awake,
Answers to their Judge to make.

Lo, the book of ages spread,
From which all the deeds are read
Of the living and the dead.

Now, before the Judge severe,
Hidden things must all appear:
Nought shall pass unpunished here.

Wretched man, what shall I plead,
Who for me will intercede,
When the righteous mercy need?

King of dreadful majesty,
Author of salvation free,
Fount of pity, save Thou me!

Recollect, good Lord, I pray,
I have caused Thy bitter way:
Don't forget me on that Day!

Weary sat'st Thou seeking me,
Died'st, redeeming, on the tree,
Let such toil not fruitless be!

Judge of righteousness severe,
Grant me full remission here,
Ere the reckoning-Day appear.

Sighs and tears my sorrow speak,
Shame and grief are on my cheek:
Mercy, mercy, Lord! I seek.

Thou did'st Marys' guilt forgive,
And absolve the dying thief:
Even I may hope relief.

Worthless are my prayers, I know;
Yet, O Christ! Thy mercy show:
Save me from eternal woe!

Make me with Thy sheep to stand,
Far from the convicted band,
Placing me at Thy right hand.

When the cursed are put to shame,
Cast into devouring flame,
With the blest then call my name!

Suppliant at Thy feet I lie,
Contrite in the dust I cry:
Care Thou for me when I die!"

I THE HISTORY OF THE BOOK

1. Author. Zephaniah. (Ancestry above)
2. When and Where Written? Around 630 B. C. in Palestine.
3. To Whom Written? To the Nations and Israel.
4. Why Written? To Announce the Present and Future Days of the Lord.
5. Authenticity. The best test of the trustworthiness and reliability of this book is the test of fulfilled prophecy.

II THE OUTLINE OF THE BOOK

1. The Day of Wrath: Universal Judgment: God's Severity, 1, 2.
2. The Day of Wrath: Special Blessing: God's Goodness, 3.

III THE NATURE OF THE BOOK

The book of Zephaniah is a sort of compendium of prophecy—general and particular in scope—yet present and future in application.

It was Dr. Keith who pointed out the minute discrimination of

Zephaniah, Zechariah, and Amos in their utterances concerning the four chief cities of Philistia—Gaza, Ashkelon, Ashdod, and Ekron. A paragraph from this student of prophecy will suffice:

"Comparing Amos 1:6, 7, 8; Zech. 9:5; and Zeph. 2:4-6, it will be seen, that of Gaza it is declared that baldness shall come upon it, and that it shall be bereaved of its king. At present, amid ruins of white marble indicating its former magnificence, a few villages of dry mud are the only abode of its inhabitants. Of Ashkelon and Ashdod it is said that both shall be "without inhabitants;" and so they are. Gaza is inhabited; Ashkelon and Ashdod are not, though their ruins remain. Differed from the destiny of each was to be the end of Ekron: "It shall be rooted up." Now its very name is lost, nor is the spot known on which it stood. . . . Clearly, prophecy and providence—predictions and the events that fulfil them—are guided by the same hand.

IV THE CHARACTERISTICS OF THE BOOK

1. Key Word. Wrath. "The Day of the Lord." "In the Midst."
2. Key Verses. 1:14-16; 2:3; 3:8, 9, 16-20.
3. Key Chapters. 3 and 1.
4. Key Ideas. The Severity of God: The Goodness of God.

V THE VALUE OF THE BOOK

"There is a day," says a noted Bible expositor. "when God will come to judge the earth, when he will interfere in human history and end it; a day in which God will come himself, supernaturally, immediately into the presence of human affairs, and that to judgment. The men of Zephaniah's day said, 'The Lord will not do good, neither will he do evil.' The men of Peter's day said, 'Where is the promise of his coming? For, from the day that the fathers fell asleep, all things continue as they are from the beginning of the creation.' The men of our own day are saying exactly the same thing, that God will never interfere in judgment in this way. The declaration of this book is that there is a day of Jehovah, a day in the history of humanity, when his patience will be at an end, and when he will bring to pass his act, his strange act of judgment."

VI THE CHRIST OF THE BOOK

Dr. Hodgkin has an admirable statement about the Lord who dwells in the midst of this book. The writer will be pardoned for quoting it freely:

"The third chapter contains a beautiful lesson, taken spiritually. It describes the sinful condition of a soul apart from Christ—ver. 1, sins of commission; ver. 2, sins of omission. Those who should have been leaders in righteousness are leaders in iniquity—princes, judges, prophets, priests. Then the Lord himself takes the place of these leaders, and we see him 'in the midst,' fulfilling each office in turn. First, he comes to our hearts as Judge, and convicts us of all that is sinful there, bringing his judgment to light (5-7). Second, he comes as Prophet, teaching us with pure lips to call upon his name—still 'in the midst,' dealing with the pride of heart, and bringing us low into the place of blessing, in the presence of his holiness (8:13). Third, he comes 'into our midst' as King, to reign in undisputed sway in the heart that is surrendered to him. When the Lord reigns thus the song begins (14-16). Fourth, he is 'in the midst' as our Great High Priest, bringing us into the place of communion with himself. Here we know him as the Beloved of our souls. 'He will rejoice over thee with joy, he will rest in his love, he will joy over thee with singing.'"

VII THE MESSAGE OF THE BOOK

1. The Day of Wrath. (For Unbelievers: Severity)
 - (1) It is a terrible day. 1:15.
 - (2) It is an imminent day. 1:14.
 - (3) It is a judgment day. 1:17.
 - (4) It is a universal day. 1:2, 3; 2:4-15; 3:8.
 - (5) It is a destructive day. 1:15.
 - (6) It is a protective day. 2:3; 3:9-13.
2. The Day of Wrath. (For Zion: Goodness)
 - (1) "I will gather,"
 - (2) "I will undo,"
 - (3) "I will save,"
 - (4) "I will get the praise,"
 - (5) "I will bring you again,"
 - (6) "I will make you a name."

Read these wondrous promises of Jehovah in verses 18-20 in the third chapter.

W. I. DUKER, President Elkhart, Indiana	N. V. LEATHERMAN, General Secretary Béfin, Pennsylvania
E. L. MILLER Vice-President Maurertown, Virginia	M. P. PUTERBAUGH, Treasurer Ashland, Ohio

MAGAZINE SECTION
M. A. STUCKEY, EDITOR,
ASHLAND, OHIO

NATIONAL SUNDAY SCHOOL ASSN

Rebellious Sunday School Teachers

By Dr. Charles A. Bame, Sunday School Editor

When is a Sunday School teacher rebellious? To whom can a Superintendent refer when he tells the Editor that his teachers are in rebellion and that on their account he has been compelled to change his plans and even his curriculum? Who ought to run the Sunday school, anyway? Is the Superintendent a sort of "boss" or aristocrat who must have his way? Does the teacher have nothing to say as to what she can teach? On the other hand, does she have all the say? Do the teachers of a Sunday school have a right to dictate what they shall teach—or quit altogether as we know some to have done? Or is there a golden mean? Should the curriculum be determined by either alone? Or should the officials of the whole school determine? Or, should the Official Board have a part in it? Whose is the responsibility, anyway?

All these questions are the result of a recent conversation with the Superintendent of a very large Sunday school who was quizzing me about my work and the output of our publishing house. In the conversation he said, "We are just changing from the Closely-Graded Series of lessons to the International." I replied, "That is very interesting to me; what is the cause?" He replied, "My teachers will not use the other any more; they say there is not enough Bible in them." There was not much more said on that point as our conversation was suddenly and abruptly brought to a close. But it started a train of thought that I have already passed on to you in the above questions. Now, I desire to make two short observations:

First, do not teachers have a right to rebel against a system that tries to develop or profess to develop Christian character

without Bible lessons? Perhaps rebellion is the most unfortunate word that could be used here; but certainly a conscientious teacher will not want long, to try to make Christians without a Bible or without Bible lessons. If they do not have a right to rebel, they surely do have a right to protest and protest until something is done. From now on, the teachers in the above-mentioned school will not need to try to make bricks without straw.

Second. What is said about teachers of a Whole-Gospel Sunday school that does not protest? Rather, because some other system makes them less work, or demands less preparation, they promote and emulate the work of the Bible-less Christian publication because they can organize better their department.

In other words, still, I am raising the questions whether there should not be more rebellion among our Sunday school teachers than there is. Why do so many of our church officers who have been complaining for years about not having Brethren literature, now that they can have it, seem so unconcerned about investigating?

I shall not indict anyone. But I do insist as I have been insisting, that investigation and comparison should be made and the cause of the Bible can not possibly suffer among our people if our teachers and officers demand lessons from the Bible rather than from biographies and nature studies. I believe it is not rebellion among our people so much as just plain indifference and neglect. Take a look to see if your teachers are getting and giving lessons from the helps that take the Bible as the Word of God.

Strengthening the Sunday School by Careful Records

By Clarence E. Benson, Director, Christian Education Course of the Moody Bible Institute, and Secretary, Evangelical Teacher Training Association

(Continued from last week)

II. Plan of Recognition

The most elaborate and accurate system will be of little value if the results are not constantly kept before the public. The monthly report card will do much to inform and interest the pupil and the parents, but in addition to that it is necessary that some plan of recognition should be given to all pupils who satisfactorily complete their work.

Honor pupils should have their names inscribed upon a conspicuous honor roll, or printed in the church bulletin each month. This keeps the constituency of the school informed that such a system is in operation, and stimulates the interest and efforts of the pupils.

In addition to this monthly recognition there should be:

1. An annual certificate.—The registrar

should determine, by averaging the monthly grades, those who have met the passing requirements of the department, and these should be awarded a certificate on Promotion Day (Rally Day). In a graded Sunday school these certificates will indicate the year a pupil has completed in the department and the subsequent grade to which he is now promoted.

2. Gold seals for honor pupils.—Honor pupils may be recognized by the placing of a gold honor seal upon their certificates. Where it is desirable of recognizing the best pupil, a gold seal designating "highest honor" may be placed upon the certificate.

3. Diplomas for department graduates.—When a pupil completes the work of a department he is awarded a diploma instead of a certificate, and this, as we shall observe later, recognizes not only his satis-

factory completion of the graded curriculum, but also of the supplementary memory work covered in that department.

III. Follow Up Absentees

There is no doubt that a trained teacher, a graded lesson, and a plan of recognition for accomplishments will work wonders toward securing regular attendance on the part of the pupils. But as a guarantee against pupils dropping out it is well to adopt some plan for following up absentees. Two methods are suggested:

1. The immediate call.—Under the Entz-minger plan, the teacher is required to visit the absent pupil within one week and report to the department superintendent the following Sunday. This plan is successfully carried out in many Sunday schools.

2. The constant call.—This plan relieves the teacher in part and divides the responsibility for absentees among other officials of the Sunday school.

(1) First Sunday, registrar notifies pupil.—All absentees are carefully recorded by the registrar, and it is incumbent upon her to notify first the scholar and then the officials whose duty it will be to call upon the pupil.

As a postal card to the absent pupil will be sufficient reminder in many cases, this is all that will be necessary the first week.

(2) Second Sunday, teacher calls.—The registrar now notifies or really reminds—the teacher that a pupil has been absent from her class for two Sundays and that according to the agreement it is necessary for her to make a personal visit. No one is better able to make such a call than the teacher, and she should be the first one to call upon a sick or delinquent scholar.

(3) Third Sunday, department superintendent calls.—The call of the teacher should be followed up by a visit from the department, who after the teacher is most closely associated with the pupil. The registrar should provide the department superintendent each week with the names and addresses of all pupils who have been absent three consecutive Sundays.

(4) Fourth Sunday, superintendent calls.—The visit of the general superintendent will be the last resort to bring back a delinquent scholar. In case of protracted illness, it is equally important that he should visit the pupil. Where the absentee is a member of the church, the pastor as well as the superintendent should call, and it would be wise for the registrar to notify both that the pupil has been absent four consecutive Sundays.

After a pupil has been absent for one month, and every effort has been made to bring him back, except on account of illness or for some other reasonable excuse, his name should be dropped from the roll. This does not mean he is to be neglected altogether, or forgotten, for he must still be called upon from time to time and included in every canvass and Rally Day visitation. However, he need not be reinstated as a regular pupil until he has attended four consecutive Sundays and given bona fide evidence of his desire to be a regular attendant.

IV. Excusable Absences

All Sunday schools will have pupils who are unable to be present for good reasons, such as the sickness of themselves or others. In other words, they are not willingly absent, but only prevented from attending by conditions over which they have no control. Some provision should be made whereby

they can keep their standing in the Sunday school and secure their certificate at the end of the year with the other members of the class. Such provision can best be made by requiring that the absentee send in his home work and offering on the Sunday he finds it necessary to be absent. For so doing he

(Continued on page 16)

STUDYING THE SUNDAY SCHOOL LESSON
at the
Family Altar
with
Thoburn C. Lyon

JESUS BEGINS HIS WORK

(Lesson for January 8)

Lesson Text: Mark 1:12-20; Golden Text: Mark 1:15

Daily Readings and Suggestions

(Note—Having published no paper last week, we are giving place to two installments of Sunday school lesson notes, that you may not miss any of Brother Lyon's splendid suggestions.—Editor.)

MONDAY

The Temptation of Jesus. Matt. 4:1-11

"The world, the flesh, and the devil"—all were included in the temptation of Jesus. Satan appealed to the flesh when he tempted Jesus to provide food for his hungry body, and he offered Jesus the world (which Jesus had come to win), if only he would worship the devil. As has so often been pointed out, Jesus withstood the temptation by his reliance upon the word of God, which he was able to quote so effectively. The world, the flesh, and the devil tempt us today, even as they tempted our Lord then; may we find our strength in the living Word, who is able to deliver us from all the wiles of the devil. Let us praise him especially for his keeping power.

TUESDAY

Jesus Preaching, Luke 4:14-22

It is significant that Jesus did not begin his public preaching until after his temptation, or testing. Undoubtedly he was fully conscious of his divine origin and power before this, yet he refrained from public ministry until he had been tempted in all points, like as we are, yet without sin. As we read the gracious words of verses 18 and 19, followed by the statement that this scripture was even then fulfilled, and then think back to the crucifixion and resurrection by which he sealed his promises, we too must bare him witness. Let us praise him, not only in the intimacy of our own family circle, but in the eyes of all the people.

WEDNESDAY

The First Disciples. Mark 1:12-20

After his own preparation by testing, Jesus began his public ministry. For this work he needed helpers, and when he found those whose hearts were ready to hear, he called them to leave their ordinary toil and work with him. Undoubtedly these fishermen lost much of their personal ease and comforts when they left their nets to follow Jesus, but how much more they would have lost if they had NOT followed him! Today his work is not yet finished, and he still calls for helpers whom he would make fishers of men: may we hear his voice when he calls, and follow wheresoe'er he leads!

THURSDAY

Jeremiah Begins his Work. Jer. 1:1-10

This passage is well worth our study and meditation. So often we think we have been placed in most difficult places: Anywhere else we could do so much more! God didn't promise Jeremiah much—from the human standpoint. He was to meet bitter opposition, as all must who root out, destroy, and throw down in order to build and plant. Yet God had foreordained him for this work, and promised to be with him and strengthen him in it. Could there be greater promise than this? Then read Eph. 1:4, 5, and Matt. 28:19-20.

FRIDAY

Isaiah Begins his Work. Isa. 6:1-10

It was in the house of God that Isaiah, in a vision beheld the Lord, and heard his voice calling him to service. Like those first disciples of Jesus, he at once offered himself as God's messenger. He was made ready for service by testing and cleansing, and then God gave him his message and sent him forth. O God, search our hearts just now, and see if there be any unclean thing; cleanse us from secret faults, strengthen us for service, and put thy words in our mouths. In Jesus' name. Amen.

SATURDAY

Paul Begins his Work. Acts 9:10-20

How different was the call of Paul from that of Isaiah! Stopped short in his persecution of the church which is his body, he too heard the voice of Jesus and counted his own sufferings as naught, that he might serve the Lord who had bought him with his own precious blood. God's call comes to all, regardless of occupation or surroundings; our testing is in the way we answer his call. God help us to answer aright—and to help others to answer aright!

SUNDAY

The Work of Jesus Foretold. Isa. 11:1-9

We often speak of the "finished work of Jesus," but more properly his work is not yet finished. Jesus outlined his work when he said: "I go to prepare a place for you; and if I go ... I will come again and receive you unto myself, that where I am there ye may be also." We have reason to believe that it is but a little while till he that shall come WILL come, and bring to pass the glorious conditions described in this passage. It is a blessed hope; and it is a blessed thought that we can help. Pray that many may hear his call today.

JESUS AT WORK

(Lesson for January 15)

Lesson Text: Mark 1:21-35; Golden Text: John 5:17

Daily Readings and Suggestions

MONDAY

Working with Authority. Mark 1:21-28

Not as the scribes and pharisees, for in spite of all their pride they were but men, and even the wisest men may not speak their own opinions with authority. But Jesus was more than man—the Word made flesh while he dwelt among us—and he alone could speak with authority. The evil spirits who bore witness to his authority and begged for mercy were but a foreshadowing of the day when every knee shall bow before him and confess his supreme author-

ity. That we need not fear him in that day, let us now bow before him who can teach us with authority and lead us in the way everlasting.

TUESDAY

Healing and Praying. Mark 1:23-35

In recent years, again, many abuses have grown up around the doctrine of divine healing. The great heart of Jesus ever melted at the sight of human suffering, and we have no case on record where he refused healing to the cry of faith. He has not changed from that day to this, but let us beware lest we allow our faith to rest in always getting an affirmative answer to our requests. It is what we ask in his name that he has promised to grant. Let us think well upon the meaning of that phrase; then let us praise him "who healeth all thy diseases."

WEDNESDAY

Preaching and Healing. Mark 1:36-45

In many evangelistic meetings of our day many idle curiosity seekers are attracted by the undue prominence given to alleged healing services, and the real purpose of the meeting—the saving of souls—is defeated. It was this very thing that Jesus wished to avoid. His great heart could not refrain from healing, but his primary mission was to preach; when he found the people would no longer permit him to do this, he remained in the desert places where the earnest seekers after life might find him without hindrance from the curious. God help us to keep our efforts ever focused upon the chief mission to which he has called us: to go to the "villages beyond" with the message of life.

THURSDAY

The Prayer Life of Jesus. Heb. 5:1-10

Jesus was and is a great high priest who has never needed to make an offering for his own sins, yet he found great need of prayer. When he had great work to do, he prayed first; when his work was finished he felt the need of again communing with the Father. And still he ever liveth to make intercession for us. If Jesus, being God, still felt the need of prayer, how much more do we need prayer in our own lives! Dear Lord, teach us to pray!

FRIDAY

God's Regard for the Body. Matt. 6:25-34

There are few thoughts more blessed or more comforting than the realization that God cares, and will provide for all our needs. Ye are of more value than many sparrows! He that created us in the beginning can recreate and repair our bodies when it is in accordance with his plan. And when these old bodies have been laid away in the grave his care is not yet ended, for he has promised to bring them forth once more, gloriously changed and made like unto his own. Truly our God is a great God, and has loved us with a great love; let us praise him!

SATURDAY

Prayer and Health. James 5:11-20

This passage should be very familiar to all Brethren. There are many among us, and among other people who can testify that the prayer of faith HAS saved the sick—and we are certain that it shall yet save many others. Even so, our faith must rest in him, not in what he, in his infinite wisdom, does or does not do for us. Certain rules are laid down here for such saving prayer: we are to confess our faults to one another, as well as to the Lord, and forgive-

ness of our sins is coupled with physical healing. Note, too, that we can only pray effectually when we have put on Christ our righteousness.

SUNDAY

The Messiah's Ministry. Isa. 61:1-6

It is well to read such passages as this often, stopping to really meditate upon each phrase and considering well its meaning.

These things we have heard so often, from youth up, that too frequently they have become mere words, devoid of meaning. These precious promises were in part fulfilled at the Messiah's first coming, but their complete fulfillment is reserved for the blessed days following his second advent—the blessed hope to which the whole creation moves. Our God IS a great God, and greatly to be praised!

of the opportunity to learn much that Achimota has to teach us. The trip to shore was a difficult one and dismayed some who would otherwise have gone. We were swung down over the edge of the boat in a basket into a dancing surf-boat, from thence we were propelled by paddles to the breakwaters. One then stepped on the edge of the boat, climbed into a chair supported on the heads of some of Africa's faithful sons, and was carried to the beach. From here our little party of five ladies walked to the office of the Woermann Line where we made arrangements for an auto to take us to Achimota. While waiting we attended part of the native service at the Wesleyan church nearby. The songs were in English, the Scripture reading (and doubtless the sermon, which we did not hear), was in the native language.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
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MISSIONS

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Home Missionary Secretary
Gene, Indiana

On the Way to Africa

Accra, Gold Coast, W. Africa,
November 7, 1932.

Dear Evangelist Readers:

More than five weeks of journeyings have elapsed since I wrote you. Tomorrow we shall arrive at Lagos in Nigeria where we shall have an opportunity to mail our letters.

It was October 1st that we left Antwerp for Paris. Eighteen happy days were spent there in fellowship with our Brother and Sister Taber before Miss Myers, Miss Crawford, and I departed for Boulogne. Strange as it may seem these days also were crowded with either the business of preparation or departure. During this time we had the privilege of making last minute purchases for various missionaries, of visiting Americans and French friends in Paris, of attending various English and French services.

American missionaries studying in Paris form a happy company. It is with joy mingled with sorrow that some of the number from time to time depart for their respective fields in the various French colonies. The entire missionary group as well as various French friends accompany the departing missionaries to the Station from which they have elected to depart. Songs are sung, prayer is offered, affectionate farewells are said, and "they who are scattered abroad go everywhere preaching the Word." We ourselves during our brief stay joined in a farewell for two Baptist Missionaries leaving via Bordeaux for the Eastern part of Oubangui-Chari. Our hearts were moved as we saw them go forth to face again the vicissitudes of Africa. Four days later our turn came. and we left Paris for Boulogne—expecting to embark at 10 P. M.—by "light" for the Wadai. Yet scarcely had we alighted from the train when we learned that owing to rough seas our boat was late. We proceeded to a hotel to spend the night, and left at gray dawn on the morrow. We were thankful even for the meager French breakfast, this time only a hot drink without the rolls, before starting out on our cold walk to the wharf. Our baggage was taken in a hand-truck by the hotel porter. The red tape of presenting passports, etc., was soon over and we were on the "lighter," being carried swiftly to the steamer. It proved to be a beautiful day, and so busy were with settling in the cabin which was to be our home for four weeks and with letters, accounts, etc., that we scarcely realized we were crossing the Channel. Evening found us at Southampton

where a large number of English passengers embarked—and where I received the trunks which had been left in England. We rejoiced together at the auspicious beginning of our voyage, and retired with open port hole, the refreshing air streaming in. It was perhaps midnight when we were awakened by the steward—the porthole must be closed! It was the first of the rough seas which were to churn the little "Wadai" in their ruthless grasp. None of us can plead guiltless of "mal de mer" during the days which followed, as in cold and storm we plowed southward over the mountains of water. Yet, our own little party were on deck the entire hours of each day, although compelled to retire to the unventilated cabin at night. There were passengers whom we did not see for days—one dear little lady especially who did not recover from the complications of seasickness during the entire journey to Freetown.

We found that of the 64 passengers on board fifteen were missionaries. There are four young Catholics bound for Victoria, several Adventists who disembarked at Freetown to resume their voyage a month later to Douala two Methodists who disembarked at Lacoradi, two Danish members of the S. U. M. who will disembark at Port Harcourt, and we three Brethren (?)—sisters, rather—who are the only passengers for Kribi.

A group of young Syrians, some of whom we met first on the "lighter," have become warm friends of the missionaries. Two are Catholics, one a Jew, one a Mohammedan and only one a Christian, although weak. We were delighted to have him reconsecrate his life to the Lord before he disembarked a few days ago at Tacoradi. For the others, we must still pray, trusting that the seed sown may bear fruit unto eternal life. The first port at which we touched was Tenerife, but no one cared to disembark here—as the boat was in harbor only from midnight until 8 A. M. Some of the missionaries however disembarked for a brief time at Las Palmas. We parted with sorrow from a little group of friends at Freetown on October 31st. They had become dear to us as we had been permitted to minister to them in the Lord. Other friends left us at Monrovia, and a very precious group, consisting of two dear missionaries and our young Syrian Christian at Tacoradi.

Yesterday, although Sunday, we had the very great pleasure of visiting the famous English training school at Achimota. Our boat was lying in harbor at Accra—is still doing so—in fact, and we took advantage

At Achimota, while classes were not in session we were shown by one of the students over the buildings and campus. From this great school, which maintains as far as possible the simplicity of native customs, teachers are being sent out to their own people. The primary teaching is in four languages, Tui, Ga, Evke, and Fanti. During the primary grades boys and girls are together. After 10 years of age separate classes and dormitories are maintained for the sexes and all teaching is in English. We praised God that it is possible to see clean, simple, humble Christian men and women wearing costumes of the utmost simplicity, meditating upon the "things which are lovely and of good report."

We have already been 48 hours in port. While one thousand tons of cargo are being discharged. All are anxious to be on the way again. It is promised that we shall move out tonight.

Miss Myers, Miss Crawford and myself have been kept from fevers, although not altogether from headaches and other reactions to tropical sun and heat.

Our prospects for reaching Kribi in seven or eight days more are very good, and we are still hoping to spend Thanksgiving at our stations.

Once having arrived, we shall be able to complete for you the story of our journey from Lagos to the Mission. Now we can only conjecture that our friends will be leaving the stations for the coast today expecting us to arrive November 12th.

We have precious seasons of prayer twice daily. For two Sundays we had the privilege of attending services conducted by Rev. Beetham of the Wesleyan Mission at Kumasi, and, as I have said, yesterday attended church on land.

On Saturday, November 5th, we thought much of our dear Mrs. Kennedy, who has now walked for one year the weary path of widowhood.

We marvel at the wondrous grace of our God who permits us to return once more—Miss Myers for the third time, myself for the fifth, to dark Africa for him. We praise God that he is permitting dear Miss Crawford to have the desire of her heart in going out at this time.

We go once more to bear a testimony in this dark land. Last night as I sat on deck watching the intermittent flashing of the Accra light-house, I thought how like it is to a missionary's experience. We know that we shall continue to have your sustaining prayers as once more the light of our feeble experience flashes in the darkness of Africa's ignorance, as through us the

light of the Gospel dispels in even a small degree the dense darkness of her superstition.

We trust soon to be able to write you a

letter of Thanksgiving from Oubangui-Chari.

Yours for the testimony of Jesus.

FLORENCE N. GRIBBLE.



A SHORT MEETING AT MULVANE

I am sure there are those who will enjoy a brief report of our short meeting with the Brethren at Mulvane, Kansas. We regret we had to disappoint the brethren in the time scheduled to begin. About ten days before the meeting was to start we were in an automobile accident and while no one was seriously hurt the car was badly damaged. It took longer to have the car repaired than first thought, and the date of the meeting had to be changed twice. When we finally got on the job it seemed to take a day or two to convince folks that the speaker had arrived. Then in about the middle of the meeting, we had our first near-zero weather, which never increases the crowd any. Taking everything into consideration the crowds were fair, and we closed with a full house and a number of re-consecrations. While the meeting was short, beginning November 9th and closing the 20th, there was an expression of deep appreciation for the Word of God.

The church is located about six miles east and south of Mulvane. While these brethren have their problems as all do in these days, they do have a live Sunday school and Christian Endeavor. A minister from the Church of the Brethren is giving them part time service at present.

I did not know until I arrived on the field that this was Brother Albert Whitted's home church. I was in the homes of two of his sisters and took dinner,—Mrs. Davis and Mrs. Smith. Albert's ears must have burned during those days.

We met Brother and Sister George Wygal at Fort Scott conference last year, and they were at Portis this year to our district conference, and in fact it was through them the plans were made for our coming. We will not forget their untiring service as well as many others.

We were entertained in the home of Brother and Sister F. G. Scharper. Brother Scharper is 86 and Mrs. Scharper is past 80 and still active. They were among the charter members of the church, and faithful supporters of the work. Thanks to them and the many others for their kind hospitality. May God's richest blessings ever be theirs.

JAS. S. COOK.

OUR MEETING WITH THE FORT SCOTT CHURCH

At the close of our meeting with Mulvane, I came direct to Fort Scott where our Brother L. G. Wood is the faithful pastor. I arrived there Tuesday evening, November 22 in time for the evening service. I found that Brother Wood had preached Monday evening so as to lend every influence possible toward the meeting. Brother Wood has an earnest group of people who greatly appreciate the Word. There are many things that render this field especially difficult, and Brother and Sister Wood are to

be commended for the faithful service rendered, and the sacrifices they have made. We have an adequate church building splendidly located but in need of some repairs. And we are glad to announce that while we were there a brother in Parsons, Kansas, promised to pay for the decorating of the interior of the auditorium. It would be a worthy and a highly appreciated gift if some one else would come forth with another such gift for other repairs, for instance, a lift on their newly installed furnace.

Unfortunately upon my arrival at Fort Scott, and for the first few days I suffered with a severe pain in my ear and jaw, which made speaking and eating difficult. And of course both speaking and eating are important in times like that. For a few days and nights the hot water bottle and I were close friends. However, I can assure you my needs were all supplied as I made my home with Brother and Sister Wood, and they did all that kind hands could do to supply every comfort. It was a real pleasure to be in their home. This was the first time Brother Wood and I had worked together in a meeting, and I can assure you I enjoyed the Christian fellowship and the hospitality of the pastor, his good wife and their people. For them may Philippians 4:19 be fully experienced.

JAS. S. COOK.

REVIVAL AT FORT SCOTT, KANSAS

Our revival services began on November 20th with the writer in charge, and Rev. J. S. Cook arrived from Mulvane, Kansas on the following Tuesday evening. He had been in a meeting there for two weeks and came over here for our meeting, while in this part of the state.

Brother Cook was well received, and his great Bible messages were both interesting and helpful to all that attended. A splendid feature was his dispensational truth, which he stressed throughout the services, from a large chart which he used.

I am sure that it was a seed-sowing period, that will bear more visible fruit in days to come.

Several members and some from other churches came forward for a deeper consecration, and an increasing life of usefulness, for service in Christian living and effort.

Our group was very faithful in attendance and we had quite a few others in attendance nearly every evening. While we have no new accessions to report we are sure that the meeting was a success, and it is evident to all, that Brother Cook did not shirk nor shun to declare the whole council of God.

Believers were strengthened and the membership was inspired to a greater diligence, and this means a great deal to both pastor and people.

We are now in a follow-up campaign and expect to conserve the effort and reach some that were interested.

The first Sunday evening that Brother Cook was with us we held our fall communion, and it was pronounced by all as a splendid service.

We are now leading our people in Bible study every Wednesday evening on the subject: "The Personality and Power of the Holy Spirit," this is proving very interesting, and we are sure it will be very beneficial to the membership.

We ask for the continued prayers of the brotherhood, for the work and the workers at this place.

L. G. WOOD.

OUR MEETINGS IN NEW JERSEY

I had expected before this to give a write-up of our services in North Jersey but have neglected to do so. The field seems somewhat difficult—hard to build up—for several reasons, as I view it.

First. All the churches seem to lack power or ability to build numerically. The Baptists, Methodists, Presbyterians, Disciples, Church of the Brethren, and Brethren have had very few additions for the last five or more years. Some of these churches have had good evangelists and put forth strenuous efforts but could not arouse the members. We at Calvary have had especially good evangelists, who labored true and faithfully, who put on good programs of music and catchy drawing sermons which drew crowds, but few of the unsaved would come. A large percent of old and young just cannot be induced to respect the house of God enough even to attend these wonderful meetings. I found this same trouble thirty years ago. I put up a tent, had the best music professors to organize a choir, and also had men of the best reputation as evangelists, advertised extensively, but I found a large number of people could not be induced to come. All who have tried this method have found it quite largely a failure.

Second. In addition to the program as stated, much visitation from house to house, cottage prayer meetings from house to house, and using autos in going after those who had no way to come seemed partly to solve what appeared to be a hopeless situation.

Political speeches almost nightly and then a great rain storm the second week seemed to greatly hinder the meeting; but the last week four, and some nights more, autos were used to gather in the folks so that we had the greatest gathering, that any of the churches has had for years. To prayer and consecration and strenuous efforts on the part of the laity and the pastor, I attribute the secret of their success. My son drove his auto 1600 miles visiting and bringing the people to the meeting. Others caught the contagion until many of other churches as well as our people became intensely interested at the close of the meeting.

Calvary church having no baptistry, baptism was put off for two weeks and I baptized them at Sergeantsville. All but one were baptized and she wanted to be, but was opposed by her parents. The mother was once a member of Calvary. She told me her heart is still with us but her husband being a nominal Methodist she went with him at his request. The daughter still attends our services.

Ordination

Brother Christiansen, unprepared because he expected one of the Examining Board would be present and preach the sermon,

preached the best ordination sermon I ever heard. Biblical, spiritual, uplifting.

He showed that the Elder must desire the office of the ministry, this desire must be begotten of the Holy Ghost, and when this desire is made known to the local church, it is the duty of the church to authorize his ordination.

He made a great appeal, showing the relation of the church to the Elder and the relation of the Elder to the church.

It was surely a spiritual message delivered to a house full of people. Then the Ordination was very effective and uplifting.

In conclusion I want to state that both Sergeantsville and Calvary are handicapped by an inflow of Jews and Italians.

Sergeantsville is overchurched and undered spiritually.

I feel very sure that if the Sergeantsville Brethren church would be as true to the Spirit of the Word as they are for the latter, and continue to raise the spiritual standard higher and higher, and put on a progressive programme they could draw for miles around. Many are looking for something better than the husks of their own churches.

Brethren, let us not try to improve God's perfect but simple plan of redemption. Let us not substitute oyster suppers, ice cream, cakes, and pies for the Blood of Christ, or worldly joys and pleasures which are vanity and vexation for the joys and pleasures of God which are unspeakable.

What heartaches and sorrows would vanish if we would stick faithfully to our motto—"the Bible, the Whole Bible and nothing but the Bible," as our only essential and written creed.

ISAAC D. BOWMAN,
Leesburg, New Jersey.

SERGEANTSVILLE, NEW JERSEY

It was a great joy to the writer to join Brother Isaac D. Bowman in the ordination of his son, J. Milton Bowman. Knowing Milton from childhood as I do, there was not the slightest doubt in my mind, as to his fitness and call to the ministry. During my nine years and a half as a member and an associate worker in the Whole Gospel Mission of South Philadelphia, Pennsylvania. I found Milton to be a boy of few words, but when he spoke, the words were stated in the depth of sincerity and firmness. I never found him to be quarrelsome nor a trouble-maker in any circle of life. His moral standing in the community where he lived and among his companions, was of the highest sort and with the best record as a young man.

Having had several contacts with Milton during my ministry, some personal correspondence; I know that the same principles of modesty, honesty and sincere pursuit after the highest and the best, the truest for Christ and the Church, is the course which Milton delights in.

Therefore, it was a real joy to me to place before him the meaning and the responsibilities, the hardship and sorrow, which are interlinked with the great blessings God sends those who are truly serving him. There was a deep comfort came over my soul, as with the father—Brother I. D. Bowman, D.D., I laid hands on our young brother to set him apart for the ministry of the Lord Jesus Christ.

May God's choicest blessings rest upon the ministry of Brother Bowman. This service I rendered as the Eastern Pennsylvania District Evangelist.

While at Sergeantsville, New Jersey for the ordination service I was pleased to see the fruitage of an evangelistic campaign conducted by Dr. Bowman. It is not often we hear of father and son engaged in a service of this kind together. We often found a father engage a son for such a service, but here the son had engaged the father, and God honored this service in giving them ten souls, whom I saw baptized, and taken into the church the same evening of the day when I saw them baptized in the morning.

The simple but true gospel sermons of Brother Bowman are still blessed by God, as in former days. It was said of "The converts during Mr. D. L. Moody's services, that 75 per cent of them turned back," while during "Chas. G. Finney's services 85 per cent of them kept true unto the church." The same author says it was "due to the power Mr. Finney had to impress upon the consciences of men the necessity of holy living." I feel the great success God has granted unto our dear Brother Bowman is due to the fearless stand he has taken in delivering the Whole Gospel, and the sincere way in which he has tried to live it out. I do not know of any of the evangelists in our church during the past twenty-five years to whom God has granted abiding results in the Brethren Church than to the services of Brother Bowman. I believe his teachings reached the consciences of the people, awakening them to the consequences of sin, and the result was a genuine yielding to God. This is more lasting to have men join the church because of others who belong, or to get influence in the church and community.

Some of the people who had attended the services said, "This is the greatest gospel teaching we have heard."

Brother Milton found entrance into several new homes and the future of the church looks brighter than before.

S. E. CHRISTIANSEN.

507 Tilgham Street, Allentown, Pa.

LOUISVILLE, OHIO

We have many things for which to rejoice as we continue to serve the Lord Jesus here at Louisville, November the 20th will be always remembered as a red letter day for the Brethren here when they celebrated their fourth anniversary of the re-dedication of the church. There were 230 in attendance for the Sunday school and morning church service. Prof. A. L. DeLozier was the speaker for the occasion and as usual was very graciously received. Some 155 partook of the fellowship dinner which was served in the basement of the church. Mrs. Sarah Keim, of Ashland, widow of the church's first pastor, Elder Josiah Keim, gave a very timely message and sang two German Hymns at the afternoon service. Other special numbers of music and greetings from former pastors made the service complete.

Elder S. L. Hang and his good wife who were unable to attend the services at the church, celebrated their 59th wedding anniversary in a quiet way in their home on East Gorgas Street. A number of the church people called at their home during the day to wish them well in the remaining days of their journey together. Elder Hang was one of the founders of the First Brethren church in Louisville and for the past 54 years both he and his wife have been active members.

Victory Revival

On December 5, Brother R. Paul Miller came to lead us in a three weeks' revival. For some months we had prayed and planned against barriers of many kinds and the Lord has shown us that our praying and planning were not in vain. Our prayers were answered, God sent us a revival which causes us to sing with great fervor, "Praise God from whom all blessings flow."

This was my first experience in a meeting with Brother Miller and it was a most happy experience. He is very thorough in his work, and has power in the pulpit that is far above the ordinary. But why speak of these things to the brotherhood who already know them? Every sermon was of the highest Biblical, spiritual and revivalistic character, striking mighty blows at sin and lifting up a Christ who has power to save, all who will come unto God by him. Miller is also a prince in personal work, and it was a wonderful blessing to the pastor to go with him from house to house and plead the merits of the Gospel of the Son of God.

The results were most gratifying. When the last service was ended a total of 45 souls had found their way to the foot of the cross where they met their Lord and found pardon and grace for a closer walk with him. Of the 45, 19 confessed Christ for the first time, while 26 renewed their vows to the Lord thus expressing their desire to serve him in a better way. Sixteen have been baptized and received into the church. Three came by letter, while others have already expressed their intentions of full surrender to Christ and membership with us.

Our choir of some 18 or 20 voices was on the job every night for which we want to thank them. The service they rendered counted for more than they thought. Our pianist too, was very faithful. These are some of the lesser things that make a pastor's heart glad. We surely appreciated the effort of every one.

We had visitors during the meetings from the Ellet church where Brother Grant McDonald is pastor and also from the Canton congregation. Brother and Sister McDonald gave several special numbers in song for which we say, "Thank you."

Another interesting and helpful feature was the Question Box. Some fifteen minutes were devoted to this item each evening. Much benefit was realized. Some expressed themselves as believing that equally as much good came from this feature as from any other.

As we close this report we want to say that our hearts rejoice in Louisville, in a revived church, in the salvation of many precious souls, and for the outlook ahead as we labor, wait and watch for his blessed appearing.

A. E. WHITTED.

THE REVIVAL AT LOUISVILLE, OHIO

Upon my return from Spokane, Washington, I at once opened a meeting in Louisville, Ohio with Brother Whitted and his people. I found here that the pastor had done most excellent work in preparing the field for the campaign. The very first night manifested that the advertising had been well done for interest was already marked. Except for a few nights of icy roads and sidewalks we had a fine house full of people at the meetings. The folks could easily negotiate the snow and the rain, but the icy surface of streets was a little too much for which we could not blame them.

These Louisville people have done a very creditable piece of work in the remodeling of their church structure. I was in Louisville for a meeting ten years ago to the day, but then their church was not half the size it is now. They surely used good judgment in their choice of arrangement and material for the building. These people have had some very trying times also through the closing of banks which very seriously affected the church finances. However, through it all a very fine and honorable spirit of love, sacrifice and fairness was manifested by the responsible leaders of the church. This speaks fine for the type of folks in this congregation for in these days many leaders and others have lost their balance and are in a panic of pessimism and irritability which is making it hard for many church organizations to function.

The Louisville church has a great field in which to work and they are doing a great piece of work in their efforts to reach that field. If they continue as they have been they will surely have the capacity of their entire plant strained to its utmost. There is no reason why it should not be, for the material is there to be worked on and it only remains for the congregation to rise up and go forth.

This is my first revival with Brother Whitted and I hope it is not the last for he proved himself not only a splendid workman for Christ, but also the finest kind of a brother. He is loved by his people and by many who are not connected with the church at all.

There is a fine body of young men and women being gathered into this congregation who are destined to become a mighty power in the future of this church. The pastor is mindful of this and is doing all he can to maintain and increase these young folks.

It was my happy privilege to live in the parsonage during these three weeks and to enjoy the fine hospitality of the pastor, wife and their family. It was with a real tinge of regret that I finally left this happy home. The hospitality of these people, as well as the members of their congregation has no peer. How greatly I enjoyed the happy times spent in the various homes where we were privileged to go could never be told, but it all lingers as a very fine memory.

I am home now for a few days in preparation for our Executive meeting of the Home Mission Board, after which we will begin our next campaign.

R. PAUL MILLER.

MORRILL, KANSAS

So many Evangelist readers and others have written, inquiring of us as to the condition of our son Forest, who just returned home, after going through a very serious operation, which was followed by six weeks spent in the Sabetha Memorial Hospital. The operation consisted in the removal of more than two feet of the large and small intestines and the draining of a pus pocket located in the region of the appendix. When the physicians and surgeon discovered the seriousness of the case, they held out no hope, saying it would only be a few days longer, but the operation would at least give him a chance. He is now at home with us after going through the most serious operation in the history of Sabetha Memorial Hospital, apparently well except for a little weakness. The recovery was as great

surprise to the physicians as to us. Not the least disturbance of the pulse was even manifest nor the slightest evidence of fever ever appeared. Out of real experience we are made to say, how good our God is, and his will and way is always the best. We thank the Brethren Evangelist and its readers for the earnestness and concern manifested.

The work of the church here continues with about the same interest as usual. We took our annual pause to meditate upon the spirit of the great Giver in his Christmas Gift to us. The Gift he made reveals his great goodness; his boundless love expressed through his effort to free us from our sins. The church here showed very great kindness to us during the Christmas season through gifts which we very gratefully received. It is such as these that warms the heart, and makes us all experience the genuine spirit of true brotherhood.

Our Thanksgiving season, which was observed here, affords us all the opportunity to express our appreciation to our God for his goodness. The church here has not been in position to serve with its money as it would desire. The bank failure, here, coming just at the beginning of the depression has more than made it doubly hard for the church to do its work without embarrassment. Yet at this Thanksgiving all bills were paid. We are looking forward to the time when these abnormal conditions will disappear. Throughout the year our services have held up in attendance and also interest. Many of our folks are making sacrifices to keep the church work up to standard. Since our last writing three have been baptized and received into the membership. We have been gleaming the field as fast as opportunity permits. One of our hopeful outlooks rests in the families of young people Cupid is establishing in our consistency. Some of the finest types of service the church is now receiving is through some of our younger folks. A number of our Bible school teachers are of this group. The Bible school Superintendent herself is one who has faithfully served in this capacity and was recently reelected to this honor for the sixth year. Our hopes of the future church is through the loyalty, fidelity, and intensive service of the young people. Cupid's darts have reduced the Sisterhood to smaller numbers but they continue to have their monthly meeting and carry on their work. He must be chained or imprisoned until the Sisterhood can build up their ranks.

The W. M. S., guided by their faithful president, Mrs. B. M. Lichty, is at the pilot wheel, seeking to guide the ship through the stormy sea. The ladies are doing their part in all the work of the church, and in addition are extending their works and deeds of encouragement to all. They meet each month in the devotional meetings, and as often as necessary in their work meetings.

The spirit of the church here is very fine, and the necessity of cooperation is teaching us all the lesson of brotherly love and faith in the God who is supreme.

L. A. MYERS.

SIGNS OF THE TIMES

(Continued from page 2)

in de cotton fields. And dey'll keep a gruntin' as long as dey think mo' 'bout gittin' than they does 'bout givin'."

It is worth thinking over.

THE Inside is Still There

The other day I read something surprising about the spineless cactus developed by the late Luther Burbank. The writer warns against bruising the leaves. If you do, he says, the cactus will immediately grow spines. I would like to know whether this is true. What a wonderful illustration of the natural man with his reform movements for salvation of men.

THE BRETHREN'S HOME
EMERGENCY
CORNER

"NO PEAK TIME" EXPENDITURES AT BRETHREN HOME

It is too much to have expected that this institution should escape the effects of the world wide depression, when of all others, so far as my information goes, none have escaped. The Brethren Church is fortunate in that none of its forward looking projects were launched during the boom times, when the equipment would have cost vastly more than was spent in launching them. However, not being able to foresee the times which have come upon us, and laboring under the impression that the so called "good times" would continue at least for some years, we might be blamed, in some quarters, for not having foreseen, and established a policy of retrenchment. Whatever might have been done in this direction by most of our Boards, no such a policy could have been adopted so far as The Home was concerned, because, except for the fact that a farm was purchased, for reasons which were cited in my last article, no expenditures have been made except those which have been absolutely necessary. There must always be a superintendent and matron there, and the inmates must be fed and kept warm, and the property must be kept in repair. Beyond the items of expense incurred for these things, all of which are kept at as low a figure as is consistent with dignity and a sound business policy, there is no other expense than that which is involved in keeping faith with our Annuitants. These are all connected definitely with The Home, and who had such confidence in the church which authorized it, and the Management which the church had chosen to care for it, that they willingly entered into such contracts, turning over various sums of money, all of which was consumed in the erection of the buildings and providing the necessary equipment. The total involved in these Annuity Contracts is around \$30,000.00, interest on which is to be paid as long as the annuitant lives. After his or her death, interest ceases, and the money involved becomes the property of the Home absolutely. In the meantime we have a property worth not far from \$100,000.00, all of which is jeopardized as the church fails to stand back of it. We want our readers to know every detail as to The Home and its management, both because we want you to pray for it and to give as you may to support it, for you may need an open door some day, for yourself, and if not, then you may seek for such a door for others. In the meantime, visit it, pray for it, and help.

MARTIN SHIVELY.

STRENGTHENING THE SUNDAY SCHOOL BY CAREFUL RECORDS

(Continued from page 11)

will receive a passing grade, which will still enable him to qualify for a certificate at the end of the year. When this word can be communicated to the secretary of the department she will report him "accounted for," and thus make it unnecessary for the registrar to send out the customary card for unexplained absence. Where a child is too ill to prepare his home work, special arrangements should be made by the teacher for making it up upon his return to Sunday school.

V. Additional Recognition

Thus far it has been observed that no effort has been made to stimulate interest by rewards for well doing. The policy of recognition rather than rewards should be closely adhered to. Prizes are not necessary, and it is possible to demonstrate that prizes in the long run do not really increase attendance or better the morale of the school. It has been proved that children who gain prizes are generally the most regular and punctual, and would be loyal to the Sunday school without any reward. Getting a child to act because of a prize or reward may possibly be permissible, but it is dangerous, as it may develop in him a love for rewards rather than love for the Sunday school.

On the other hand every effort that the pupil puts forth should be recognized, and publicly and privately encouraged. The monthly report card, the annual certificate, and the publishing of the names on the honor roll are inexpensive and effective means of recognition.

However, should the school desire to go beyond this and provide additional recognition, two suggestions are offered:

1. Honor ribbons.—The department maintaining the best record can be decorated with honor ribbons each month, upon which will be printed the name of the department and the month during which it has secured special honors. An honor banner could be used instead of ribbons, and remain in possession of the department as long as it holds the best record.

2. Summer camp.—Some Sunday schools maintain a summer camp and offer an outing of one or more weeks as a special inducement to all pupils who attain a certain grade. This plan will appeal especially to pupils in the Junior and Intermediate Departments.

Some may regard such an outing as a reward rather than recognition for good work, but when we consider the value of a summer camp, not only in the provision made for the social and physical needs of the older boys and girls, but also in the splendid opportunities afforded for spiritual contacts, its real worth will be evident.—The Sunday School Times.

merits; but undoubtedly it has afforded a period of relief to nations that were harder put to for funds than the good old U. S. A., whether this relief was fairly and rightly used and appreciated or not.

Relief for Our Churches

For a goodly number of years our churches have been asked by The Brethren Publishing Company, through the authorization of General Conference to observe the fourth Sunday in January as Publication Day, and on that day to make an offering to apply on the debt on the building purchased by The Brethren Publishing Company.

A number of churches have already paid more than their share of the indebtedness, if the share were to be measured by the number of members in the churches. But such a rule can not be observed with any degree of exactness, as ability to pay is not measured by numbers.

For the past two years practically all of our churches have been suffering in a financial way as the result of the world-wide depression, and they are finding it more and more difficult to meet their budgets for home work.

The business manager has consulted the Prudential Committee of The Publishing Company, and talked the matter over with the editors of our publications, and the conclusion has been reached that it will be a great relief to our churches if we declare a moratorium on the Publication Day Offering this year. While the Publishing House has felt the effect of the general depression as much as any other institution of the church, we will be in a position to keep the interest paid up on the indebtedness, even though nothing may be paid on the principal this year; and we felt if the churches were relieved of this responsibility this year, perhaps in another year they would be able to make it all up again.

"Lest We Forget"

Since habits are so easily formed and since it is so easy to forget certain requirements, it is not our purpose to ask the churches to entirely abandon the observance of Publication Day, but rather to make it a day that has a little more of a local appeal than ordinarily.

We want the churches to observe the day, and, if possible, bring to a climax the special campaign for subscriptions to The Brethren Evangelist that comes to a close on that day; and, wherever possible, to take up an offering to be used by the local church to apply on its budget, if the Evangelist is included in its budget, or to pay for the paper for the needy members of the local church who are unable to pay for the paper themselves, or to apply on the account the local church may be owing the Publishing House. Just observing the Day in a manner to keep it alive and to retain the benefits this year for the local church.

We feel there is not a congregation in the entire brotherhood that would not be greatly benefited by observing Publication Day on the fourth Sunday in this month in some such manner. The Publishing House is trying to be good to you. Will you not be good to yourselves?

It has been a long time since we published the Evangelist Honor Roll in its completeness, but since that has been last done, the churches at South Gate, California, with Leo Polman as pastor, and at Roanoke, Indiana, S. C. Henderson, pastor, have been added to our list; and just today we received

the renewal of the list from the First Brethren church of Long Beach, California, making it the fifteenth year for Long Beach. So you see the good work goes on, and we only hope the campaign that closes on the fourth Sunday of this month will add a number of more churches to our already commendable list.

The Evangelist Honor Roll

Allentown, Pa. (13th yr.) S. E. Christiansen
 Ashland, O. (15th yr.) Dyoll Belote
 Berne, Ind. (13th yr.) John Parr
 Dallas Center, Ia. (4th yr.) A. R. Staley
 Danville, O. (12th yr.) Floyd Shieri
 Dayton, O. (2nd yr.) R. D. Barnard
 Elkhart, Ind. (11th yr.) H. Stuckman
 Fairhaven, O. (13th yr.) Raymond Gingrich
 Fremont, O. (2nd yr.) W. S. Crick
 Gratis, O. (6th yr.) W. H. Beachler
 Gretna, O. (15th yr.) Conard Sandy
 Hagerstown, Md. (11th yr.) F. G. Coleman
 Iiowe, Ind. (9th yr.) C. D. Whitmer
 Harrah Wash. (2nd yr.) F. V. Kinzie
 Johnstown, Pa., 3rd Ch. (7th yr.) Gingrich
 Lanark, Ill. (2nd yr.) C. C. Grisso
 Lathrop Calif. (9th yr.) (Vacant)
 Linwood, Md. (2nd yr.) J. L. Bowman
 Long Beach, Cal. (15th yr.) L. S. Bauman
 Louisville, O. (3rd yr.) A. E. Whitted
 Mexico, Ind. (12th yr.) M. B. Spacht
 Morrill, Kans. (12th yr.) L. A. Myers
 Nappanee, Ind. (14th yr.) G. L. Maus
 Oakville, Ind. (13th yr.) S. Lowman
 Peru, Ind. (1st yr.) F. C. Vanator
 Phila., Pa. 1st ch. (13th yr.) A. V. Kimmell
 Raystown, Pa. (7th yr.) (Vacant)
 Roann, Ind. (10th yr.) (Vacant)
 Roanoke, Ind. (1st yr.) S. C. Henderson
 Smithville, O. (11th yr.) G. C. Carpenter
 So. Gate, Calif. (1st yr.) Leo Polman
 Sterling, O. (11th yr.) (Vacant)
 Summit Mills, Pa. (5th yr.) W. E. Ronk
 Sunnyside, Wash. (5th yr.) Harold Fry
 Tiosa, Ind. (11th yr.) J. W. Clark
 Washington, D. C. (7th yr.) Homer Kent
 Waterloo, Ia. (14th yr.) E. M. Riddle
 Waynesboro, Pa. (9th yr.) W. C. Benschoff

The Brethren Annual

We have received several inquiries as to the probable publication of a Church Year Book this year.

The committee in charge of this matter was very much undecided as to what would be a practical thing to do; but it has finally been decided to publish the Conference Minutes and the regular Annual with the list of conference organizations, churches and their pastors, and a list of all Brethren ministers.

The last of the copy was received just today, and we are now at work on the publication.

The churches will please remember that the General Conference voted that one thousand copies shall be published and mailed out to the churches according to their membership, and that the churches shall pay for the copies sent to them, and distribute them among their membership as they see fit.

The point is General Conference expects each church to pay for its quota of Conference Minutes, in order that the church may have a permanent record of Conference proceedings each year.

This is not a project of The Brethren Publishing Company, but an order of the Conference, and each church is expected to assume its portion of the load. So, when the Minutes are mailed to you, please make settlement as soon as possible.

R. R. TEETER, Business Manager.

Business Manager's Corner

A MORATORIUM

For about two years the above subject has been the occasion of much and heated discussion. Some have been very much in favor of it, while others have condemned it bitterly as being unsound and uncalled for.

We would not pretend to be enough of an economist to decide the question upon its

THE BRETHREN EVANGELIST

Meditating on the Changing and the Changeless

*The years roll on,
The seasons come and go;
The changing years
Are changeless in their flow;
But, changeless as the years,
His love, his power,
Whose hand divine has led
Unto this hour.*

*To him we lift
A hymn of grateful praise
For blessings strewn
Along life's winding ways;
A Father's guiding hand
We clearly trace—
Our every path he bounds
With love and grace.*

*Our Friend, our Guide,
Our Counselor divine,
His loving care
With all our days entwine;
Whate'er of good or ill
The future holds,
In this we rest secure:
His power enfolds.*

*And so we face
The future's untried way;
The past secure,
Our hand in his we lay
And journey without fear
Where he may lead—
His presence quite enough
For all our need.*

—George O. Webster, in *The Baptist*.



Signs of the Times

by
Alva J. McClain

CALVIN COOLIDGE

The most important item in the news concerns the passing of Calvin Coolidge, ex-President of the United States. Very quietly and simply, in his beloved New England, he fell into the sleep of death. He died as he had lived, without ostentation. For him "the shoutings of the captains" had little attraction.

As president he was, in one striking respect, a strange figure in a strange situation. Careful, conservative, thrifty, a tenacious champion of simplicity and homely virtues, he presided over the wildest, most irresponsible, most extravagant period in the history of the nation. From time to time his voice was heard counseling the nation to follow the virtues in which he believed and which he exemplified, but for the most part his was a voice crying in the wilderness. The nation admired him, but paid little attention to his words.

Doubtless, he came to realize at last the chasm that separated him from his generation. In his last interview he said, "We are in a new era to which I do not belong." That was true even when he was President. The American people still expresses admiration for the homely, Puritanical virtues of New England, but their admiration is for the most part archaeological, not moral. The interest is similar to the interest in early American furniture; we buy it to look at, not to sit on. It is, to most people, not very comfortable.

FEW days, and Full of Trouble"

Just as Calvin Coolidge lies down in the last sleep, we read of the actions and decisions of another man, Franklin Roosevelt, as he prepares to take over the appalling task relinquished in 1928 by the former. It is not cynicism to say that, of the two, Roosevelt is the one who most needs our pity. He inherits conditions which Coolidge could not prevent and which Hoover could not remedy. Mr. Roosevelt was not my choice for President, but as the presiding ruler of this nation he needs the prayers of the church, and he should have them. "The powers that be are ordained of God"—do not forget that. (Romans 13:1-7). "The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will" (Dan. 4:32).

THE Last Rites

The funeral services of Calvin Coolidge were marked with all the simplicity possible in the case of one to whom honor was due. No great man was brought in to deliver oration or eulogy, but the brief service was in charge of a young, practically unknown pastor. That will remind you of the ex-President's habit, while in the Black Hills some years ago, of attending a little country church and listening to a student pastor.

Not much is known about the personal religious beliefs of Calvin Coolidge. At the church he attended while in Washington, he probably heard but little of the Blessed

Good News, but he must have known what it is. It is interesting to note that one of the funeral hymns selected contains the following lines:

O Cross that liftest up my head,
I dare not ask to fly from Thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be.

If there is a love which "will not let me go," it is found only in Jesus Christ and his Cross.

A CHURCH of Fame

The church at Northampton, Massachusetts, in which the funeral services of Calvin Coolidge were held is the church made famous by the great preacher, theologian and philosopher, Jonathan Edwards. It was here that he preached his best known sermon, "Sinners in the Hands of an Angry God." If I remember rightly, it was said that Edwards read the sermon from manuscript, rather quietly and without gesticulation, but its terrific logic so shook the souls of the listeners that with their hands they gripped the very pews on which they sat.

The church is now called the Jonathan Edwards Congregational church. I have often wondered if the truths spoken by the great preacher are any longer heard there. As our Lord intimated, it is still the fashion of men to build memorials to the prophets and ignore what they said. While some of its ministers continue to bear a splendid testimony to the Truth of God, the Congregational Church has largely passed into the control of Modernism. And Modernism does not believe in Sin, nor the Wrath of God, nor Judgment to come.

It is said, sometimes, by the Modernists that by getting rid of the Wrath of God we are able to see him better as a God of Love. The answer is that no one can really appreciate the Love of God without some understanding of God's Wrath. When the Christian understands, as Jonathan Edwards did, the awful nature of the Divine Wrath which must fall upon human sin, then he begins to see the Infinite Love of that God who himself bore the penalty of sin in our stead. Modernism, by the very nature of its philosophy, can never know the Love of God.

TACKLING the Problem of Marriage

In Indianapolis, Indiana, it is reported that forty out of every one hundred marriages come to an end in annulment or divorce. Disturbed by the situation, authorities of Butler University, situated in that city, have inaugurated a course of study for the purpose of finding what is wrong, and also how to succeed in the marriage relationship.

This university course in marriage relations is to be divided into four parts; one dealing with the physical aspects of marriage, another with the economic side, a third with the psychological phase, and (can you believe it) a fourth dealing with the spiritual aspect.

But, as you might expect, the spiritual side is to be taught by an unbeliever, a Unitarian preacher. He will try to show his students how to achieve happiness in marriage through spiritual means. The effort, of course, is doomed to failure. The Christian knows that there is but one spir-

itual sphere where true and permanent marital happiness may be found, and that is IN CHRIST, whose glory and deity the Unitarian preacher denies.

The use of the word "spiritual" is no guarantee that a movement is good. There are two "spirits" in the world. If you wish to know the false from the true, apply the test laid down by the Apostle John: "Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not Jesus is not of God" (First John 4:1-3 ARV).

MERRILY Going to Hell

Today you will not often hear a preacher courageous enough to tell his people the truth about the moving picture industry. Too many of them attend. It is rather remarkable that the severest published criticism quite often comes not from the pulpit, but from those whose own work is linked up with the stage.

A well known theatrical writer in a Cleveland newspaper recently went on the war-path regarding the "filth" of the theater. He said, "Filth helped to kill burlesque. It has done incalculable damage to vaudeville. It has shamed the legitimate stage. And the movies merrily go to (the same) hell without studying the lessons the stage was taught."

It is the considered opinion of some thoughtful men that the movies are doing more spiritual and moral damage than even the old saloon did in its worst days. It is very doubtful whether any boy or girl ever took as a great ideal either the drunkard or the bartender that sold him liquor. But thousands of boys and girls are taking for their ideal certain persons of the screen whose marital adventures proclaim their morals to be of such a character as would have brought a blush to the cheek of the average old-time bartender. And he did not blush easily.

A CYNICAL Definition of Statesmanship

An editorial in the Baltimore Sun says that "The essence of statesmanship is the willingness to admit that concerning most (Continued on page 15)

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GEORGE S. BAER
Editor

R. R. TEETER
Business Manager

Send all moneys to the
Business Manager

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What Others Say About the Church Paper

It is good occasionally to sit back and listen to what others have to say about the particular task a person is set to promote. That is our feeling just now with regard to the church paper. We have talked often and much about it, and have always had a sympathetic hearing, but for this once, we want to stand by and let others say some of the same things we have often said. It may sound different, if it isn't new. First, we will give the floor to a whole group of men engaged in the same work in which we are engaged—fellow editors, met in the Editorial Council of the Religious Press:

"The industrial depression has made the financial situation of Protestant journals even more precarious than usual, and dwindling subscription lists mean a restriction in influence as well as finances. When the majority of Protestant families get their interpretation of the work of the church from secular journals instead of the religious press, it must be obvious that our Protestant leadership is not awake to the menace of the present situation, and that more statesmanlike measures should be devised to secure a reading of Christian literature in the homes of the people."

Bishop H. Lester Smith of the Methodist Episcopal Church says: "A religious periodical is a necessity for every Christian who desires to be informed upon the ideals, the program and the progress of religion in the life of the world today. The secular press does not and cannot discuss the problems of religion, of morals, of industry, of society, and of human life in general from the Christian viewpoint. . . . The church paper is a necessity for every member of the church who wishes to be informed concerning the ideals, program and progress of his own church. No general religious paper can give sufficient space to the details of the activities and the undertakings for which the churches are responsible. Here our people will find the truth about Prohibition, which they do not find in any of our secular papers. Here will also be found the discussion of world peace, of moral, social and economic problems from the Christian viewpoint in such a helpful form that the ideals of our young people will be formed upon Christian principles."

The Editor of *The Christian Advocate* (Methodist Episcopal Church, South) is speaking: "I do not have the exact figures, but it is approximately correct to say that of the 500,000 families in our church, four-fifths of them are without any of our periodicals. We are beavailing the debacle, but we should not be surprised. Nothing else can be expected when Arthur Brisbane and like-minded writers are the oracles of the large majority of Methodists. As one example, the most conscienceless propaganda that was ever put over on uninformed church members has been circulated by the wet press against Prohibition. The small circulation of the church press is the most serious handicap in refuting the widespread misrepresentation. We lay no claim to an insight that is able to locate the responsibility. Certainly I am not talking down to pastors, for I have a recollection that I was not an ideal pastor. But this much is true, if we are to stem the currents of secularism and religious ignorance and indifference which threatens to engulf us, we must make a more vigorous and persistent effort to circulate the periodicals of our church."

The Committee on the Baptist Press makes report, observing the small circulation of Baptist papers and seeking to account for it, concludes: "The remedy for this situation lies with pastors and other leaders of the local churches. They alone can make the church membership, as a whole, acquainted with our denominational literature, arouse in them an interest in it, and create in them an appetite for it."

Call up the voice of John Wesley and hear him admonish his preachers: "It cannot be that the people should grow in grace unless they give themselves to reading. . . . Press this upon them with all your might." And Mr. Wesley was right—the people must read if they would be nourished in mind and heart, read especially their Bible and their church paper.

A Warning to the Evangelist Readers

We are sorry to have to write anything uncomplimentary about a Christian brother, and particularly a brother in the ministry. We would much prefer to help him. And this we have tried to do. We have tried to be a friend to Brother H. C. Marlin, editor of the "Postscript" and have sought by personal correspondence with him to persuade him to change from the unchristian attitude of knocking and opposing everything and everybody to one of Christian co-operation and helpfulness in the work of the Lord. Others also have written him in the spirit of brotherliness, trying to get him to cease his unwarranted attacks upon the institutions and leadership of the church, but he has refused to give any heed to these expressions of personal interest. Such infractions of Christian courtesy and misrepresentations of men and conditions as those to which he has given his paper cannot go on indefinitely without public protest and the issuance of warning. After long and patient effort to avoid so distasteful a task, we have come to the place where we feel we must advise our readers of the general unreliability of his stories about Brethren work and workers.

Brother Marlin has been wrong both as to the accuracy and the character of much that he has written. That is, he has characterized his brethren in unchristian ways and has not been true to the facts in many things he has said about them. And for proof of this statement we need only to quote his own words. In a signed statement which he made before the National Ministerial Association and which was published in *The Evangelist* under date of September 10, 1932, as well as in his own paper, he said:

After hearing the testimony, I have been convinced . . . I have been wrong in my method, too vigorous and outspoken in my language, and have in too many instances made insinuations and false statements based on, and provoked by, much misinformation from many of my brethren, and have called my brethren by unchristian names.

Furthermore, I am sorry for and greatly regret the injury done to the cause of Ashland College, Ashland Seminary, the Home Mission Board of the Brethren Church, the Foreign Mission Board, the work of the 1931 Conference, and church leaders in general.

I now frankly, sincerely and humbly repent, retract and ask forgiveness for all offenses and promise to make the policy of the *Postscript* conservative, promoting harmony and peace in the brotherhood. . . .

Brother Marlin made his retraction voluntarily. When he was faced with the facts and was unable to offer any evidence in support of the offending statements and false accusations published in his paper, he brought voluntarily to the next session of the Association a written retraction, acknowledging the untruthfulness of many things he had published, asking for forgiveness and promising to change the policy of his paper, even offering (verbally, it may not have been written down) to permit a committee of three ministers from the Association to cooperate with him in directing the policy of his paper. His statement was accepted in principle and as a basis from which a committee, every member of which was approved by him, went into session with him and brought out the identical statement which he signed and most of which we have quoted above.

We thought he was sincere, and I would not say that he was not, for I believed he was. But for some reason when he got back home, he changed his attitude. Why, only he knows. He had the same affidavits in his traveling bag at Winona Lake that he had when he got home, at least he told us he had such affidavits. But he didn't rely on them when he was there in the presence of evidence he could not deny. He went home and forthwith retracted his retraction. Even then we were personally inclined to treat him with forbearance and patience, hoping he would yet see the error of his way. But after these months, he still persists in abusing his brethren in his paper and reiterating accusations which he admitted were false. And now he misrepresents the situation with

regard to one of our Ohio churches—that of Middlebranch. and heaps abuse upon the Elder called in by the members of that church to guide them in their difficulty.

He refers to The Evangelist, his own church paper and the organ of the church he says he loves, as a "purveyor of hokum." We do not need to make a denial of such a ridiculous charge. The many loyal members of the Evangelist family know it is mere cavil. We merely call attention to this to illustrate from another angle how easy it seems for Brother Marlin to give expression to carping criticisms and unfounded assertions and misrepresentations. We do not profess to know his motives, or to understand how he arrives at the positions he takes, but we do know in a goodly number of instances that he has not been in accord with the facts, as he himself confessed at Winona Lake.

Brother Marlin has said much about the "steam roller" and the "gang", but we have never known him to be denied the right of expression or discussion. It is a figment of his own imagination. It may be that not every question has been settled in accord with his views. The same can be said for us. But not everybody can have his way, and the majority must rule in a democratic body. He has had the same right that every member of the church ought to have, of entering into the discussions of problems and policies without jeopardizing his standing or position. We are not in favor of smothering discussion, done at the proper time and in the right way, and we believe that practically all the ministry and lay leadership that attend our conferences are of the same mind. But once a decision has been reached after free discussion and vote of the delegates present, a man has no right to set out on the war-path and spend the entire year following knocking and bitterly criticizing. That isn't the Christian spirit, nor is it the way to success in a Christian institution. The man who will rule or ruin is always having trouble and his fellows are always at fault, according to his views. But when a man has a paper and publishes his distorted views broadcast, he does incalculable harm. And it is to warn the Evangelist readers against taking too seriously just such a situation that these words have been written. The Postscript did not show any improvement in reliability at the time of the publishing of the retraction above referred to, and we have waited in vain for it to show any improvement since.

EDITORIAL REVIEW

Brother C. D. Whitmer puts the Christian Endeavor program for the months of January and February again before the young people on their page. Also, they will find there an interesting article by the Quiet Hour Superintendent, Brother Ray Klingensmith.

We again invite the ministers and leaders among the laity to make use of our new editorial department devoted to recording the thought of the brotherhood. If you have a thought you believe would be helpful to others, send it in. Write thoughtfully, constructively and carefully.

President E. E. Jacobs in his College Notes records some of the holiday activities of some members of the faculty. It is always encouraging when any of our institutions are able to report specific gifts to meet specific needs. Some needed redecorations have been made at the college by means of some such gifts. We believe God moves his people to take care of the agencies of his church when they keep within his will.

Prof. M. A. Stuckey, of the Ashland Seminary, was chosen by the Ashland Ministerial Association to deliver a series of sermons at the union services during the "week of prayer," and all of his five sermons dealt with different phases of Biblical teaching and example in prayer. His sermons were of a high order, being both instructive and inspirational and the public interest in them was proven by the steadily increased attendance from night to night.

Brother John H. Thompson, whose decease is recorded in this issue, was more than an ordinary layman, as every minister acquainted with the Uniontown, Pennsylvania, membership could testify. Few of the regular attendants at General Conference were more intelligent or more widely read than he, and he also had devotion and humility. His pastor, Brother Blough, and a former, Brother Belote, pay tribute to his memory in another department of this paper.

A new feature in the way of service now being offered the brotherhood by the National Sunday School Association is the promotion of the use of tracts, and a tract superintendent has been selected in the person of Brother Leslie E. Lindower, pastor of the church at Warsaw, Indiana. This week he gives his first installment of reviews of tracts, dealing in this instance with tracts on Baptism. You will be interested in his further reviews.

Our Canton correspondent says that thirty-one confessions have been made in this growing Ohio church during the past quarter under the ministry of their pastor, Dr. J. C. Beal. The evangelistic campaign was closed with a communion service that was exceptional both from the standpoint of attendance and enjoyment. Brother Beal places large emphasis on Bible instruction in his ministry and the Canton church is increasing steadily, not merely in numbers, but in spirituality and power.

Our good correspondent from Lanark, Illinois, is right when he says there can never be any depression with God and consequently no financial depression can stop the forward march of spiritual forces,—if God's people are sufficiently dependent upon him. The Lanark pastor, Brother C. C. Grisso, has given and is yet to give some time to other churches in evangelism, and during his absence the regular services are being cared for by the organized departments of the church, the young people especially showing themselves efficient.

Dr. C. F. Yoder, leader of our mission work in the Argentine, writes that Brother Luis Farre, the converted priest, has been giving a series of sermons in each of our churches, much to the delight and profit of his hearers. We note the team work and division of labor and Sisters Nielsen and Larson make a splendid team for the conduct of vacation Bible schools in the different missions. The tent is proving a great blessing in their evangelistic campaigns and at Firmat the attendance ran over 300 from night to night.

We are glad to be able to begin with this week Dr. Bauman's series of Bible studies, repeatedly promised in these columns. We were sorry that the first installment arrived too late for the first issue of the New Year, but Brother Bauman expects to be able to maintain his studies without interruption from now on, although with his time so much in demand it will be quite a sacrifice to do so. But we are sure our readers will appreciate what he may give us. He has, as have other writers, the freedom to give us what he most desires, and we shall count it a real contribution.

Don't fail to read the Business Manager's Corner this week. Dr. Teeter has something more to say about the Publication Day offering which you are not to take for the Publishing House at all, but are to apply it on Evangelist subscriptions for your own local church folks. Maybe you'd like to use it to pay subscriptions for those who are unable to subscribe, or to pay part on the subscriptions of all, or apply on your church budget, if your church is sending the paper to all on its membership. There are just two things we are asking, if at all possible; take an offering, and then use it to help put the Evangelist in your homes.

Brother J. L. Gingrich writes of the work of the Third church of Johnstown, Pennsylvania, where he is pastor, and we are especially interested in his merged service program. The merged service is not an uncommon arrangement these days, but there are several ways of conducting such a service. We are glad to note the aims they kept in mind and to have him say their arrangement was successful. Brother Gingrich is giving much attention to Bible instruction in his Sunday and mid-week services. This can be said of many of our pastors, and it augurs good for the future. Bible instructed Christians make good church members.

The matron of the Brethren Home at Flora, Indiana, tells of Christmas at the Home and of the splendid gifts that made the Christmas festivities possible, and which also helped to pay some

(Continued on page 7)

PRAYER REQUESTS FOR THIS WEEK—

Mrs. Eleanor Romanenghi, whose husband is pastor at Rio Cuarto, Argentina, and who is the daughter of Dr. Yoder, is somewhat broken in health. The doctor has ordered her to take a six months' rest in the country. Pray for her speedy recovery.

Pray for the tent meetings being conducted in our missions in Argentina, that many may find Christ.

The Prohibition Slump

By Prof. L. L. Garber, Lit.D

"Public sentiment is everything. With public sentiment nothing can fail; without it, nothing can succeed. Consequently, he who moulds public sentiment goes deeper than he who enacts statutes or pronounces decisions. He makes statutes and decisions possible or impossible to be executed."—Abraham Lincoln.

"The world is governed in every generation by a great House of Commons made up by the Human Passions; and we should be careful to see that the Handsome Passions are in the majority."—Woodrow Wilson.

"I have found courage, faith, and inspiration in literature. My conviction has deepened that the progress of the world is dependent upon a widening appreciation of good literature. 'Man shall not live by bread alone.' All the wonders with which science has surrounded us, merely tell us what we can do; they do not reveal what we can be. Of themselves they add nothing to our moral power and are indifferent to the higher aspirations of the soul. If we want to increase our knowledge of liberty and patriotism, of justice and mercy, of self-sacrifice and charity, of any of the ideals that raise men above themselves, we turn to literature."—Calvin Coolidge.

Millions of Americans are watching the passing show at Washington with anxious hope and fearful foreboding. To those of us who for a generation have been working, praying, giving, sometimes to the extent of thousands of dollars, to make America a sober nation, the prospect of the nation's going back to drink, drunkenness, and debauchery seems a tragic frustration, an inglorious defeat, a surprising failure where success seemed assured.

Whatever the outcome of prospective legislation, the situation is one that should give Christian Americans deep and thoughtful concern. How comes it that so triumphant a victory has been so soon turned to inauspicious defeat? What has become of the temperance sentiment that adopted the prohibition amendment in 46 out of 48 states? What trumpeter has given forth an uncertain sound? Who betrayed the cause? Who mismanaged the campaign? Where did education, religion, government fail? To this and similar questions, this article will attempt to give a partial answer.

The fundamental error of the temperance forces—educational, religious, governmental, is that **their psychology was in the main wrong**: They failed to create, to develop, to build up a sustaining public sentiment in favor of the prohibition amendment. Without such sustaining sentiment, every cause, however worthy, fails; especially is it certain to fail, where a large and powerful minority are motivated by old habits, where there is the antagonism of avaricious and greedy wealth, where a corrupt and powerful press continually creates opposing sentiment.

Thoughtful reader, re-think the wise words of Abraham Lincoln. How aptly, pointedly, unmistakably he states the case. "With public sentiment, nothing can fail; without it, nothing can succeed." "He who moulds public sen-

timent goes deeper than he who makes statutes: He makes statutes possible or impossible to be executed."

Re-study the profound and suggestive statement of Woodrow Wilson. "The world is governed in every generation by a great House of Commons, made up by the Human Passions:" the ideals, the emotions, the sentiments,—the feeling elements of personality—these are in every age and in every time the governing and controlling forces. Consequently, keep the Handsome Passions, as the desire for cleanness, purity, reverence, justice, honesty, sobriety, in the majority.

Re-examine the autobiographical record of Calvin Coolidge. Note that the chief character-forming elements in his life were the ideals and sentiments gathered and absorbed from great literature: the great biographies, the great poems; from the makers of men who stress ideals and sentiments as the most essential parts of education,—such education as inspired and empowered the men who put prohibition into the constitution.

Here we have failed. What has religion, education, government done in the last twenty years to develop and build up a national sustaining sentiment "without which statutes are impossible to be executed, without which nothing can succeed?" In many cases next to nothing; in all cases far too little. Education has busied itself mainly in learning THINGS, rather than in becoming SOMETHING. It has all but neglected the "Handsome Passions," to say

nothing of keeping them in the majority. It has devoted itself far too exclusively to fact-mungeing and process-acquiring,—scientific, linguistic, literary, historical,—under the naive delusion that merely to know things is the way to goodness, to happiness, to human welfare. Education has thus denied the faith of Lincoln, of Wilson, of Coolidge, as well as that of the Bible. "Keep thy heart (tastes, sentiments, ideals) with all diligence, for out of it are the issues of life."

What has the church done? Something but far too little. It has relied chiefly upon a few fragments of hours from a few fragments of days to build up and maintain that personal and national solidarity of sentiment "without which nothing succeeds;" whereas the situation demanded a more continuous, a better organized, a better-methodized program. Not only has the church failed to encourage the creation of the necessary political machinery, as proportional representation and direct legislation, through which it might express itself certainly, justly, powerfully, and not have its strength misrepresented, wasted, obscured, as in the hocus-pocus, hodge-podge of issue in the last election; but also it has failed to utilize its strength and opportunity in controlling the great sentiment-creating and ideal-fashioning forces in the support of prohibition. In too large part, the church has sat

THE EIGHTEENTH AMENDMENT

If it is repealed—Who will be to blame?

UNITED STATES CONSTITUTION. ARTICLE XVIII. Section 1. After one year from the ratification of this article, the manufacture, sale or transportation of intoxicating liquors within, the importation thereof into, or the exportation thereof from, the United States and all territory subject to the jurisdiction thereof, for beverage purposes, is hereby prohibited.

Section 2. The Congress and the several States shall have concurrent power to enforce this article by appropriate legislation.

Section 3. This article shall be inoperative unless it shall be ratified as an amendment to the Constitution by the legislatures of the several states, as provided in the Constitution, within seven years from the date of the submission hereof to the States by the Congress."

idly by in laissez faire fashion while education has been lost in formalism, and the public press, the radio, the movie, have been in considerable part prostituted to every doubtful, vile, and greed-promoting interest.

In no sense do we depreciate or underrate religion. Religion must furnish the great dynamic of proper living. But in order that this dynamic may be effective it must be spread and must be shared. This necessitates the embodiment of this dynamic in concrete and artistic forms, as art, literature, the movie, and political institutions.

What has the government done? Some honest effort has been made to enforce prohibition and some effective results obtained; but far too often the enforcement has been entrusted to party henchmen who denied the authority and doubted the efficiency of the statute. Statutes do indeed create sentiment, but the tragic failure of this effort in many cases is a convincing proof of Lincoln's dictum: "Without public sentiment, laws are impossible to be executed." The failure of government, like that of the church, has largely been one of omission. The government has not, as was its duty, utilized its power, its resources, its prestige, in strategic places to support and sustain the prohibition amendment. How much has the government done to build into the majority of its citizens those "Handsome Passions which govern in every generation?" What public organs has it published and controlled for this purpose? What sentiment-creating movies has it had written and exhibited toward this end? What radio broadcasts has it organized and sustained to promote these high issues? "None, Brutus, None."

Suggestive examples of what may be done to create that "public sentiment which makes laws and their enforcement possible or impossible," which "keeps the Handsome Passions in the majority," which "develops those sterling and worthy ideals that create great citizenship," are exhibited in modern Italy and Russia. There, the press, education, the radio, the movie, are all used in scientific fashion to create the sustaining sentiment in support of the ideals and ambitions of the state. In this way, the illiterate conglomerate body of citizens is being unified into a homogeneous and enthusiastic citizenry supporting the state's program. A utilization of the same effective methods in America would have made the 18th amendment safe against the possibility of repeal.

As "eternal vigilance is the price of liberty," it is also the price of temperance and good government. As citizens, we should lose no time in the utilization of every means to regain lost ground in the re-education of the growing generation as to the perils of intemperance. Christian America faces another similar task. We have a vast and growing crime problem. The same neglect, ineptitude, and stupidity that has brought about the crisis in prohibition, has permitted amongst us the development of the most disgraceful and colossal criminal body of citizens that has ever afflicted a civilized state. The solution of the crime problem must follow the same scientific and fundamental methods as will be effective in the rehabilitation of temperance sentiment.

Ashland, Ohio.

Worldly Thrills versus Spiritual Joys

By Ruth Waymire

Of all man's enemies—the world, the flesh and the devil—the world is the most subtle and insidious. The flesh and the devil are almost always recognizable; we usually enter into fellowship with open eyes. But the world is so seemingly innocent, and so ingratiatingly beckons, and promises such alluring reward! He cunningly blindfolds his victims, or perhaps gives them some pleasant opiate before he leads them into destruction.

The world's most effective weapon is propaganda. The

power to mold and change men's minds through the press, the drama, music and literature is great. Subtle and effective are the insinuations. Not long ago we witnessed one of the most colossal attempts imaginable on the part of one of the leading periodicals, not to find out the opinions of men, but to mold them, to get them to flock together, to respond to the herd instinct. The popular mind becomes really intolerant of Prohibition. Some one said to me that he thought people who were so narrow-minded as to believe in Prohibition were cranks and should "get out." Thank God that is just what God's children will be doing, and I hope soon, when our Lord and Savior Jesus Christ returns for his own in the rapture. But until that time they must be about their Father's business here below, doing all the good they can, making war against sin and wrong-doing, seductive influences and evil devices.

The worldly and sacreligious influence at work is to be seen in the titles of much of the popular music and the vicious movies. Not only is there much that is crass and vulgar, cheap and suggestive, but actually blasphemous. Such sacred words as "Hallelujah," "Hosanna," "Salvation," "Gospel," "Glory," "Green Pastures", and all that life holds dear are being thrown into the insatiable maw of the god of this age—jazz. The evil influence on the unbeliever is great. When he hears these words he thinks only of the worldly connection, and mocks and ridicules. Those who devise such sacreligious influences will be held accountable.

Anyone can notice the lowering of standards of conduct through the influence of the movies and their portrayal of loose morals. Not only is an evil influence exerted through the pictures, but also through the lives of many who help to make the pictures. Through their influence popularity is given to evil ways, and the proper form of conduct is ridiculed. "Woe unto them that call evil good and good evil," we read in Isaiah 5:20. All the old virtues of bygone days are being laughed out of court. Modesty, humility, chastity, and even honesty are being considered by many as out-of-date. Restraint is thrown to the winds. Everything must bend toward giving a good time, and the popular idea of a "good time" includes all too many of those things which strike against the physical well-being of men and women, and also against their highest mental and spiritual good. People are being trained or influenced to covet the things that are base, or unworthy, or passing. If I were a preacher I would write or preach a sermon on two texts which I think explain the situation and point the remedy. They are:

"There is no fear of God before their eyes."

"The fear of the Lord is the beginning of wisdom."

Nothing is sacred any more. Surely all sensitively religious souls were grieved at seeing the sacreligious perverting of Bible verses to notorious characters by a well known columnist in the newspapers.

Children are no longer being reared in the fear and admonition of the Lord. Little wonder then that they are bewildered when the time comes for them to make choices, and to resist temptation. They have no solid moral foundation, no background of religious training. With the example of their elders before them, and in addition the modernistic teaching in the schools, the movies, modern literature, the lives of many of their teachers and even some pastors who partake of the same worldly amusements that they do, you cannot blame them for being worldly and disgusted with past standards. They are sick of being told on the one hand that they are going to the dogs and on the other that they are the hope of the world.

They must be taught through example and precept that the words, "Come out from among them and be ye separate" are still the key to the Christian life. The transient thrills of the world are as nothing to compare with the deep joy and delight of a life dedicated to God through prayer, Bible study, and service. I would most assuredly be the most pessimistic of individuals as I look about on present conditions, were it not for the "Blessed Hope" which all this presages. Through the clouds of doubt and despair, which hover overhead we can see the Sun of Righteousness rising with healing in his wings.

"Even so come quickly, Lord Jesus."

Englewood, Ohio.

THE VOICE OF THE CHURCH

Editorials from Ministers and Laymen

GROWTH IN THE EARLY CHURCH; GROWTH IN ANY CHURCH

Verse 31 of the ninth chapter of Acts is one of the great verses of that New Testament book. Of course it should be studied. "Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost were multiplied." Moffatt gives us this rendering: "Now, all over Judaea, Galilee, and Samaria, the church enjoyed peace; it was consolidated, inspired by reverence for the Lord and by its invocation of the Holy Spirit, and so increased in numbers."

It is worth while to study growth of the church in New Testament times. The elements of growth are hereby set forth. Peace, edification, multiplication. People grow in the things of God in an atmosphere of peace. It is not possible always to have peace with the forces of opposition without. But the Lord frowns on turmoil within. Paul exhorts the church to "follow after the things which make for peace, and things wherewith one may edify another" (Rom. 14:19). People of the same faith in the same community finding it necessary to worship Almighty God in separate buildings do not look good to a scoffing world. We know what God thinks about it. As Moffatt puts it, the early church "was consolidated, inspired by reverence for the Lord, and by its invocation of the Holy Spirit, AND SO INCREASED IN NUMBERS." The church is God's life-saving crew. Like a great ship pounding to pieces on the rocks, as the present world-order is men inspired by reverence for the Lord, and comfort of the Holy Ghost, would be expected by worldly critics to be busy rescuing as many of the crew as possible before they all go down beneath the beating waves. Debates about the best method of repairing a doomed ship can not be expected to interest very many people. And what are paint cans and brass tacks worth anyhow to an old ship pounding in pieces by the rush of the oncoming waves? God's call is to get the drowning men and women off the sinking ship. No, this present world-order, however men may be trained in its ways, can never put souls into the Kingdom. "Numbers" in God's sight is at the end of DOING GOD'S WORK IN GOD'S OWN WAY.

New Paris, Indiana.

G. W. RENCH.

BLASPHEMY

The charge, of which Jesus Christ was not guilty, but for which he was crucified, was blasphemy. In his last stand before the priests they ask him: "Art thou the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witnesses? for we ourselves have heard of his own mouth." This to the Jew was blasphemy. They thought rightly that God was holy. They concluded wrongly that Christ was not holy and that he was an imposter and hence a blasphemer. But which was blasphemer, Christ or priests? No one will deny today that the priests were the blasphemers in that they crucified the holy Son of God.

But many who would admit this as truth still continue themselves to blaspheme. God said to Moses in the mount, "Thou shalt

not take the name of the Lord thy God in vain." Men who would not abuse another man do not hesitate to commit the crime for which Christ was crucified innocently. Yet if Christ had been guilty he had suffered the death penalty justly.

In most states there are statutes that declare profanity a crime and the offender to be punished. But how many of us have heard many executives of the law violating this law and others they have vowed to enforce! But what is still worse, we know all too often, some of the very persons who claim their hope of eternal salvation in the name of him who was heinously blasphemed against, in turn take their place with the priests who crucified him, by taking their precious Savior's name in vain. Shall we forget, "It is a fearful thing to fall into the hands of the living God?"

The only excuse for blasphemous, columnious, vile profanity, is short witted, ignorant cussedness. To say that it is just carelessness and thoughtlessness is bad enough but is putting the matter entirely too mildly. No true child of God has any business blaspheming the name of his only Savior and Lord Jesus Christ.

N. V. LEATHERMAN.

SIGNS OF HIS COMING

Recently a minister in Kansas City preached to a mid-week congregation on the Second Coming of Jesus. He referred to the economic stress in which the whole world is engulfed as a "sign" and caused his audience to wonder "How Long (?) people would have to endure and "What next (?) they would have to go through with. His thought was that the world is on a toboggan economically and can last no more than three years more. And, to add to the trouble, there are those who would bring back prosperity with "beer." That will never work. It will only increase the misery and darken the gloom. It may also be another "sign" of the Lord's soon return. We don't want the return of the liquor traffic and will fight it. But we are looking for our Lord's return, and I personally don't care how soon.

But if he tarries a season or a few years, what is that to me? That is the Father's business; he only knows the time. One man says he wishes Jesus would return right now; he is ready. A certain woman says, "I do not want him to come soon, for I have some plans to work out, and my daughter will graduate next year." Well well! Who are we to set times for God?

Just WHEN Jesus comes is the Father's business; to WATCH and be ready is OUR business. Lord, help us to be faithful while we wait.

W. R. DEETER.

Editorial Review

(Continued from page 4)

of the matron's grocery bills. It is to be noted that no men are mentioned as among the givers this week, but perhaps the needs of the occasion and the individuals in the home had something to do with it. However, if memory serves us right, the good women and girls seem to be much in the majority in giving to the Home. Do the women have more money than the men during these hard times, or are they just more sacrificial?

Brother George A. Copp, treasurer of the Southeastern District Mission Board, writes concerning payments that are due from the churches of that district: and of the importance of meeting those obligations promptly. Knowing something of the problems connected with district mission work we covet for the officials of that district the very best response possible. That leads us to say that the Treasurer of the Ohio District recently informed the editor that some Ohio churches are getting considerably in arrears in their district apportionments. We urge Ohio churches also to do their best. They have an enviable record to maintain.

Brother Paul Davis, the young pastor of the church at Center Chapel, near Peru, Indiana, is rejoicing with his people in God's blessing upon them during the evangelistic campaign recently brought to a close, with eight confessions, three reconsecrations and many strengthened in their faith. Brother Davis was his own evangelist and the people gave him hearty cooperation and support, both in the music during the meetings and in calling in the homes in the interest of the Gospel. God always gives power to churches that give themselves to the task of soul winning in such a united and consecrated way. These people are enjoying the ministry of Brother Davis, as the church secretary informs us. This

church was under the pastoral care of Brother J. W. Clark until illness caused him to relinquish his work.

Brother Dyoil Belote, pastor of the church at Ashland, Ohio, writes of the progress of the Lord's work at this place and reports from the pastor's standpoint the meetings recently written up by Dr. Miller. He tells us that of the thirteen people who took a stand for Christ during Dr. Bell's meetings, six were received into membership by baptism, two came by relation and two made re-consecration of themselves to Christ. It was a good meeting and the Ashland people enjoyed the messages of the evangelist. We believe the Ashland church is in a wholesome spiritual state and that Brother Belote's ministry is being appreciated. The good work being done along Christian Endeavor lines is especially deserving of commendation.

A good layman from one of our strongest churches writes this gracious note, which we venture to publish as a sample of the fine rewards that come to us, bringing encouragement in the midst of our strenuous work: "I wish to express my appreciation for the splendid work which you have accomplished as editor of our denominational paper. I am looking forward to even greater success during the coming year. May the Lord richly bless, not only The Evangelist during 1933, but its staff as well." We thank this kind brother and all others who have written encouraging words, and we thank also those who have offered helpful criticism. We truly appreciate and invite the latter. May we also ask for the prayers of God's people in behalf of ourselves personally and the work we seek to do.

An encouraging note is sounded by Brother Sylvester Lowman, pastor at Oakville, Indiana, where the calendar year was closed with the financial slate clean and enough fuel secured through a wood chopping to last through the winter. Oakville, we are glad to hear them say, is loyal to every general interest of the church. That is the spirit to demonstrate—the willingness to do what they can for every cause of the church, whether it be much or little. That gives encouragement as much as anything else we could mention. The church was greatly revived by means of a special campaign conducted in October under the leadership of the pastor, and concerning which we made editorial comment at the time. "Eighteen or twenty" reconsecrations were the numerical results. Brother Lowman is justly proud of his young people who maintain Christian Endeavor meetings with an attendance of from thirty to fifty.

SIGNIFICANT NEWS AND VIEWS

SOME PEOPLE KNOW

Robert G. Ingersoll, the great agnostic, left this statement on record: "Someone will ask whence I come and whither I am going. I do not know whence I came and I do not know whither I am going. I am on a wide sea sailing on a great ship. I know only a few of the passengers, and I have no acquaintance with either the pilot or the captain. If this ship goes down in mid-ocean, I will go down with it; if it rounds into a beautiful harbor, I'll be there." That sounds beautiful, and it is perhaps all that an unbeliever could say touching the future. But another has left on record a statement far more beautiful and far more satisfying to the human heart. It is so familiar that we scarce need to repeat it here—"In my Father's house are many mansions: . . . I go to prepare a place for you. And if I go, and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know."—Religious Telescope.

LACKING WISDOM

We of the present generation are more confused and perplexed than we have ever been. The financial world is a seething sea and the man of large estate and the smallest tradesmen do not know what to do. Political matters, national and international, are tumultuous and intricate, and those whom we count wisest are not agreed. We all have hope that Franklin D. Roosevelt will prove to be able to lead the people out of the political turmoil. There is confusion in the Church, and no one can remember when there was as great a variety of utterances. Amid it all, the average man or woman who thinks at all is much perplexed. Outstanding and

trustworthy leaders are very, very rare. We consult experts, but find they are confused likewise, and if clear-spoken, are wrong as often as they are right.

There is a Bible text which ought to give us some comfort and hope in the confusion. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him." In that statement of the practical James, the solution will be found. We depend too much on human wisdom, knowledge and device when a greater wisdom is within reach. We think we will get into smoother circumstances sooner by seeking the wisdom of God than by all the plans and devices of men.—The Presbyterian.

FREE ADVERTISING FOR THE BOOTLEGGERS

How low the press of our cities has fallen in the moral and journalistic scale is manifest by the way the papers act as panderers to the element that seeks to prey upon the weaknesses of the public. There is no theatrical exhibition that is too vile to be admitted to the advertising columns. The valuable news columns are freely given to the race-betting fraternity.

Of the same character is the manner in which the Cincinnati Times-Star on December 22 devoted the bottom of its front page, space too valuable to be sold, to a page-wide spread of a free advertisement of the bootleggers' business. The prices of liquors and wines were carefully explained and the whole matter was given the treatment of a quite honorable transaction.

Of course, it is supposed that the Times-Star is too honorable to have received a financial return for this. As a matter of fact, the wet press is a kept press; they are all delighted at the prospect that they will receive advertising of beer and liquors beside which the recent cigarette advertising will not be a circumstance.

There was a time when the Cincinnati Times-Star had some respect from the better type of Cincinnati citizens. Now they barely endure it.—The Christian Standard.

OUR BIBLE STUDY DEPARTMENT

"In the Beginning."

By Louis S. Bauman, D.D.

(Genesis 1:1)

Genesis, says Webster, means "the origination or coming into being of anything." The Biblical book of Genesis derives its name from the substance contained largely in its first three chapters, where Omnipotence tells us how things first got under way in the heavens, and especially on this troubled old terra firma. He who understands the work and the ways of God must first understand Genesis. Scofield is right: "In a profound sense, the roots of all subsequent revelation are planted deep in Genesis, and whoever would truly comprehend that revelation must begin here."

It is not too much to say that there is not one single great or fundamental doctrine in all the Word of God that is not found in the germ in Genesis. With these doctrines as they come to us in the germ, this series of articles will deal.

As to the Mosaic authorship and divine authority back of this genesis of all the fundamental truth, we are not disposed to enter into any argument. Why should we? The Master of all, Himself God incarnate, said to the Jews: "Had ye believed Moses, ye would have believed me: for he wrote of me" (John 5:46). Unless we are ready to reject the whole order of Christian faith, that statement is sufficient; for, to reject the authority of Christ is to reject the whole system of Christianity.

"In the Beginning, God Created the Heaven and the Earth"

For simple sublimity, overwhelming majesty and fathomless depth of knowledge, no sentence that ever came from tongue or pen can compare with the first six words of the Hebrew Bible, translated by the ten English words: "In—the—beginning—God—created—the—heaven—and—the—earth." We need not wonder that the great French infidel Rousseau, was compelled to confess: "The majesty of the Scriptures strikes me with astonishment!" At a single stroke, six Hebrew words emblazon the universal darkness and impel light to burst forth upon the stupendous problems which, from time immemorial, have baffled the utmost powers of human

thought. Men may accept the statement or reject it. If they accept it, they have an Omnipotent Thinker "in the beginning"; and, in him, they have the solution of all things that were, and are, and are to come. With him, there are no mysteries in the physical realm—only miracles. But, reject those first six words, and the universe at once becomes an enigma, defying all solution. The existence of an uncreated Intelligence in the beginning may stagger our comprehension, but not more than the existence of uncreated matter; or, worse yet, the existence of nonexistence. The fool of fools is the man who makes comprehension the boundary-line of faith. So long as man cannot comprehend how he can lay his hand on the top of his head, it is hardly in order for him to refuse faith in God because he cannot comprehend how God was "in the beginning;" and, in that "beginning," laid the foundations for the heaven and the earth.

Here, then, in six simple words, we have the stupendous facts of a personal God; of the first great Cause of all that exists; and, of the orderly creation of the universe. Yea, we have here in six words, a sufficient answer for all time to all the problems of atheism, materialism, pantheism, and polytheism.

Of one thing we are sure, no uninspired penman first wrote these six words. There is hardly room enough on all the shelves of the great Congressional Library at Washington for all the books that man already has written on the genesis of things. And one would think that man has hardly yet made a beginning on his thesis. Moses wrote six words, and then—"Finis." Moses? Pardon us—only a God writes like that!

(To be continued)

Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

Haggai

Dr. John D. Davis, Ph.D., D.D., LL.D., Professor of Oriental and Old Testament Literature in the Theological Seminary at Princeton, New Jersey, taught, prior to his death, the following to his students concerning the prophet and the writing of Haggai:

"A prophet, contemporary with Zechariah (Hag. 1:1 with Zech. 1:1). He prophesied after the return from Babylon. The work on the temple had ceased for 15 years, and Haggai was largely instrumental in arousing the people to proceed with the building (Ezra 5. 1, 2; 6:14).

The book of Haggai is the tenth of the minor prophets. It consists of four prophecies delivered within the space of four months in the second year of Darius Hystaspis, 520 B. C.

1. On the first day of the 6th month the prophet reproaches those who left the temple in ruins and built ceiled houses for themselves, and he points out that God's blessing is withholden from their ordinary labor. In consequence of this exhortation, work on the temple was resumed on the twenty-fourth day of the same month (1).

2. In the 7th month, 21st day, he encourages those who mourn over the humble character of the new building as compared with the splendor of the old edifice. He predicts that the latter glory of the house shall be greater than the former glory, for God will shake the nations and the desirable things of all nations, their silver and gold, shall come and fill the house with glory, and God will give peace in that place (2:1-9; Heb. 12:26-28).

3. In the 9th month, 24th day, he adds a sequel to the first prophecy. As the touch of the unclean pollutes the clean, so their former neglect of God polluted their labor and God did not bestow his blessing. But their revived zeal for God will be accompanied by fruitful seasons from the Lord (2:10-19).

4. On the same day he adds a sequel to the second prophecy. When the Lord shakes the nations, he will establish Zerubbabel, who represents the royal line of David (2:20-23)."

The teaching of Dr. Davis was remarkable for its intense clarity and wholesome tolerance. He saw things whole and stated profound truth simply. The above is a splendid example of his writing and teaching technique. He always gave the essential facts.

I THE HISTORY OF THE BOOK

1. Author. Haggai.
2. When and Where Written? About 520 B. C., probably in Jerusalem.

3. Why Written? To Encourage the Temple Builders By Rallying the Too-Contented People.
4. To Whom Written? To Judah.
5. Authenticity. Scholars practically all agree—modernistic and conservative alike—that the writing of Haggai is a trustworthy product of the prophet himself.

II THE OUTLINE OF THE BOOK

1. The First Prophecy: Rebuke. 1:1-15.
2. The Second Prophecy: Encouragement. 2:1-9.
3. The Third Prophecy: Blessing. 2:10-19.
4. The Fourth Prophecy: Safety. 2:20-23.

III THE NATURE OF THE BOOK

Haggai was the first of the post-exilic prophets, being a contemporary of Zechariah. Gentile dates, for the first time in the Old Testament, grace the pages of his predictions. A Babylonian education would have a tendency to explain their inclusion.

The writer is modest, unselfish, and wastes no time in self-glorification; he glorifies only the Lord of heaven and earth. His "thus saith the Lord" is as rare in his day as it is in ours, but none the less he utters the divine message which he receives. He rebukes and criticizes men, but is gracious enough also to commend by word and stimulate by example.

IV THE CHARACTERISTICS OF THE BOOK

1. Key Words. Temple, "Thus Saith the Lord," "Lord of Hosts," "Consider," etc.
2. Key Verses. 1:4-6, 7, 8; 2:6-9.
3. Key Chapters. There are only two: both are equally good.
4. Key Topics. The Duty of Courage: The Desire of the Nations.

V THE VALUE OF THE BOOK

It was Isaac Newton who said, "There is scarcely a prophecy of the Messiah in the Old Testament which does not to some extent at least, refer to his second coming." And it might be added, to his first advent also. In days of discouragement, depression, and darkness, either coming has a message for us. Herein lies certainly one of the chief values of this book.

VI THE CHRIST OF THE BOOK

"I am with you, saith the Lord of hosts." Hag. 1:13. So runs the burden of Haggai's prophecy. The best proof of that fact is to be observed in the fact that Christ actually came to Herod's Temple in the deep disguise of a peasant Galilean. He was a King then and is a King now; then he was dethroned, now he is enthroned; then on the earth, now in heaven. But, he will come again to Jerusalem's Temple as the chief Monarch of all time, some day, and that day will be worth something to men who now heed the noble Haggai's word, "Be strong . . . and work." He was strong and worked. How can we do less than render him worthy service?

VII THE MESSAGE OF THE BOOK

Work is one of the greatest boons known to mankind. Rest is its counterpart. If we do our work well, we are happy; if we fail to do our work well, we are unhappy. So is it with rest. If we rest sufficiently, we are healthy, if we fail to rest at all, we become unhealthy.

There is only one weakness in the preceding paragraph. Work and rest without Christ may be just so much drudgery and discontent. If Christ graces the work of each day, then it is a day well spent—full of gladness and peace. It is a great joy to work day by day for God—if we work honestly, hard, and long. Is this not the message of Haggai?

"Yet will I live my life,
Dim though its mystery be,
Not wholly lost to sense, nor yet
Absorbed in what I see.

For me—to have made one soul
The better for my birth:
To have added but one flower
To the garden of the earth:

To have struck one blow for truth
In the daily fight with lies:
To have done one deed of right
In the face of calumnies:

To have sown in the souls of men
One thought that will not die—
To have been a link in the chain of life:
Shall be immortality."

W. I. DUKER, President Elkhart, Indiana	N. V. LEATHERMAN, General Secretary Berlin, Pennsylvania
E. L. MILLER Vice-President Maurertown, Virginia	M. P. PUTERBAUGH, Treasurer Ashland, Ohio

NATIONAL SUNDAY SCHOOL ASS'N
 MAGAZINE SECTION
 M. A. STUCKEY, EDITOR,
 ASHLAND, OHIO

The Greatness of Christian Faith

By Leander S. Keyser

The Christian religion is a great faith-religion. No other religion lays a greater stress on faith. The Bible, which is the Christian's handbook, is a great faith-book. If one were to recite all the precious passages relative to faith that are found in the Bible, and were to arrange them in proper order, they might well form the libretto of an oratorio equal to THE CREATION OR THE MESSIAH.

Its Biblical Basis

Let us just note a few of them to get our Biblical basis. "Abraham believed God, and it was counted unto him for righteousness." When Job's wife became discouraged, and bade him curse God and die, he did not obey her, but said, "Though he slay me, yet will I trust in him." Then he added those beautiful and rhythmic words, "the Lord gave, and the Lord hath taken away; blessed be the name of the Lord"! In the Psalms men are often exhorted to put their trust in Jehovah, not in kings or princes or in the arm of flesh.

The New Testament tells the same story. Our Lord said at the very beginning of his public ministry, "The kingdom of God is at hand: repent ye, and believe the gospel." Again, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." How often Jesus said, "Thy faith hath made thee whole", or, "According to your faith be it unto you." The Apostle Paul echoes the same refrain, "The just shall live by faith." "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ"; "whatsoever is not of faith is sin." Then listen to John's clarion paean: "This is the victory that overcometh the world, even our faith."

Then there is the eleventh chapter of the letter to the Hebrews, which may well be called the great faith-chapter of the Bible: "Now faith is the substance (reality) of things hoped for, the evidence of things not seen." Hear the roll-call of the heroes of faith in Old Testament times: By faith Abel offered a more excellent sacrifice than Cain; by faith Enoch was translated that he should not see death; by faith Noah built the ark, and thereby saved the human family and preserved God's plan of redemption; by faith Abraham and Isaac and Jacob and Joseph and Moses and Joshua and Gideon and Barak and Samuel and David, and all the rest of those splendid heroes, wrought their great achievements. In the next chapter we read: "Looking unto Jesus, the author and finisher of our faith."

Now throughout a long life, including much study, thought and experience, we have found that, whenever the Bible emphasizes something so greatly, it is because it is a matter of fundamental importance—something that inheres in the very nature of the thing; something that belongs to the very constitution of the material, moral and

spiritual universe. So Christian faith is not something that can be tossed aside by a mere wave of the hand. Such an action would be indicative of a superficial mind.

Definition of Christian Faith

We are now ready to define this great thing, Christian faith. One of the best definitions we know is given in an American edition of Luther's small Catechism. It is as follows: "Christian faith is personal trust in the Lord Jesus Christ alone for salvation." How do you like that definition? The writer likes it first rate. He likes it on account of its simplicity. Everybody knows what "trust" is. Everyone knows when he trusts a person and when he does not. Even a little child knows that. We once had an experience which illustrates this point. We entered the home of one of our fellow-ministers. After we had greeted the parents, we wanted to be friendly with their little child. But she drew back from us; she was not quite sure that she could trust the stranger who had come into the home. And we had to behave ourself quite nicely for a while before we won her confidence. But she taught us a lesson on Christian faith, namely that even a little child knows intuitively when it trusts a person and when it does not.

Now, do not you and I know whether we trust in Jesus Christ alone for our salvation? If we can say from our hearts that we do so trust him, it is one of the best inner tokens we can have that the Holy Spirit has done his office work of regeneration in our souls. Do you ask why? Because such trust in Christ is so **spiritual** an act of the soul that the natural mind and

the carnal heart never could achieve and exercise it. This is proved, too, by what the Apostle Paul says, "No man can say that Jesus is the Lord but by the Holy Ghost." Moreover, John says, "He that believeth on the Son of God hath the witness in himself." So do not go about doubting. Trust in Christ alone for your salvation, and know by that token that you are saved.

A Mistaken Idea of Christian Faith

Unbelievers have a mistaken notion of Christian faith. They are wont to call it "blind credulity", and to attribute it to ignorance and superstition. One of their constant allegations is that we Christian people are "ignorant", and for that reason we believe in Christ as the world's Redeemer and in the Bible as the inspired Word of God. A favorite caricature of the infidels is that Christians are like a nestful of callow young robins; if you touch the rim of the nest ever so lightly, all the little golden-lined mouths will fly open, and they will swallow anything you have a mind to put into them.

We must protest that such a simile is not apt nor true. Infidels as infidels—that is, as an organization—have not a single first-class liberal arts college or university in the land; whereas the Christian Church has established and is today carrying on hundreds of them. Then how can unbelievers rightly claim to be the elite of intelligence, and charge Christian people with being a crass and ignorant lot?

Christian faith cannot be mere gullibility for several reasons: First, it is something that is begotten in the soul by the Holy Spirit (Ephesians 2:8); and surely the Holy Spirit would not beget anything irrational in the human mind. Then, too, there are many finely educated people who are whole-souled Christian believers. Surely they cannot be blindly credulous. No! the person who avers that Christian faith is mere blind credulity simply "gives himself away"; he proves by that very token that he has never had the blessed experience of truth and joy that comes from accepting the Lord Jesus Christ, and is therefore incompetent to pronounce a judgment upon it.

(To be continued)

Brethren Tracts

This is the first of a series of articles to be published as reviews of tracts which are worthy of advertisement, and which would be valuable for every Sunday school to have and distribute. This is a new department added by the National Sunday School Association at our conference last fall. The first Superintendent feels very keenly his weakness and lack of originality in initiating it. He would welcome any suggestions, and many more tracts to be added to his present meager collection.

This article will call attention to a group of tracts published by the Brethren Publishing Co., explaining and defending triune immersion as our mode of baptism.

The first is "The Law of Baptism", by J. E. Wampler, (deceased). It is a very thorough analysis of the Great Commission, coupled with interesting incidents and statistics on this great doctrine of the Scriptures.

The second is "Baptism", by J. L. Gillin. This is a rather unusual interpretation of the social significance of baptism as it is

illustrated especially in triune immersion.

The third is written by Elder J. F. Garber of Weldon, Iowa, and is entitled, "Christian Baptism; How and Why?" This is a brief, but very concise statement regarding triune immersion as the correct mode of water baptism, in carrying out our Lord's Commission to "baptize."

The fourth is "Baptism; What is It?" by A. D. Gnagey. This is a brief treatise describing the various forms of Christian baptism with the New Testament authority for triune immersion.

These may be recommended for those wanting brief material on our mode of baptism. In the reviewing of this group attention may be called to the fact that they all belong to an older generation of writers. To be sure they are or were consecrated men, and their testimony is valuable, but do we no longer need any testimony on baptism? These authors served another generation, when there needed to be great emphasis on this subject of the mode of baptism. Why do we not have more tracts

being written today to more closely conform to present day needs? Not that the doctrine of baptism is out of date. New converts today will not so readily dispute the mode of baptism. They are concerned and hungry for the spiritual significance and meaning of that observance. We Brethren have a great opportunity in pointing out to the world that triune immersion is the only symbol which thoroughly teaches what water baptism should illustrate.

L. E. LINDOWER,
Tract Promotion Superintendent of the
National Sunday School Association.

**STUDYING THE SUNDAY SCHOOL
LESSON**
at the
Family Altar
With
Thoburn C. Lyon

JESUS FORGIVING SIN

(Lesson for January 22)

Lesson Text: Mark 2:1-12; Golden Text:
Mark 2:10

Daily Readings and Suggestions

MONDAY

A Man Forgiven. Mark 2:1-12

If there were no forgiveness for sin man would indeed be miserable, and without hope. Jesus' power to forgive sin, therefore, is of very real interest to all. A man may forgive his neighbor's sin against him, but he is powerless to forgive that neighbor's sin against God. The Jews recognized the fact that only God could forgive sin. Jesus' power to forgive sin was evidenced by his power to heal. He plainly taught that unless sin was forgiven there could be no healing. Perhaps some of his blessings are waiting upon forgiveness; let us bow before him who alone has power to forgive sin.

TUESDAY

A Woman Forgiven. Luke 7:40-50

Only in Christ has woman been accorded a place of dignity and respect. Simon the Pharisee was quite contemptuous: this woman was a sinner. But Jesus had come into the world to offer forgiveness to sinners, and though this woman must have been an outstanding sinner he freely forgave her all. Jesus was and is no respecter of persons, and knows no bounds of time or place. He forgives today as fully and freely as he forgave this woman, when we come to him with hearts of love and faith.

WEDNESDAY

A Ground for Forgiveness. Matt. 6:5-15

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." He proved his love for us all by bearing our sins for us and forgiving those who would accept his forgiveness; if we would love one another as he loved us, we must be willing to forgive them all, even when we suffer wrongly at their hands. In fact, he tells us plainly that unless we do there is no forgiveness for us. What a difference it would make in our daily relation to others if all Christians practiced this!

THURSDAY

Confession and Forgiveness. Rom. 10:6-15

We must confess with our mouths that

Jesus is Lord, and is able to forgive sin; also, it must be not merely a word of mouth affair: it must be a matter of heart belief if we are to find forgiveness with him, and be saved. We must call upon him (v. 13), in fervent prayer, and the prayer of faith shall save those who are sick with sin. Verses 14 and 15 remind us very definitely of our duty to those who have not learned of the blessed forgiveness that may be theirs. Pray that we may be faithful in discharging this duty of confessing to them with our mouths.

FRIDAY

Conditions of Forgiveness. 1 John 1:1-10

In the meditations for the two preceding days we have seen that the promise of forgiveness, like every other promise of God, is conditioned upon our own acts. All need forgiveness, for all have sinned, and if we can say we have not we are deceiving ourselves and disbelieving God's word; therefore we should see to it that we have met all God's conditions upon this point. If we fulfill our part he is faithful and just to forgive.

SATURDAY


A Prayer for Forgiveness. Psalm 25:11-22
Without the peace and pardon of our God

our hearts and lives are indeed desolate; our feet are caught in the net of sin, and we are holden with the cords of death. With David, let us pray not only that our eyes may ever be toward him but also that he will keep our souls and deliver us—for we KNOW whom we have believed, and are persuaded that he is able to keep what we have committed unto him. Let us wait on him.

SUNDAY

The Joy of Forgiveness. Ps. 32:1-7

We have seen that confession of our sin and of God's power to forgive is one of the conditions of forgiveness. When we harden our hearts and refuse to confess our need, as in the case of David, his hand seems heavy upon us, and the joy is gone from our lives; but when we confess our sins unto the Lord, he is ready to forgive, and to place in our hearts the song of deliverance. Happy, indeed, is he whose transgression is forgiven, whose sin is covered; conversely, he whose transgression is NOT forgiven must be UN-happy. May we be willing to be sent to the many unhappy ones, bringing them the oil of gladness for the spirit of mourning.

<p>E. M. RIDDLE, President 1117 Randolph St., Waterloo, Iowa F. C. VANATOR, Associate Peru, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p> 	<p>GLADYS M. SPICK, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
<p>D. D. WHITMER, 217 E. Dubail Ave., South Bend, Ind.</p>		

Attention Endeavorers!

January, 1933. Quiet Hour and Bible Reading.

25 per cent of C. E. Membership to spend 15 minutes daily in Devotion and Quiet Hour.

Special courses in Bible reading, directed by pastor.

List of devotional books for reading. Refer to Brother Riddle's published list of good books for reading.

SEE Brother Ray Klingensmith's article on Quiet Hour and Bible reading. Another article to follow soon.

February, 1933. C. E. Week Program.

Make this month the red letter month of the year. This is regular C. E. month. The organization month in 1881 of C. E. Work. Make this month the greatest anniversary of C. E.

Look for article on "Christian Endeavor Meeting the Needs of Young People" by Miss Mary Kellogg of Ardmore church, South Bend, Indiana. This is a very splendidly written paper.

Articles to follow from the pens of Brother E. M. Riddle, C. E. President and C. D. Whitmer, Publicity Superintendent and Editor.

Yours for C. E. Service,
C. D. WHITMER.
217 E. Dubail Ave.

"God No Longer Answers Prayer"--Who Said That?

By Ray Klingensmith, Quiet Hour Supt.
I'll tell you in a minute who said that. It is the person who has never personally found the power of prayer or whose incon-

sistent life makes it impossible for God to answer him. It is never the man who knows anything about prayer that denies it; it is always the fellow who hasn't yet tried it. It is never the man who is burdened for sinners that says it; it is never the man that lives close to God who doubts prayer. It is always this conceited so-called "Too busy" class of Christians. Their work is so important and they are so busy that even Almighty God can't have a minute with them.

I wish you had been with me last night. Some months ago in the state of Ohio a man was sent to the Whipping Post because the Law decided that he couldn't be handled any other way. He was too mean. So he was whipped soundly and sent home. Now we find him in Ashland. Last night had you been with me at the City Mission where revival services are being held you would have seen the same man—kneeling, sobbing,—waiting long after the rest had gone home. It wasn't the lash of the whip this time; it was the smiting of the Holy Ghost, who was breaking his heart because of his sin—not his back. Nobody knows who brought him every night this week. Nobody ever invited him. But some folks said: "My, but I was surprised." Well, just the same, some of us would have been surprised if he hadn't come, for we have been praying every day for God to save him. God is still willing to save sinners if folks just ask him. But they haven't!

"Ye have not, because ye ask not."
Ashland, Ohio.

When we think ourselves too heavily laden with our own troubles to give sympathy to another, we may sever the line on which help was coming to both of us.



ARGENTINA

Since leaving his work in the Bible Institute in Azul, Brother Luis Farre has been giving a series of sermons in each of the churches of our district. During the past month he has spoken in Almafuerite, Rio Tercero and Tancacha. His addresses have been very helpful to the believers at each place and have attracted many who have not hitherto attended. In Cabrera the priest, to counteract his influence brought in a half dozen other priests to hold what they call a "mission", but our hall was filled to overflowing each time. In Almafuerite several new people now come as a result of the meetings and a "mission" is planned for the near future. In Tancacha even the priest listened from the outside, concealed among the trees.

Sisters Nielsen and Larson are busy with the vacation Bible schools. They make an able team in this work and the children are greatly interested. In Tancacha the average attendance was over forty. In Almafuerite, the work is new but there are about twenty-five regular attendants.

The tent has had a great campaign in Firmat. This is a large town and a railway center, but no preaching of the Gospel has ever been done there, except the personal work of colporteurs. The priest has had his own way and now does everything possible to prevent the people from attending, and yet the attendance has been over 300 night after night. Many who come leave the special meetings started by the priest in order to listen to the Gospel in the tent.

The workers will go from Firmat to Hernando soon and then come on to Rio Tercero and Almafuerite. We hope for great blessings in these towns through this work. Pray that many may be converted.

In Rio Cuarto our daughter, Eleanor Romanenghi, is somewhat broken in health and has been ordered by the doctor to rest in the country for six months. Pray for her speedy restoration.

C. F. YODER.

NEWS OF THE COLLEGE

By the time these notes reach their readers, the College will have resumed its regular routine work. During the vacation, the faculty members were variously engaged. Dr. Caldwell attended the annual meeting of the American Sociological Association in Cincinnati. Dr. Gillin who is a regular attendant was absent this year, being now in Mexico where he is studying their penal institutions.

Dr. Ullman attended certain educational meetings at Columbus. Others of us met with the committee of the North Central Association of Colleges and Secondary Schools in its study of the revision of standards. The conferences so far have been satisfactory.

I am to give three addresses this coming Saturday before the Holmes County Teachers' Institute.

It looks now as if the annual meeting of the Board of College Trustees should be

held April 25th, the second Tuesday after Easter.

At the last meeting of the Faculty Club which was held at Mansfield, Dr. Monroe read an exhaustive paper upon the Biblical Theory of the Interpretation of History. A lively discussion followed.

At the last regular Faculty meeting Professor Stuckey reviewed a book on the Virgin Birth of Jesus.

Through some very fine gifts, we have been enabled to redecorate the old Hesperian Literary Hall on the third floor of Founders' Hall, now used for the Seminary Chapel one day a week, and for Freshman chapel two days a week. Our Chapel room is too small to accommodate all our students at one time; hence the division.

EDWIN E. JACOBS.

OAKVILLE, INDIANA

A belated report from Oakville Brethren church.

Yes, we are still trying to carry on pretty hard these days of financial stress and amid the apostasy that is upon us.

As far as finances are concerned we will finish 1932 with a clear slate and enough fuel to run us the balance of the winter. This has been possible because of two brethren giving some timber, and a bunch of our men going out and cutting it into furnace length.

We have taken every offering as set by our National work, but these have not been what we would desire.

In October we had a two weeks' meeting with the "Gospel Messengers" helping us the second week over Sunday. We had good cooperation from our church and good attendance. There were no new confessions, but some 18 or 20 reconsecrations and the church strengthened.

We had our annual Christmas program with White Gift offering.

Our Sunday school keeps up well with a larger average attendance than last year. This has been very largely due to the untiring efforts of our capable Superintendent, Charlie S. Kern.

Our W. M. S. is working and keeping very much alive under the leadership of our local President, Miss Lillie Ball.

As Brother Beachler of Gratis some weeks ago wrote of their young folks, their Christian Endeavor work, we too have a going, growing young people's society of 30 to 50 each Sunday night and they are helping us in our church work in a fine way (and this in a small community too).

What shall 1933 bring us? It will be very largely what we make it. Usually if a thing does not cost much we do not prize it very much, but these testings ought to be valuable.

S. LOWMAN, Pastor.

LANARK, ILLINOIS

I firmly maintain that no editor of religious publications should be placed in that unpleasant situation in which he finds himself, when he must scrutinize, scrap or return news or other articles not fit for publication, — simply because someone has

thrown something loosely together, and sent it;—thinking that thus his church will be represented. Upon this acknowledgement, I accord the editor the right, which is his already, to discard anything here offered.

I have so much to say that I'd like to say, that I scarcely know just how to begin. As a church we are still on the firing line, and as sure of victory as heaven can make us, if we obey commands.

I remember that I said, through the Evangelist, that no depression, however severe, can stop the forward march of Spiritual progress, so long as God remains on the throne; and, since no potentate, however powerful, can dethrone God, I shall continue believing that even out of all this chaos God is as able to create something like heaven,—just as he was able to create chaos, then form the earth and sky with all their wonderful beauty.

Reasoning from the same basis, the quickening of the dead is proportionately less a miracle than to have originally created something from nothing. Nothing is difficult to God. The stronger the opposition, the more pronounced is the victory. I say it with all seriousness, if there ever was a time when the nations should uncompromisingly turn their difficulties over to God for adjustment, it is NOW! After having looked in every earthly direction for relief, and found disappointment, we'd do well to look up.

Now a bit of news from the church: Our pastor, Brother Grisso, recently returned from Lake Odessa, Michigan, where he held several weeks' meetings with the brethren there, in the Campbell congregation. His purpose was to confirm and establish the congregation where he labored arduously and successfully several years during the earlier part of his ministry. He goes to Loree, Indiana early in January to hold evangelistic services in the Brethren congregation there. We ask that you, with us, pray that the Lord may use him to his glory there also. It is said Loree has a record of holding a revival each year. We hope many shall take their stand on the firing line and put the agencies of sin to flight in that community.

During our pastor's absence the work is being carried on by the several organized departments of the church and Sunday school, the Christian Endeavor society taking an active part. We find the Endeavorers are efficient, not only in rendering efficient service when emergencies arise, but are seeking and making opportunities for service as well. These young folks are making favorable community history because they are succeeding against opposition. Not much credit was due us for good behavior in the days of our innocence; but now it is a virtue worthy of praise, because our attainments are fraught with difficulty.

For the sake of good fellowship and economy, the churches here are holding union mid-week prayer services; and the Sunday evening meetings will no doubt soon take the same course for the same reasons.

We are planning to make this Christmas season as Christlike as we can, to as many as we can, featuring the White Gift offering.

Closing, we extend to all, the Season's greetings, in the name of him whose birth we have just celebrated—Jesus Christ, our Lord.

H. A. GOSSARD,
Church Correspondent.

CENTER CHAPEL, PERU, INDIANA

Dear Evangelist Readers:

It has been some time since any letter has been sent to you about the work at Center Chapel. The past year our pastor, Brother J. W. Clark, had to give up his work at this place, because of sickness. He was accomplishing much for the Lord, and was loved by all, both in the church and the neighborhood. The Sunday school progressed nicely and the attendance for each Sunday averaged 90 plus. We have a splendid group of young people here and they are always ready and willing to do what they can to help in Kingdom Building. The last Sunday in September was Homecoming Day and many came to enjoy the program and basket dinner. Brother Vanator gave a splendid address in the afternoon. On October 4th Brother Paul A. Davis, a young man from the Loree church, accepted the call as pastor and preached the sermon on the above date, and is preaching for us every two weeks. Brother Davis is a very promising young man and is doing nicely in his work. On November first Brother Davis presided at the communion services. While the attendance was not what it should have been, the Spirit of the Lord was manifest and we felt like it was good to be there. Brother Davis conducted a revival meeting from December 5th to 23rd. Many wonderful messages were given and souls stirred. Several things hindered the attendance, and especially sickness, as the "flu" was in so many homes, and some very serious cases. We were made glad when various churches came with delegations. It was a hard task to get the unsaved to the church even though much personal work was done and prayers offered. Our hearts rejoiced when eight young people accepted Christ. There were three reconsecrations. The seed has been sown and we believe it will not return void. We enjoy reading the letters from the other churches in the brotherhood even though we are careless in our own church correspondence. We covet your prayers that we may be found faithful and always ready to do his will.

MRS. GEO. HUDDLESON, Secretary.

CENTER CHAPEL CHURCH, NEAR PERU, INDIANA

The meetings at Center Chapel church began with very favorable weather and attendance, cooperation between young and old being good. As the weather grew cooler the attendance varied accordingly, with the exception of a few nights. There were many folks who were willing to help in the meetings by contributing to the music and by bringing delegations from other churches. The Church of the Brethren of Mexico gave us a fine interested song leader, who drove back and forth to her school, which was about forty-eight miles round trip from the church, in order to render service each evening.

She enjoyed the work very much, and with the aid of two other talented ladies had two choirs, and several quartets, solos and duets. In order to use young, and old folks, there was a division of singers into a Junior and Adult choir. The people here like to sing, and enter into it in such a spirit that every evening an atmosphere was created that lifted many to higher things.

A Church of Christ contributed some music, and interest in the meeting, as well as the Methodists and Brethren people of Chili, and elsewhere.

Ministers from various churches lent their interest, and encouragement in the services.

The young folks attended the services from night to night very faithfully. Almost every night from one-third to two-thirds of the congregation were young people, which led me to believe that the young people are more loyal than older people; and haven't gone to the dogs, as some would have us believe.

There was a general inviting and calling upon people, both believers and non-believers in the community. The result was a response to the services of almost one hundred per cent, except in cases of sickness. God surely works for and with men today. Men and women who had been in the habit of absenting themselves from the house of God very much, came during these meetings quite faithfully. They showed a hungering for God and his Word by their interest, thinking and presence. Some were caused to think and believe differently concerning the church and the work of Christ. Many were deeply moved and manifested the working of the Spirit of God by repenting of their sins, changing their attitude toward Christ and by cooperating with their fellowmen, while others shed tears of sadness and joy.

The results of the efforts put forth may not all be seen now, but there were eight confessions, three reconsecrations for more service for the Lord, and some men want to accept Christ as their Savior some time soon.

Pray for those who are halting, and have not accepted our Lord as their Savior.

There was such a decided increase in interest and work to be done, due to the warmer, more favorable weather which came on the Sunday night of the second week, that it was decided to continue the revival services for a time. The result was an increased attendance; and one more confession of Christ.

The revival efforts closed on Thursday night just before Christmas on account of the increasing sickness, etc.

Every one seemed to have enjoyed the meetings, and gained some benefit from them.

Brother Grisso visited the Center Chapel church, and gave God's redemptive plan, and an appeal for souls to be saved on Sunday afternoon, January 1st, although no one accepted Christ as their Savior, some were moved by the message and appeal.

I was very glad for this former pastor, and friend of many there to go to hold that service on the first day of 1933.

The harvest for 1932 is over, but I trust that the seed sown in 1932 will ripen and will be harvest in 1933, in the community there, as elsewhere.

Please remember this flock, the unsaved there and the workers there at Center Chapel. Although the church is a Brethren church, yet there are many living in the community who worship there and who are members of other denominations. They are in many instances as loyal as our own members.

The Sunday school has an enrollment of 100, while the church has an active list of 98, but 141 members are on the roll.

Your Brother in Christ,
PAUL A. DAVIS.

THE ASHLAND REVIVAL

On November 13, 1932, the Ashland congregation entered into a revival effort of two weeks' duration, with Dr. W. S. Bell, of

Milledgeville, Illinois, as the evangelist. Teamed with the evangelist as helpers were the pastor and Dr. Charles A. Bame, the latter as song leader. The campaign was the sixth one which Brother Bell had conducted for the writer, and so we were well acquainted with the methods and plans of the leader; while it was the third time that the pastor had teamed-up with Dr. Bame in such an effort. The evangelist was prepared for the campaign and gave forth no uncertain or disheartened message, but declared the truths of the Word with vigor and assurance. Dr. Bame was wise in his selection of song numbers, and many of the services were enlivened by the assistance of the very fine Sunday school orchestra which we have, while other special musical numbers were also provided, so that the evangelist was well supported by the musical part of each service.

While it has been some time since the close of the campaign, the report of the pastor has not been made sooner because of inability to find a generally convenient time for the baptism of those who would finally unite with the congregation, or with some church. The total number of those influenced in the campaign was thirteen. Of this number six have been baptized and received into the membership of the congregation, while two came by relation; making a total of eight new members. Among the remaining number influenced during the services three were children whose parents deemed them too small to go farther in Christian profession and obedience. God grant these "little ones", of whom the Master spoke so lovingly, may come all the way when they ARE "old enough". The remaining two parties reached made public reconsecration of their lives to God during the meeting.

In the totals of souls reached and influenced the results may not seem large to those not acquainted with the Ashland field. To those who do know the field and its problems this will be better understood. The church is well satisfied with the results of the brief effort, and the thanks and best wishes of the congregation go with Brother Bell as he continues to labor in the Lord's vineyard in whatsoever place he may undertake for the Kingdom.

During his stay in the congregation Dr. Bell made his home with the pastor, and it was a real pleasure to pastor and wife to renew the friendship of other days and recount experiences in other campaigns. Many who may read this report will remember some of those former meetings, and some who read may even be counted among those who were saved during his other campaigns. The membership of the Ashland congregation assisted in the care of the evangelist by inviting him out to the dinner meals each day, and to say that Brother Bell did ample justice to the quite numerous turkey dinners provided for him is only stating the barest truth, while the pastor and Dr. Bame were not far behind in action on the numerous occasions when they were included in the "invites."

All in all the campaign was satisfactory to the congregation, and Dr. Bell will find a welcome among the Ashland people whenever he chooses to drop in and visit among them. While Brother Bell made his home in Ashland for more than two years yet his work during that period kept him away from Ashland most of the time and the people of the church here had not learned to know him so well. The meeting served to

overcome this and to create and cement friendships for the days to come.

The work of the Ashland church continues to move along, if a bit slowly, yet we hope on a solid basis. There are no efforts at spectacular enterprises, but a continued effort is being made to interest and hold the youth of the congregation. An exceptionally fine group of Intermediate Christian Endeavorers is being led and trained by two of the good women of the church, and it is the hope of the pastor that they may continue to go on in the work of this organization which has always for its motto "For Christ and the Church", and every aid possible is being given by the pastor toward such an end. A fine Junior C. E. group is also maintained, and so it is hoped to work in a large way toward the conserving of the children and youth for the church in that impressionable and likewise dangerous period of human life. All the auxiliaries of the church are alive and working, though perhaps none of them as active as they might be—which is likely true at many other places. We have all the problems of any other congregation of the brotherhood, and then one or two beside because of the presence of the college. But we are working along in quite general harmony and believe it is possible to continue to do so. We need and solicit the prayers of the brotherhood for the work here, and we shall continue to pray for our brethren elsewhere. Almost every Wednesday evening some request for prayer for some congregation or individuals from some congregation is made at the prayer meeting, and prayer is offered. So we endeavor to maintain our contact with the brotherhood by way of the throne. In the words of little Tim "God bless us everyone."

Fraternally,

DYOLL BELOTE.

CANTON, OHIO

Again the Canton Brethren wish to publicly thank our Father in heaven for his blessing on the work being done here in that thirty-one confessions have been made during the last quarter.

The communion service held at the close of the three-week evangelistic campaign, conducted by our pastor, J. C. Beal, was more largely attended than any previous service, and no doubt most greatly enjoyed, as each repetition of the symbols of the three-fold ministry of our Lord and Savior brings to us a greater reality of the One who came to die for us, who now intercedes for us and who will some day (we hope very soon) come to take us unto himself, that we may be forever in his blessed presence.

At the Christmas season a pantomime entitled, "When the Chimes Rang" was presented by a number of the members, after which the White Gift offering was received. It was a very beautiful service which emphasized the great truth that "sacrificial" giving is the type which truly pleases God.

We are just completing a study of the book of Romans in the Sunday morning services; and are having a series about "The Seventy Weeks of Daniel" in the evenings. The second epistle to the Corinthians was completed last week in the Tuesday evening Bible Class and we shall now continue on to Galatians.

The Thursday afternoon class is very much interested in a study of Leviticus which will be followed by Hebrews, and the

Men's Fellowship hour is taken up in a study of Genesis. All of these classes are taught by our pastor, so you can see that it is certainly no fault of his if his "flock" does not become acquainted with the Word.

Our New Year's wish and prayer is that all the brethren may find in the coming days and months, that close fellowship with our Heavenly Father, which will result in the edification of the saved, and the salvation of those who are yet to become a part of the Body of Christ.

G. M. SPICE.

JOHNSTOWN THIRD CHURCH

Because of a keen interest in the general work of the church and a conviction that others would enjoy hearing of our experiences, I submit the following items of interest which characterized our church since last summer. Just because our name did not appear in the paper does not mean that nothing was done. On the contrary, we are a live group and aim to prove a big nuisance to the devil.

I shall begin with the summer program. We routed and defeated the giant summer slump, by adopting a merged church service. The church hour of worship preceded the Sunday school session. In doing this we aimed to accomplish certain definite goals, viz., to place more emphasis on the importance and priority of the church; to use the worship part of the church as the devotional period for the Sunday school opening assembly; to enable parents and children to worship in church by sitting together; to introduce both church and Sunday school to those who were not keen on breaking a habit. The results?—very gratifying. Both interest and attendance increased from Sunday to Sunday.

A splendid Rally Day program initiated the fall and winter program of the church. No spectacular or sensational methods are employed in enticing and holding people for services. Our motive is to continually break the Bread of Life. The people are coming, eating and living. Three special series of Bible lectures are being preached for a period of five or six months. In the morning we study Genesis, in the evening we study I Corinthians and for Wednesday evening we are studying Ephesians. This program together with a definite, systematic and personal prayer for the members less interested will surely honor and glorify our Lord.

Two recent services in the church are worthy of mention. One was a specially prepared Cantata rendered by our faithful choir. I heard once of the choir as the military department of the church; well ours is far from that. A more faithful and loyal choir one will find nowhere. We insist that every member of the choir be first of all a Christian. The other program was the Christmas exercise given by the children. It seems these little ones tried harder than ever to please parents and friends. The name of Christ and his spirit always pervaded the entire program.

Now we are anticipating the coming of the Ashland College Ladies' Gospel Team which will make three appearances in our church.

Our revival will begin January 16, with the Rev. W. C. Benshoff as our evangelist. May we ask that all remember us in prayer.

Yours till he come,

JOS. L. GINGRICH, Pastor.

JOHN H. THOMPSON

John H. Thompson, born February 28, 1860, departed this life December 17th, 1932, aged 72 years, 9 months and 19 days. Brother Thompson was ill only a few hours with pneumonia when he went to be with his Lord. He married Elizabeth Howard Steele at Masontown, Pennsylvania, in 1882 and celebrated his golden anniversary last Thanksgiving day. He is survived by his wife and the following sons:—Gerald J. Thompson, Clarksburg, West Virginia; Frank Thompson, Uniontown, Pennsylvania; Joseph A. Thompson, Charleroi, Pennsylvania; and Charles S. Thompson, Uniontown, Pennsylvania. Thirteen grandchildren also survive.

Brother Thompson had been employed as a florist at Barton's Greenhouse, Uniontown for over 42 years and was considered one of the best and most experienced horticulturists in Fayette County. He was a charter member of the First Brethren church of Uniontown. The services were conducted by the pastor who was assisted by Rev. William Gray of the Brethren church of Mt. Pleasant, Pennsylvania. Burial was in Oak Grove Cemetery.

Brother Thompson was widely known and loved by everyone. For many years he attended the Winona Bible Conference and the General Conference of the Brethren church at Winona Lake. He was a student of the Word of God, searching, reading and studying the blessed book of God.

Brother Thompson, besides being a charter member of the Brethren church, was the oldest Deacon and the teacher of the Men's Bible class. He was a faithful follower of Jesus Christ. He believed in the Eternal Security of the children of God but believed it necessary "to continue in the word," Jesus said, "If ye continue in my word, then are ye my disciples indeed." Truly it can be said, "He proved his Christianity and manifested his faith in Jesus Christ by the life he lived." He loved his God. He loved and served his Savior. He loved, he studied and he taught his Bible. He loved, he worked, he prayed and was a faithful steward to the Master in serving his church. Twenty-four hours before Brother Thompson went home to be with his Lord, he and his wife accompanied the writer in attending a tabernacle meeting at Wheeling, West Virginia, to hear one of the country's noted and best Bible teachers. Seven hours preceding Brother Thompson's death it was the writer's privilege to have fellowship with him in his home, sitting around the radiator trying to keep warm. The principal subject of discussion was the blessed hope of the Christian, a subject which always vitally interested him.

Brother Thompson, always unassuming, but ever faithful to his trust and to his God, though it be hard to believe, has been called from the community and from our midst to his reward in Heaven. His place will be hard to fill. The home has lost a devoted and true husband and father. The community has lost a good citizen. We have lost a friend. Our loss is his gain and we dare not be selfish for "to depart," said the Apostle, "is far better." He has gone to the land where the roses never fade, where the sun never goes down, where there is no night there, where there is no sorrow, sickness, nor sadness—to the land where all will be sunshine and gladness—to Heaven to receive his awaiting crown. The Psalmist said, "And now Lord, what wait I for? my hope

is in thee." Good night, Brother Thompson, we will see you in the morning.

REV. WILLIAM B. CLOUGH, Pastor.

JOHN H. THOMPSON—AN APPRECIATION

In the death of "Deacon" John H. Thompson of the Uniontown, Pennsylvania, congregation, on December 17, the Uniontown congregation lost one of its most faithful members, the denomination one of its best read and loyal adherents, and the writer a "good friend." This last expression was the "Deacon's" own signature to the numerous communications which it was my privilege to receive from him throughout the years that we have been acquainted.

The writer first came to know "Deacon" Thompson when he went to Uniontown as pastor in 1909. Brother Thompson was then a member of the Official Board of the congregation and naturally pastor and deacon were thrown often together and soon became particular friends, for it is not every layman who can meet his pastor on even balance in the discussion of both the problems of congregational management and the theological viewpoints of that day. This faculty was the possession of Brother Thompson, and woe betide the preacher who made a slip in his theology in the good deacon's hearing, for he would be pretty sure to hear about it the next time they met. And the presence of such a kindly critic, for kindly he was in all his relations with his pastor, was a good check on the pastor and helped him to greater care in the presentation of his messages. The young minister who might have access to Brother Thompson's library would find himself in touch with the best thought of both past and present on matters theological.

Quiet, and even of a retiring disposition, Brother Thompson was yet an intelligent and interesting conversationalist, as many who made his acquaintance can testify. For many years he and Sister Thompson had been regular attendants at the National Conferences and he was often called upon to represent the laymen of the church upon important committees of the Conference. It was an understood custom that the "Deacon" always took an extra suit-case with him to National Conference that he might more easily carry his book purchases home with him from conference. His favorite relaxation from the strain of regular conference attendance was to "browse around," as he put it, among the books at the bookstore, and whenever his pastor wanted to find him and he was not at the session he was invariably to be found "browsing" contentedly among the books.

For 42 years Brother Thompson served in the employ of one concern, and in the faithful execution of the duties of his position, which was that of horticulturist for one of the largest greenhouses in his section of the state of Pennsylvania, he came to be one of the best informed men in his profession and a valued and trusted servant to his employer. And the writer has reason to know that he was held in highest esteem by his employer.

Not only was Brother Thompson respected by his employer and his fellow-members in the church, but the community as well knew and respected him, and the local paper, in an editorial said of him:

"Standing high as a desirable citizen and a true Christian, John H. Thompson of

South Union township has been called to a greater reward. Always unassuming but ever faithful to his trust and his God, Mr. Thompson became a sudden mark for the Grim Reaper who this time called for the community a man whose place will be difficult to fill in the hearts, memories and estimation of those who knew him intimately and who at all times revered him.'

For more than twenty years it was my pleasure and satisfaction to count John H. Thompson as indeed "good friend" as well as fellow Christian. For nine and one-half years of that time we worked together as pastor and parishioner, and the years but strengthened and deepened the respect in which he was held by the writer. And now my "good friend" has been called to the enjoyment of the rewards of Christian living which he so richly deserved. He leaves his good wife and four sons to revere his memory and emulate his faithfulness in "the little while between" until they shall join him. For all of us who have known him life has been more worth while because he came into our earthly associations. And heaven is dearer, too, because it contains another loved form, as added reason for seeking God's favor by consistent Christian living that we too may come at last with all the dear ones loved and lost a while, into the presence of the Lord himself, thus to be "ever with the Lord." Farewell, "good friend," we shall meet upon a fairer shore, to continue the fellowship which but started here.

DYOLL BELOTE.

"Cornstalk wood," hard as teak and almost as strong as steel, for use in the manufacture of furniture, was part of an exhibition by Iowa State College at a recent convention of the wood industries division of the American Society of Mechanical Engineers at Jamestown, New York. It is claimed there is no natural wood that cannot be imitated in the cornstalk product. The types exhibited ranged down to synthetic cork and had all of cork's properties.

SIGNS OF THE TIMES

(Continued from page 2)

of the rottenness in public life there is no cure that can be obtained by altering the machinery." I think our Lord had something like this in mind when he said to Nicodemus, "Ye must be born again." There can be no Kingdom of God on earth without a society of twice-born men. Only such can enter the Kingdom which our Lord will some day set up here on earth.

THE NEGLECTED TRUTH

For a good many months now, Brethren have been getting, some of them gratuitously, a small sheet which in its head lines professes to be "DEVOTED TO PUBLISHING THE NEGLECTED TRUTH." It is my purpose in as brief space as is possible to show that this is a misnomer.

In less than two columns of space devoted to myself, no less than twenty untruthful or defamatory statements are made. It was not unexpected that this happened. It is my candid conviction that Paul Lorah would not be where the church has relegated him with regard to the Brethren Ministry had it not been for this sheet professing what it does not practice. It was to be expected that some defense would be advanced which

as any one can see, is not a defense of a protegee, but a misrepresentation of the author of the article telling the truth about the election of a pastor of one of our small churches which was in the grip of one who was mocking, deriding and castigating the people and organizations which they held dear.

The editor of this sheet wants nothing more than scandal and sensation upon which to feed his sheet and I have not the slightest doubt that it could not live and pay for itself four months without it. Most of our people whom it attacks do not and will not answer the editor and his bold challenges because they know it will only feed his sheet with more opportunity to live. It has been proven too, that promises made by the editor under the most impressive and emotional circumstances are not honored nor respected. BUT THE NEGLECTED TRUTH IS, THAT THE UNDIGNIFIED, UNTRUTHFUL, SLANDEROUS STATEMENTS IT HAS MADE HAVE NOT BEEN EXPOSED. BUT SO FAR AS THEY SLANDER AND MISREPRESENT MYSELF, if the editor of the Evangelist will publish it, these twenty errors shall not be withheld from the readers of our own church

**THE BRETHERN'S HOME
EMERGENCY
CORNER**

CHRISTMAS AT THE HOME

Am writing to tell you how much the women here enjoyed their Christmas. They received a large box from the Sisterhood Girls of Washington, D. C., containing individual presents, candy and nuts and a \$10.00 Money Order, to buy a Christmas dinner or anything else I needed.

We had roast chicken and dressing, mashed potatoes, gravy, peas, a salad and coffee, and had a date pudding ready to serve but they said they were "full", so saved it for supper.

I used the \$10.00 and \$2.00 from Mrs. S. J. Davis and \$1.00 from Mrs. Irene Solenberger of Altoona, Pennsylvania, for my grocery bill and was very thankful as I still owed \$1.00 from November and still owe now on my December bill.

From Elkhart W. M. S. came a nice package—containing aprons and caps for all the ladies and they were very much appreciated too.

The Sisterhood Girls of Flora, with their Patrons, Mrs. C. Hendrix, came on Thursday evening and gave a very nice Christmas program including Christmas Carols, readings and prayer.

They left boxes of candy and a small gift for the ladies.

There were remembrances from different Flora people and some from their relatives, so altogether they had a very nice Christmas.

The ladies of the Willing Workers' Class at Flora remembered Tiny Brenner (our little stay in bed) with Christmas cards and she enjoyed them so much.

Hoping the New Year will bring you all God's richest blessings in every way.

I am Very Respectfully,
MRS. CYRUS MEYER, Matron,
Flora, Indiana.

paper. Here they are, taken from the issues of the Postscript October 15, 1932 and January 1, 1933. First October 15, 1932, page 1, column 4:

(1) "headed a delegation from the Church of the Brethren and walked down the street to a Brethren church because his feelings were hurt." Untrue. Though this refers to me and I wrote the letter, that thing never happened. It is pure misrepresentation and slander. I entered the Brethren church from the sister Brethren organization by invitation to the pastorate of the Dayton Brethren church, was ordained in Philadelphia by vote of the Brethren church there, and did not take charge of the Dayton church until three months afterward.

(2) "Doffed whiskers and clerical garb." Untrue. I did not have whiskers and did not doff clerical garb. I still wear it many Sundays.

(3) "golf pants and a degree." Untrue. I never had a pair of golf pants; never played a game of golf. This is a slander which by inference and innuendo the author tries to make out that I am a gentleman of ease, wealth and luxury—a sport. It is a base slander. As for the degree, I never asked for it, worked for it, nor expected it. It came to me granted by the trustees of Ashland College upon the completion of the largest (then) Brethren church when I was associate editor of the Evangelist. (Enough from that issue. Now, for the issue of January 1, 1933, page 4 Col. 4.)

(4) "Student Pastor chased out of the Middle Branch church." Untrue. He walked out of a Business Meeting, voluntarily.

(5) "Ohio Moderator *** rushes in to Silence Youngster." Untrue. His troubles with his people began with a letter written by himself from Covington, Ohio, dated September 14, 1932. Is three months' time rushing in?

(6) "Another young man is out of the Brethren Ministry." Untrue. He never was in. He was licensed to preach. That is not ordination.

(7) "Unfrocked." Untrue. It was ruled that he had things to make right before he could become a candidate for a Brethren pulpit. Weeks ahead, he was so informed. His reply was, "I have nothing to make right."

(8) "It appears that almost half the church went out with him." Untrue. It was more like a Sunday school class—mostly girls under 18 years of age.

(9) "Ohio's Moderator takes all the credit." Untrue. I take none. It was done by the vote of the church. I simply presided by vote of the church and not as Moderator of Ohio conference.

(10) "the old reliable purveyor of hokum—the Evangelist." Untrue. For this I shall not waste words now. The Editor is fully able to speak for himself and I dare say he will not allow it to pass unchallenged.

(11) "a good many of those 56,000 miles he has traveled have been in an effort to get others to apologise." Untrue. If it were true, how could he say it of a man with whom he has not even talked ten minutes in a whole lifetime? If it were true, I would not be ashamed of it. But a man would, who has no regard for apologies and retracts them immediately.

(12) "It doesn't matter what Paul Lorah said." Untrue. It does matter what a Brethren minister says unless he owns a newspaper.

(13) "Just to shake hands with Marlin is

enough offense to be thrown out of the Brethren ministry." Untrue. Marlin's name was not mentioned. Exalted egos often get people into trouble.

(14) "'set up' is that 'billiards or golf'?" Not knowing either game or having played either; I shall need to ask Marlin.

(15) "Bame went with Baer and DeLozier as witnesses to make Lorah apologise." Untrue. These two Brethren are my witnesses that Lorah was not asked to apologise.

(16) In Column 5, same page. "How much of the 'Travel Flash' article was truth and how much was propaganda..." All is the truth and I have the letters and witnesses to verify every word and move. We still have a Middle Branch Brethren church.

(17) "Is it not a fact that Paul Lorah was telling tales out of school, etc.?" If the church voting to have a different pastor is a "steam roller"—well, it is good the brotherhood is getting a definition of what this monster steam roller is, by Marlin himself. Here is his definition: A steam roller is a church voting its will by majority.

(18) "You must be bossed to hold a job." Untrue. By whom? Who can elect a pastor if not the church itself? Must the denomination make Marlin Bishop with appointive and lambasting power to avoid the false cry "steam roller"? I do not have much hope that they shall.

(19) "Why is it that they are so afraid of adverse criticism?" I do not think they are afraid of adverse criticism; they prefer not to be exposed to vilification and misrepresentation. They have too much sense to believe that they can build by destructive criticism. Scandal may endure for a night, but truth cometh in the morning.

(20) Do you think you will see a denial of the teaching of evolution in the college in any Brethren Publication? Is there any need of a denial? How does anyone suppose the college shuts the mouth of hundreds of Brethren boys and girls schooled by our preachers from babyhood against the theory? They have been here many years before there was any Lorah or Marlin. Truth is propagated by constructive teaching, not by denials. Most Brethren know that.

Problem: If a sheet can make that many misrepresentations in less than two columns, how many can it make in 480? Ponder that.

CHARLES A. BAME.

Business Manager's Corner

AN UNCONSCIOUS CONTEST

Most contests are usually engaged in with the full knowledge of the contestants, and ordinarily careful preparation is made in advance so that the chance of winning may be increased. But unknown to either party to the contest, one has just developed between two of our most outstanding congregations of the brotherhood.

Just a few days ago we received the renewed subscription lists to The Brethren Evangelist from the First church of Long Beach and the First church of Philadelphia. One list contained one hundred twelve names and the other one hundred fourteen. Just two baskets difference. Oh! excuse me. I am thinking in terms of basketball. That would be some score, would it not? Winning the game by two baskets with the record standing at 114 to 112.

Well, why not put as much zeal and en-

thusiasm in the work we do for the Lord and for his church as we do in a game of athletics?

We listened in to the Rose Bowl game between California and Pennsylvania on January 2nd, and felt rather sorry for the Panthers. They put up such a heroic fight and seemed to do their best; but California was too much for them and they lost.

However, in this case of Evangelist subscriptions Pennsylvania is two ahead of California. While the game is not a tie yet we feel both teams would like to play a little "overtime", and we are perfectly willing they should, and we don't care whether it is by "forward passing," "end running," or "bucking the line," we are anxious that a few more tallies be marked up on the "score board," and "may the best team win."

Publication Day

Don't forget Publication Day. While we are not asking for an offering to apply on the Building Debt this year, we do not want any church to be deprived of the blessing of giving to some good cause on that day, and by thus giving keep the day alive.

As we said last week the day may be spent or observed by bringing to a close with much earnestness and zeal the special campaign for Evangelist subscriptions, as the three months' campaign with special rates terminates on that day. So make the most of it, and when the "final whistle blows," or the "time-keeper's pistol bangs," may each church, each pastor and each group feel that they have done their best, remembering that after all the question is not "Did you win the game? but How did you play?"

I think the Apostle Paul would endorse with an Amen! the above suggestion.

R. R. TEETER Business Manager.

ANNOUNCEMENTS

RECEIVED AT SEMINARY HOUSE

We were delighted to receive at the Seminary House, a quilt and a blanket, but we do not have name of donor and wish to request, if the donor reads this notice, that name and address be sent, so that we may give personal credit and write the individual. Thanks for this favor and for the articles received.

MRS. FLOY PINE,
C/o Seminary House,
Walnut Street,
Ashland, Ohio.

TO THE CHURCHES OF THE SOUTH-EASTERN DISTRICT

A resolution was passed at the Roanoke Conference last June that one-half of the District Missions funds allotted to the congregations should be paid by December 31, 1932. Today after paying three pastors who are doing Home Mission work for January, there is \$322.42 in the treasurer's hands. This amount will be only sufficient to make a little more than three more monthly payments. Then there can be no more payments made unless the congregations pay their Home Mission dues.

The treasurer sent out statements to all the congregations soon after the Roanoke Conference so that each congregation might be prepared to meet their payments.

Very respectfully,
GEO. A. COPP, Treasurer,
Strasburg, Virginia.

THE BRETHREN EVANGELIST

Don't Stop John's Paper

*Don't stop John's paper, editor,
For he could not live without;
Surely he will want to know
All the activities 'round about
Throughout the church from East to West,
From North and South as well,
From Japanese and Chinese shores,
And the land of William Tell;
What's new way down in Bambur-land,
As well as up Northeast,
The news from Red Bird's changing day
And Europe's topmost crest.*

*Why, man alive, he'd miss the vision
Of his beloved church,
With teeming millions deep in need,
And leave them in the lurch;
He could not see beyond the borders
Of his own local perch,
He'd narrow down and shrivel up without the
inspiration
That comes from reading every week your
grand old publication.*

*Now don't you dare to take John's name
From off the Honor Roll,
For I'm fearful if you do
The man may lose his soul;
For don't you know that when we're left
To our own device and thought,
We do not think of Him and His
As frequent as we ought?
We need to be reminded the day is now at hand
When the old revival blaze will soon be burning
in the land,
And to keep in line and hear the news
From hundreds of our brothers,*

*We constantly must read and think—
Not of ourselves, but others.*

*John's family, too, will want to know
What other folks are doing,
Throughout the length and breadth of our be-
loved communion,
They'll want to keep through all the week the
Sunday lesson brewing;
Then, too, the Bible studies will deserve your
careful reading;
With the missionary news and the things that
they are needing.
And say, they simply cannot miss the editorial
page,
For without it the whole family will prema-
turely age;
And all the golden weddings and silver jubi-
lees,
To cheer them on and keep them sweet until
their own they read.*

*Now there are many other reasons
Why John's paper shouldn't stop,
But I know I need not give them,
And the subject we will drop.
From now on, Mr. Editor, whenever a man
writes in,
And tells you stop his paper, you should at once
begin
To pray for that dear brother and inquire as to
the "Why,"
For his pathway will be rocky and things will
go awry,
If this friendly weekly visitor ceases coming to
his door,
We're fearful he will lag behind and we'll hear
of him no more.*

—E. S. Hengst in the Evangelical Messenger.

Prohibition

(It will pay you to read this call to arms by a great educator)

Prohibition has reached a critical stage. It is time for its friends to wake up to the dangers ahead, lay aside their minor differences, and make a united effort to save it.

Prohibition abolished the saloon. The Wets substituted the bootlegger and the speakeasy, and have done all in their power to hamper the Government in enforcing the law. The bootlegger and the speakeasy depend for their existence on their patrons. Their patrons are the Wets, not the Drys; and yet the lying propaganda of the newspapers always ascribes bootlegging and the speakeasy to Prohibition. Mrs. Charles Sabin calls her cocktail group of society women a "Women's Organization for Prohibition Reform." They pretend to aim at the reform of the evils which they have done all in their power to create. The only reform needed in their case is the reform of their own conduct in violating the Prohibition Amendment and the Volstead Law.

Prohibition is the only means in sight for preventing the return of the saloon. It may come back under another name. In Canada it is called "Beer Parlor" in some provinces and "Tavern" in others, and government officials in their official reports have stated that bootleggers sell as much whiskey as the government.

In New York City definite steps have been taken to prepare the way for its return. An article of a column and a half appeared very recently in the Times extolling the good side of the saloon. The writer repeated the familiar argument that the saloon was the poor man's club, and that Prohibitionists made a great mistake in not providing a substitute form of club when Prohibition came. He repeated other familiar arguments in its defense. He admitted parenthetically that the saloon sometimes violated the law, but treated it as an incidental thing. This article was signed "Rev. Charles Stelzle." A few days later, another article appeared in which the writer stated that when he was a theological student he used to go to a saloon to find a quiet room for study and found it a very decent place. Still later, a third article appeared in the same paper signed by a German, who said he came to this country at the time that Carl Schurz and other eminent Germans came here because of the repression in Germany of a revolutionary movement. He described the "decent German Beer Gardens" then existing in New York and argued that they should be restored.

All this seems to be propaganda to prepare the public mind for the return of the saloon, in case the Amendment is repealed. If the indifferent multitude, which includes a great many Church members and a very considerable number of ministers, once realizes that there is no way of preventing the return of the saloon except by Prohibition, they will become active as they have not been before. Prohibition and the enforcement of it will keep out the saloon, and clean out the speakeasy and the bootlegger. The repeal of the Amendment will make this impossible.

But repeal is not nearly as certain as the Wet press has made it appear since the election. There is great diversity of opinion among the Wets as to the best course take. They are also finding that the Wet sentiment is not nearly so strong as they

assumed. The result of the late election was due to the revolt of voters because of the depression and its consequences, far more than to Prohibition. Present discussions in Congress are bringing this fact out.

Under these conditions the friends of Prohibition should, among other things, unite in insisting upon the following: (1) That any repeal Amendment must have a provision against the return of the saloon, under any name, which can be effectively enforced. The more this is discussed in Congress and thought out by the people, the clearer it will become that it is impossible. (2) That such a repeal Amendment must include a provision that will effectively protect Dry States against the importation of liquor from Wet States. Again the more this is discussed, the more impossible it will prove. This will array the Dry States strangely against ratification of a repeal Amendment. (3) That the time limit for ratification must be short, not seven years as proposed by the Wets. The people had experience with the license system before Prohibition and they have had over twelve years experience with Prohibition. There is no reason why they should have seven years to decide which they want. The demoralization in enforcement during the years allowed for ratification is what the Wets want, to influence Dry States to ratify; this

KINDLY DEEDS

By J. L. Bowman

A kindly deed is like a flower,
Its perfumes' rich and rare,
It has no favorite habitat,
For it blooms anywhere.

You sow the seed with tender care,
You water it with tears;
It takes some days to germinate,
And sometimes it takes years.

Long, long ago the seed was sown,
It may forgotten be,
But, God keeps watch above his own—
He's not like you and me.

That tiny seed, though very small,
A germ of greatness held,
That Germ a part of God's great plan,
And his plan never failed.

He watched the seed, he saw the time,
When it was best to grow.
The seed was stirred, it heard the word,
Its power began to show.

That seed has now become a plant,
Its blossoms wondrous fair,
They were admired by all who saw,
Their perfume rich and rare.

The sower he, had gone above,
His labors here were o'er.
But the kindly deed brought joy to him,
As he walked the golden shore.

A cup that is given in My name,
A crust that is shared with Me,
Will bring happiness here and over there
Through all eternity.
Linwood, Maryland.

must be avoided. (4) The effort of the Wets to provide that the repeal Amendment must be adopted by State conventions especially provided for this purpose and not by legislatures, must be opposed. All other Amendments have been ratified by the State legislatures. There is no good reason why this one should not be.

It is not difficult to see why the Wets want State conventions. (1) They have millions of money at their command. They hope to control the nominations of the members of these conventions. They hope to do this through the political machines in the various States. (2) They hope to control the newspapers of Dry States first as they have controlled the press and magazines for twelve years in the country. (3) It is difficult to get people to go to the polls and vote at any election where there is only one issue to be decided. It would be hard to get the Dry vote in large numbers to the polls simply to vote for delegates to such state conventions. The Wets have plenty of money to bring out the Wet vote. This was illustrated in 1928 when the Association Against the Prohibition Amendment spent \$74,000 simply to get out the vote on election day in Massachusetts alone. This was entirely exclusive of the amount they spent in the campaign in that State.—Thomas M. Balliet, in the Reformed Church Messenger.

*He was a boy like other boys,
And he played and sported with the rest,
He had his troubles and his joys,
And strove for mastery with the best.
He was great-hearted, tender, true,
And brave as any boy could be,
And very gentle, for he knew
That Love is God's own chivalry.
And one thing I am sure about—
He never tumbled into sin,
But kept himself, within, without,
As God had made him, sweet and clean.
—Young People.*

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Editor

R. R. TEETER
Business Manager

Send all moneys to the
Business Manager

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The Laymen's Foreign Missions Inquiry

For more than three months we have been hearing a great deal about the so-called Appraisal Commission of the Laymen's Foreign Missions Inquiry, with a net result that has not been to the advantage of foreign missions. The inquiry was instituted at a meeting of laymen on January 17, 1930, and was sponsored by laymen representing seven Protestant denominations as follows: Methodist Episcopal, Presbyterian, Dutch Reformed, United Presbyterian, Congregational, Protestant Episcopal and Northern Baptist. These laymen selected fifteen prominent churchmen from the denominations represented and sent them on a trip throughout the Far East with instructions to make a comprehensive examination of the mission effort in those lands. They were to inquire whether foreign missions had not finished their work, whether they were as valuable as they once were, whether indeed they should be continued, and what should be the attitude of Christianity toward the non-Christian religions.

This Inquiry apparently had its birth in the minds of men who had lost faith in the fundamental motives of the missionary enterprise—the command of our Lord, the universality of his atoning grace and the overflowing gratitude of redeemed souls. Otherwise they would not have launched out upon this Inquiry with the attitude of mind that the above mentioned questions indicate. Besides, the men selected to make the survey were coldly intellectual, without mission passion or spiritual fervor. They were undoubtedly keen men, highly specialized in various fields of learning and were said to have "special training and fitness to estimate the various phases of missionary work," but men and women who have lost faith in the authority of the Word of Christ and in the unique character of his mission are not really fitted to sit in judgment on the missionary enterprise. And they brought home a report such as we might expect from men of their type.

Notwithstanding all that is being said and written about their report, some of the best informed and most spiritual leaders of the churches represented are discounting the worth of the Inquiry. One prominent Presbyterian, a past moderator of the General Assembly, says these distinguished investigators offered nothing new in their criticisms regarding the conduct of missions, nothing in the way of weaknesses but what missionary executives already knew and were seeking to correct. A certain missionary who had been in Japan for thirty-one years expressed a similar opinion. A very strong religious weekly, whose church had representatives on the Appraisal Commission, has written lengthy criticisms of the report and finds itself not "in agreement as to first principles," saying "so much of vast importance fails of a hearing in the Report." Missionaries are criticised as being "inefficient" and "bad business executives." This smacks of the efficiency craze of "big business," and the popular demand for "specialists and experts." Of course, "efficiency" is not to be deprecated, nor are "specialists" and "experts" to be discounted, but the missionary task is not "big business," nor are efficient missionaries to be judged as mechanical experts. Their specialism and expertness lie in a different field. It has been true of all the great missionaries from the days of the Apostle Paul down to the present time. "They were 'experts'—in the knowledge of man—and 'specialists'—in the knowledge of God." There is grave danger in, what one writer calls, "the cult of specialism," in any line, and especially in Christian missions, either on the part of missionary or executive. Our distinguished editor referred to says: "Were there available a staff of saints whose spiritual insight was as profound as the worldly skill of big business men, by all means remand to them the full direction, administration, partition, and running of our mission fields!" Give us men who are in response to the love and will of God.

But the greater objection, by far, to the report is to be found in its attitude toward the missionary enterprise as such, and the relation of Christianity to other religions. These investigators went on their way not with devotion for the cause of Christ, attachment to his church, and concern for the growth of the Kingdom in foreign lands, but, as they said, considering "always the greater interest rather than the lesser, the good of humanity rather than the growth of a movement." As if the "movement" were merely of human origin and the "good of humanity" could be separate and apart from it! These men in their wisdom did reach an agreement that missions should go on, but they said: "There is in this fact, however, no ground for a renewed appeal for the support, much less the enlargement, of these missions in their present form and on their present basis." If the church is to continue to ask for mission support, it must discover a new basis of appeal. The old Gospel appeal is no longer adequate. It is not strange that this veteran missionary to Japan complained: "I miss the sense of humility and awe which, it seems to me, should grip men who are tracing the steps of the redeeming, recreating Christ across a century of India's, China's and Japan's life." And he said further: "I miss something else, I miss it tremendously. I miss a great glowing soul in the Report. There is no fire, no passion. Unharnessed and undirected emotionalism is dangerous and deadly, but when a divine passion ceases to pulsate through this foreign mission enterprise it is doomed." And so it is. Such a consideration of missions with such an attitude could not be other than passionless. It has no divine Christ, no dying Savior, no risen Lord. Jesus is merely one among the world's great teachers of religion, maybe the noblest, but still not the only one, even if the greatest. Without a Christ that is unique, and supreme, the Son of God and the world's only Savior, there is no impelling, compelling urge to take the "good news" to the uttermost parts and to bring all men to know his saving grace.

Nepotism--"Pay Roll Racketeering"

During the election last fall a little discussion was provoked in "Our Readers' Views" department regarding expenditures and salary of the President. Except for the fact that partisan spirit seemed to be quite pronounced, we might have published further discussion. Besides there was much mis-information scattered abroad by press and radio and also much information misapplied or given the wrong inference, so that it was difficult for even the best informed and most conscientious of our readers to avoid being led unwittingly into the spread of political propaganda, or from thinking those presenting divergent views were doing so. We offered a brief explanation of the situation with regard to the President's salary and allowances and let the subject drop at that.

Now some one comes to us with the question: "Wasn't there a good deal more that might have been said and that people ought to know about government waste and officials growing fat at the expense of the public?" We answer this inquirer in the affirmative, saying: Yes, there is much that ought to be known, and which if known would influence public opinion in a way that would bring about some rather unusual forms of economy in the prevention of payroll padding. Much that ought to be known by intelligent citizens, however, is beyond the scope of a church paper to communicate. We will pass on some information, however, regarding "pay roll racketeering" as one representative in Congress styled it, that will illustrate by contrast how much more unselfish and highly motivated are the leaders of the church than are those of the government. Newspaper correspondents have known for a long time that nepotism was practiced on a large scale by government employees, particularly by members of Congress, but have said little

or nothing about it until the depression made it "news." If even a few church leaders had shown themselves to be as greedy and unscrupulous as have many representatives and senators in Congress, who are commonly considered among the nation's noblest, reporters would have sought them out and given them first page prominence.

When a senator or representative puts the members of his family on the public pay roll as his helpers, it is hard for the public to believe that he is motivated by anything else than the desire to fatten his family income at the expense of the taxpayers. Thomas Jefferson once said: "The public will never be made to believe that an appointment of a relative is made on the grounds of merit alone, uninfluenced by family views; nor can they ever see with approbation offices the disposal of which they intrust for public purposes divided out as family property." Yet the *Pathfinder* is authority for the report that more than one-fourth of the members of the House and nearly forty per cent of the senators have members of their families on the government pay roll as secretaries, clerks, stenographers, etc., many of them giving no real service at all. "One representative had a daughter at Vassar and a son at West Point, yet they were being paid for work allegedly performed daily in their father's office. A senator ... carried his wife and sister-in-law at \$6,300 a year, though they did no work." Another senator "was revealed as employing two daughters, a son and a grandson, with a son-in-law in the Farm Loan Bureau for good measure." Still another senator "had his aged mother-in-law on the roll for \$2,580, and another had his son as his secretary at the top salary allowed, \$3,900, and at the same time this son is said to be "vice president of a paving company which has received hundreds of thousands of dollars worth of contracts from the District government." The *Pathfinder* says it "learns, unofficially, from a high government official that 73 wives of members of Congress are on the public pay roll in some way or another." Not all of these relatives are racketeering employees. There are doubtless many doing efficient and proper service, but considering the number who are employed primarily for family income purposes, it is not surprising to learn that a bill is being sponsored that would prevent our national legislators from hiring relatives.

Over against this, consider the uncounted number of pastors whose wives are serving right along side of them in the work of the church, whose sons and daughters are in many cases assisting in the music, in leadership in young people's work of various kinds, in addressing letters, in operating duplicators, and many other forms of service for the church, not for financial gain but from love of the service. Instead of racketeering the church's pay roll, they are among the church's greatest volunteer workers and are entering into fellowship with their relative, the pastor, in vital concern for the growth of the church and the kingdom of righteousness. These and many other volunteer workers, not relatives of the pastor and yet his brothers and sisters in Christ, who are devoting much time and energy to the service of the church, are among the most unselfish workers the world has.

EDITORIAL REVIEW

Miss Gladys Spice, general secretary of Christian Endeavor, offers on the young people's page a suggested program for the promotion of Quiet Hour observance. Read it and use it.

Prof. G. W. Brumbaugh of Dayton, a member of the Brethren's Home Board, writes this week, appealing for the support of the Home. One statement he makes is especially worthy of reiterating and pondering: "We must 'hold the lines' in these times in all our institutions."

A newspaper clipping from Nappanee, Indiana, informs us of the installation service for their new pastor, Brother G. L. Maus, who comes to them from Roann, Indiana. Brother A. T. Wirick presided at the service which was held on the evening of January 5th.

The Business Manager informs us in his "Corner" that two churches,—the First church of Philadelphia and the First church of Long Beach, California,—all unconscious of the fact, seem to be playing a "nip and tuck" game for first place in Evangelist subscriptions. Last week Philadelphia was ahead, this week Long

Beach has first place. In case of a tie, Brother Teeter thinks it may be necessary to allow some "over time play." There are others, too, that are in the game with earnestness, and we stand ready to offer any encouragement possible to success. If you have special problems related to this campaign, write us; maybe we can help you out.

PUBLICATION DAY, THE LAST SUNDAY IN JANUARY is to be observed in the interest of the local church this year. You are not asked for an offering to apply on the purchase price of the Publishing House building, but use your offering to help pay Evangelist subscriptions for your own worthy poor, or apply it on your local budget to help get the paper into every home, or pay a certain part of each subscription and ask the individuals to pay the remainder (A number of churches pay a dollar and ask fifty cents of the members, but during this campaign we are offering a better price to Honor Roll churches.) Use whatever method you desire and apply the money as you desire for the benefit of your own people that they may be helped to the blessings of the Evangelist in their homes.

Next week we will publish a special Christian Endeavor number of the Evangelist with the cooperation of the National Christian Endeavor Officers and Editor of the C. E. Page of this paper. The Evangelist ought to be going into all the homes of the young people and in order to encourage a larger circulation among them we invite C. E. Societies to write for sample copies for distribution among their members. Then a special canvas should be made in an endeavor to put the paper in all homes where it is not now going. The special rates now being offered will be extended to all societies wishing to put on a canvas. If the church has not yet made such a canvas, this is an opportunity for the young people to do a special service for the church. New subscribers in clubs of five or more \$1.25 cash with order; renewals in clubs of ten or more \$1.35 cash.

One of the most successful evangelistic meetings reported for a good while comes this week from Leon, Iowa, where Brother Miles Taber is pastor. Brother Taber had the help of the California Quartet of Ashland College, during the holiday season, and those four young preachers, in cooperation with the pastor, proved to be a most efficient evangelistic team. They had the pleasure of seeing sixty-eight persons make the good confession during the meetings, a few of which were reconsecrations. The members of the quartet were Ernest Pine, Paul Bauman, Donald Carter and Ed. Colburn. They are all preachers and all singers, and it appears that they are all filled with love for souls and have the energy to go after them. It was a really great meeting. God's power was manifested and God's name was glorified.

Brother C. C. Grisso reports two evangelistic meetings recently conducted, one at the Campbell church in Michigan and the other at Loree, Indiana. Brother Grisso, having formerly been pastor of the Campbell church, knew the field well and was able to be of splendid service in the way of building up the people in greater unity of spirit and loyalty and devotion to Christ and his church. He says it was not an evangelistic meeting but proved to be a real revival. It is as good a work to cooperate with God in saving and reviving a church as it is to build a new one. Brother Grisso's meeting at Loree was well prepared for by Brother and Sister D. A. C. Teeter, who have charge of this work and are highly esteemed for their leadership. As suggested, this church is in the habit of having ingatherings every year and this meeting was not an exception. We must wait for a report direct from the field, however, to learn definitely the results, though it is hinted that there will likely be a score of baptisms, and there were also many reconsecrations. The evangelist found time to preach once at the Center Chapel church where he preached his first sermon twenty-nine years ago.

PRAYER REQUESTS FOR THIS WEEK—

Prof. Alva J. McClain has been ill for a week or more and would appreciate the prayers of God's people that he may be speedily recovered and given strength for the heavy and responsible work that devolves upon him.

Things By the Way

By A. D. Gnagey, D.D.

Christmas of 1932

Another Christmas has come and gone. It is an annual affair. Christmas does come once a year. One is made to wonder just what remains a month after. On Sunday, January 8, 1933, the writer preached a sermon on "What Is Left of the 1932 Christmas?" Is there anything left of it? If so, what? Is there an abiding element in the annual observance of the anniversary of the birth of the Lord Jesus? Was it and is it worth while? The writer's Christmas sermon was entitled, "Keeping Christmas in may be sure that we have not kept it anywhere else.

A great preacher once said that it is not easy to keep Christmas in the heart; he said well. Like the Bethlehem Inn there are too many guests who claim room in our hearts; besides our hearts are apt to grow cold and hard and unsympathetic, yes, and more uncomfortable than the Manger in Bethlehem. As the little child hangs the empty stocking on the bedpost, so it might be for "grown-ups" to do a little house cleaning, empty the heart of all the Heart All the Year." Have its memories faded? If the reader were asked now just where he was on Christmas day and what he did and how he kept this Holy Day, would he have an answer that would satisfy his God, his Christ, his church,—and, his conscience? Jesus was born in Bethlehem 1932 years ago (approximately)—was he re-born in our hearts three weeks ago? Paul tells us that he was in travail "until Christ be formed in you, the hope of glory." If we have not kept Christmas in the heart we strife, bitterness, envies, grudges, etc. and "hang it up" clean and empty. And if you will do that with the implicit faith and confidence with which the child "posts" its empty stocking you may be assured that some heavenly Messenger will find the spot in your life which has been made ready for a "priceless gift."

Yes, it was worth while; we have seen what the child Jesus can make of the world for a little while, we know what the Lord Jesus can make of the world enduringly, when we let him have his perfect way with us.

Changed His Mind

The Homiletic Review tells of a prominent American who before Christmas sent a card to his relatives and friends with an inscription to the effect that as the modern Christmas is swiftly passing beyond the spirit and meaning of Old Yuletide and is now a day of much worry, distress, sorrow and ill-will, while "peace on earth and good will to men" has ceased to express today's Christmas attitude he had taken Christmas off his private calendar, and therefore would discontinue the custom of offering gifts or other Christmas tokens. It was a pro-

test against the abuses which have been thrust upon the observers of the birthday of our Lord. But, continues the writer, strange as it may seem, this man who struck Christmas off his calendar put it back the next year, and wrote, "This Christmas I will be found among my fellowmen to put into effect, into living reality the greatest message I ever heard, Peace on earth, good will to men." Even so, it has come to pass that no one in any civilized land or in pagan lands can escape the birthday anniversary of the Lord Jesus. Nor indeed can one escape Christ himself: He has become a part of the world's thought and life, and while men may ignore him, they cannot escape thinking of him. In spite of man's attitude toward him, he is crowding, crowding, himself into the life of the world, and so we are led to believe that this old world is now in the birth pangs, the travail, of a new era. Will it bring forth a demon or a Savior,—who knows?

The Effect of Bible Reading

A well known Englishman, Strindberg, after issuing for years a series of rabidly violent attacks on the present social order, and assailing Christianity and Christian morals, took to reading the Bible constantly during his last illness. Those who had an opportunity of talking to him about spiritual matters said that he read with a heart hungering after the Gospel. The day before he died he beckoned his nearest relative to his bedside, took the Bible from the table, and lifted it with both hands and said: "Every personal grudge is now gone. I have settled with life, my accounts are closed, this (meaning the Bible) is the only true guide." He then pressed the Bible to his heart, and announced as his last will that, when life had ceased, his Bible should be placed on his breast, together with a small cross which he used to wear around his neck. A book that has power to so completely transform a life must have an origin other than merely human.

American Girls Wedded to Foreign Titles

The writer has in his possession the names of nearly one hundred American girls who became the wives of as many foreigners with honored titles, and the "dots they have taken with them." More than seventy-five per cent of them have been divorced even though they carried with them to their homes beyond the sea more than 500,000-000 dollars. "Money," we are told, "talks." It does. But the trouble is it talks too much and often in the wrong place. It has no power to bind together in sacred relationship men and women who have no genuine love one for the other. Among the real values of life, money occupies the lowest place.

What is a Home

Some years ago a British magazine offered a series of

IN THE MARKET PLACE

By Nellie Goode, Dallas, Tex.

*I stood and watched with troubled face
The crowd within the market place,
And grieved to see them, aimless, go
With restless footsteps to and fro.
So many roads, and paths, and creeds,
So many hopes, and aches, and needs.
At last I cried out in despair,
"Is there no guide, no teacher, there,
Whose words may reach above the din,
To speak of faith, of truth, of sin?
My voice, alas! is far too weak;
They would not hear if I should speak."*

*And then I thought a voice replied,
"They would not listen if you cried
In trumpet tones to all the rest,
For each one thinks his way the best.
Those words thou hast of truth and cheer,
Let thy life tell, and they will hear."*

*And so I sought along the way
To do small kindnesses each day;
I helped a stumbling child along,
I cheered the dreary ways with song;
I smiled at those whose hearts were sore,
And shared with needy ones my store.*

*And lo! at length the crowd drew near.
"Teach us," they said, "and we will hear."
—Moody Monthly.*

prizes for the best brief definition of home. Here are some of them:

- Home—A world of strife shut out, a world of love shut in.
- Home—The place where the small are great and the great are small.
- Home—The father's kingdom, the mother's world, and the child's paradise.
- Home—The place where we grumble the most and are treated the best.
- Home—The center of our affection, round which our heart's best wishes twine.
- Home—The place where our stomachs get three square meals daily and our hearts a thousand.
- Home—The only place on earth where the faults and failings of humanity are hidden under the sweet mantle of charity.

Which is **your** choice, if any?
Altoona, Pennsylvania.

Who Are the Saloon Keepers?

By Lawrence C. Ridenour

Some years ago in our pre-prohibition days a fearless lawyer-minister of our denomination said in an address to a rather large assembly of our people that the saloon-keepers were those who would not oppose or vote against the saloon business when they had an opportunity. It made a vivid impression on my mind. Came Prohibition. The impression vanished. Recently, and for obvious reasons the thought of it reproduced the impression afresh. Following it, arose the question in my mind, Will we yet be "saloon keepers?"

It is almost needless to say that the "wet sentiment of our country took definite and ominous form November 8, last. It is not a new form however, but one revived and trying to survive the will and the legitimate decision of an enlightened and conscientious citizenry who about twelve years ago dealt a staggering blow to the legalized liquor traffic and its mainstay, the saloon.

But some people will say, "O we are not going to have the saloons again, no, no." Let us not be deluded. If the liquor business of the past had only a half bad record and its participants a fairly good reputation we might politely hope they were sincere in making such assertions. And the "drys" could feel that they had gained in point of reform. But why dream like that? If that were true Prohibition perhaps would never have been born. The liquor interests never were concerned about reform, else they would have regarded other laws for the regulation of their business prior to National Prohibition.

The liquor advocates for the business are not however, so particular at present about dealing in the traffic under the name of the old saloon. What they ardently seek to have first is the stuff they can legally, and we should say unscrupulously, dispense for monetary profit, namely, intoxicating beverages. They have the assurance of un-governed appetites for drink from countless prospects for patrons. They know that as well as we do. If there be no saloon, other methods just as promising, and we should say just as evil, will be employed with the thought that they are not objectionable. But putting liquor in neatly labeled bottles or in shiny brown top jugs or white jugs or in polished kegs or barrels with white enameled hoops wouldn't change the contents one bit. John Barleycorn cannot disguise his character in an attractive dress.

Already our daily papers are giving out the information that some of the brewers of by-gone days are actually preparing for an early return to the manufacture of beer,

real boozy beer. Such reports are braggative and delusive, to say the least about them. Our "wet" friends (?) would have us believe that this indicates a sure step to prosperity and happiness. But we "drys" are not fooled. We have not forgotten the woeful days of the old saloon and its disgusting associations. Their proprietors would not scruple to take the money of working men for liquor when it should have been spent for the necessities of life for their own families and for themselves. And if it is consistent to think or believe that the consumption of beer at any stage of a depression such as we are now having, when people have so little money to spend for food and clothing or fuel and shelter, then consistency is illogical in a moral or an economic standard for the welfare of humanity.

Our historic commentary of the saloon business is sad and disgraceful, and we maintain that we have a right to judge it accordingly. It took a long time and a lot of expense before the "wets" would admit that the saloons were undesirable or detrimental. And this they have done only as a last resort as a compromise with the "drys" to make them believe they were responsive to their views. One is reminded of a biologic freak in humor: "what a queer bird the frog is; when he sit down he stand up almost; when he jump he fly almost."

Our common error has been in the fancy that when statutory Prohibition was ushered in that all was safe and that all was done. That accomplishment was indeed a glorious national gesture, but it was not the end of the battle. More must be done if we hope to keep the 18th Amendment to our Constitution. It will be prudent and profitable that we be "redeeming the time because the days are evil", especially concerning this momentous question of keeping a sober nation.

Recently I attended two Prohibition rallies sponsored by our National Prohibition Party. If I were to judge by the meager number of people present I fear there may be some "saloon keepers" in the Dry camps. We should not be guilty. Our protest to a "repeal" should be registered to a maximum at every opportunity to present it or express it. The laws of every state, city, or any territory of civil jurisdiction for enforcing Prohibition should be retained. The Wets are seeking to have them repealed as they are seeking also to repeal eventually the 18th Amendment to our National Constitution. To lose the latter would be a tragedy to our national rectitude and a blight to the welfare of our posterity. Let us not be "saloon keepers" by our silence or non-support to any endeavor to hold that which has been achieved concerning this momentous moral issue again at stake.

2249 Benton Ave., Dayton, Ohio.

The Little Church Knows Not Its Achievements for Christ

By Herb Lewis

"The little church by the side of the road"—with its membership varying from 75 to 150, may feel that its labors and influence count but little for the Kingdom when compared with the reports of activities of our larger congregations as published by our church papers.

These reports of our greater bodies which are better equipped, better financed and, perhaps, more firmly entrenched, should not in any way discourage the smaller units of the brotherhood; but, instead, should spur them on to expansion as general progress will support and jus-

tify. And one soul unsaved is justification for expansion and effort to reach that soul.

But, the little church in the old home town, where finances and equipment are limited, with its long record of soul-saving, has more to rejoice about, if it has persevered, than has the larger church, comparatively speaking. It is a happy thought for the still remaining pioneer members of a little home town church, to look back and rejoice over the salvation of souls—the rehabilitation of characters and lives—wrought by the untiring efforts of the little congregation, its pastors and teachers, as the many years have rolled by. Steadily there has been an ingathering of souls—a work of the Master—going on. Many may have departed, either for other lands or may be even more for the final rest, so that the congregation seems barely “to hold its own.” Hence the members may lose sight of the record God has made—of the hundreds of souls delivered into his hands as the years have rolled on. Blessed is the little church that holds its own, in this day of divided Christendom; for it must know that the work of the Kingdom is not falling by the wayside. This may be seen, as it is in the “little grey church” I have in mind, where today only two of its “charter members,” survive, after nearly 36 years of labor. As the records show, hundreds of people have here “made the great confession” and entered the waters of baptism, and through them—as they have passed to other scenes of earthly action, the gospel has spread from the little church to many parts of the world. The influence and teaching was seed sown in good soil. No doubt today, some of our ablest pastors in larger pulpits were eventually—perhaps directly or indirectly—led to their calling and service by the touch of the little home town church. Indeed, as I think of our little church, which is still pressing on, “holding its own,” preaching, teaching and reaching forward for continued service. While apparently doing so little, it is a great consolation to look back over a record of added souls, year after year, and to know this influence has reached far, far “into the uttermost parts of the earth.” It will continue as long as every little church keeps on doing whatever its capacity, support and equipment will permit: God not man, is keeping the record.

There's a little grey church in the old home town,
Which holds in our hearts a dear place;
And though it has gained little worldly renown,
We know it is under God's grace.

Many years have gone by (ye've not labored in vain
Midst the trend of a worldly strife),
God counts souls by the score for his Kingdom's gain
Who were led to the Way and the Life.

Here pastors have labored and teachers have taught
The Word of the Master and King,
And no one but God knows the good that's been wrought
Which caused his angels to sing.

From this little grey church in the old home town
Saved souls have gone forth and afar,
With message of love, lifting those who were down
By pointing to Bethlehem's Star.

When these bodies of clay have entered their rest—
These spirits to heaven have flown,

O yet may we see, from that home of the blest,
That little grey church we have known.—Selected.

Gravette, Arkansas.

The man who claims that he has no sympathy with missions proclaims his meagre estimate of the Lord Jesus Christ. Somehow he has failed to realize the greatness of him who is the Savior of the world.—W. G. Fullerton.

THE VOICE OF THE CHURCH

Editorials from Ministers and Laymen

“CALLED TO BE SAINTS”

Do you feel yourself shying away from the word, “saints”? Perhaps we have the wrong notion that a “saint” is some sort of person so good that he cannot come in contact with this wicked world. There are people that only associate with those who agree with them. All they know about conditions in the world is mostly what they have heard or read about. They do not feel it incumbent upon them to be the salt of the earth.

A “saint” is one who possesses the divine quality necessary for salvation. The only contact God has with the human race is through the people who are saved and set for holy living. An insoluble salt would be worthless just as salt which has lost its saltiness. If God has produced any change in human beings he has at the same time affected them with divine virtue. In the soul thus affected there must of necessity be something of God-likeness. When God saves he imparts something and when people are saved they receive some divine quality.

The Biblical meaning of a “saint” is one who is able to communicate the power and virtue of God. A “saint” is a veritable “live wire” charged with holy energy. A Puritan may not be a “saint” but only “static!” A “saint” can lose himself in the world without having the quality of his nature destroyed. He can help because he possesses eternal virtue that is not destroyed by temporal things. The “saint” is not under command of law but subject to the law of his calling. A “saint” is morally original and not one who apes the religious utterances of some other pilgrim in the world. It is God who calls us to be saints (Romans 1:7) and therefore a saint is not a repository of ancient homilies but an active soldier of the Gospel of the Lord Jesus.

ROBERT F. PORTE, South Bend, Indiana.

LOYALTY TO CHRIST

Before writing on my subject, I want to commend our good Editor for this new feature in our paper—“THE VOICE OF THE CHURCH.” If all who write for this department will enjoy the perfect peace that the Psalmist wrote about, so that nothing will offend us, I am sure this department of our paper will prove to be of great practical benefit. If the Editor thinks that anything I write deserves the scissors, or even the waste basket, I am sure I will not be offended. I have not gotten offended in more than twenty-five years in controversy, and I am sure I am too old to start now.

We should be loyal to our beloved church and all its institutions, just so far as they are loyal to Christ and no further. We should reprove and rebuke in a kind and loving spirit the local churches, the national church, and all its institutions, just so far as they may be wrong. This will help the church to keep pure and loyal to Christ.

When exercising the sense of discernment between right and wrong, we should show great care for we are in danger of wresting scripture from its meaning. The Apostle Paul asks that he be followed so far as he follows Christ. The Bereans who would not accept Paul's teachings until they had searched the Scriptures for themselves, were more noble than others who swallowed down all he said without testing it by the Word. He also said that if he—the greatest evangelist the world ever knew—preached any other Gospel, or even should an angel from heaven—a higher created intelligence than man—let him be accursed.

Surely this and other similar Scriptures given any regenerated, Spirit-filled layman as well as others, the privilege to test everything in the local church, the denomination and all its institutions by the Gospel.

To teach that every member must obey the church because “the gates of hell shall not prevail against it”, referring to the visible church (right or wrong) causes every member to sin. Indeed it makes Jesus Christ a sinner after he went back to heaven. In Revelations 2 and 3 Jesus, O King-Priest, finds serious fault with five of the seven churches of Asia. He commends all that is good and condemns all that is evil. Hence it is a serious and grievous error

to teach that we should be true to any church or any institution of any church without giving it the acid test of the Gospel.

Hence every local church, every denomination, every institution of every church, should be open to conviction, to honest, conscientious, open investigation. This should be done kindly, in a loving spirit, free from personalities. It is popular in politics to assail the individual instead of honestly meeting the argument. Often the same is practiced in the church.

Christ said he did nothing in secret. Everything should be brought out into the light and fairly and sincerely considered.

ISAAC D. BOWMAN, Leesburg, New Jersey.

DRYS AGAIN IN FIGHTING MOOD

Atlanta, always a stronghold for prohibition is trying to rally dry sentiment for the approaching congressional fight. The Allied Forces held a meeting in the Baptist Tabernacle recently when Bishop Ainsworth of the Methodist church, south, was the spokesman. The bishop delivered a ringing challenge to drys to line up for a last stand against the enemies of prohibition, declaring that the nation was still dry at heart. But with all the congressional representatives regarding the last election as a mandate from the American people for straight repeal, there is not much comfort to be had from prohibition rallies and speeches. The south is confused. The prohibition issue, in the drinking of most drys, is yet to come. However, the press is convincing many people that the polls spoke in November.

This is evident: the drys in the south are not overconfident, neither are they afraid, and their boldness seems to take more intelligent and effective forms than of old.—Christian Century.

ALCOHOLISM ON THE INCREASE

The problem of alcoholism and more recently of drugs has gained increased importance since the end of the war. On the one hand, the use of drugs, formerly little known, has rapidly spread, and the consumption of liquors, as shown by official statistics, has constantly increased; on the other, the new social reforms, which in many respects have worked marvels, by modifying the family status have suddenly removed old standards and barriers. Their disappearance, to a certain degree, has been responsible for a weakening of nerves, leading, as was recently pointed out by Prof. Fahreddin Kerim, to an increase of suicide. Given this moral crisis, the struggle against alcoholism and drugs is emphasized by the Green Crescent—the Turkish temperance society—as the best means of morally strengthening the rising generation.

A strong argument on which the Green Crescent bases its propaganda is the fact that prohibition, decreed during the war of the Independence because steady nerves were then needed, yielded excellent results during the whole time of its enforcement. According to official statistics, it witnessed a decrease by 42 per cent of vice and crime. But the situation was reversed when prohibition was repealed and replaced by a state monopoly.—E. Gueron, in Christian Century.

OUR BIBLE STUDY DEPARTMENT

"In the Beginning."

By Louis S. Bauman, D.D.

(Genesis 1:1)

"In the beginning"—not merely six thousand years ago, but back in an eternity so remote that only God can know and man cannot discover—"God created the heaven and the earth." One trouble with most men in the world of science is that they know a lot about the revelations of science, but almost nothing about the revelation of God. If they knew more about the inspired Word of God, they would not show their ignorance in accusing Moses of writing that "the heaven and the earth" was created by God "six thousand years ago." The first three words of divine revelation fix the time of creation as having been "in the beginning"—a fact that one would think a child would understand. If not then, then when?

Unbelievers in Holy Writ are far from being in agreement among themselves as to the time in which the heaven and the earth were created. We saw a late pronouncement coming forth from the American Association for the Advancement of Science, asserting a need for 500,000,000 years for the building of this old "Mother Earth." Well, if they need all those years, they can have them.—more if they want them. Yaeas are something of which God happens to have a very bountiful supply. As to the present geographical arrangement of the land and water surface of the earth, that is another question. The scientist can have all the time he wants to give age to preadamite life, dwelling either in the shapes of men or of beasts. As to the age of the present race of men, descendants of Adam and Eve, that is another question,—a question for men to determine who "spake as they were moved by the Holy Ghost" (2 Peter 1:21), and not be men who write as they are moved by the latest prejudices and vagaries of unregenerate minds of the man-like bodies of a preadamite race of creatures on this earth before Adam's day, we shall speak later. Suffice it to state here that between the first and the second verses of the book of Genesis, men of worldly science can find all the time needed even for its wildest imaginations.

But, remember this,—

"In the beginning GOD"—not MATTER

All reputable scientists are exceedingly cautious in taking issue with that statement. Many of them, and the greatest of them, affirm it with great positiveness. Prof. J. Clerk Maxwell, of Cambridge, England, one of the most distinguished mathematical physicists in the history of science (of whom Prof. Huxley said: "He is a philosopher, as remarkable for the subtlety of his intellect as for his vast knowledge")—this man did not hesitate to affirm:

Science is incompetent to reason upon the creation of matter itself out of nothing. We have reached the utmost limit of our thinking faculties when we have admitted that, because matter cannot be eternal and self-existent, it must have been created.

If matter "must have been created," then by whom? There is only one reply—God, the God who has revealed himself to man in that marvellous personality, Jesus Christ.

"In the Beginning—ELOHIM"

"Elohim"—such is the Hebrew name first applied to deity in the Scriptures. "Elohim"—a uni-plural noun translated by Hebrew scholars—"gods." Note the inspired statement:

And Elohim said, Let US make man in OUR image, after OUR likeness: . . . So Elohim created man in HIS own image, in the image of Elohim created HE him; male and female created HE them (Gen. 1:26, 27).

Once again, read the same passage and place the emphasis on the nouns or pronouns referring to man.

And Elohim said, Let us make MAN in our image, after our likeness: and let THEM have dominion. . . . So God created MAN in his own image, in the image of God created he HIM; male and female created he THEM.

The "MAN" is "THEM" and the "THEM" is "HIM." The two of "them" are "him"—if you will pardon the grammar. And "them" or "him" is "man." "They two shall be one flesh," says the inspired apostle (Eph. 5:31).

Even so with "Elohim," the "us" is "he," and "he" is God. The eternal Father, the eternal Son, the eternal Spirit,—each uncreated and "in the beginning"—and these three are God.

"We are members of his body, of his flesh and of his bones. For this cause shall a man leave father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery, but I speak concerning Christ and the Church" (Eph. 5:31, 32).

"This is a great mystery": "They two"—husband and wife—"shall be one flesh." And, "this is a great mystery": They three—Father, Son, and Holy Ghost—are one God.

Verily, the Trinity is a great mystery, and yet not more of a mystery than the mystical union between Christ and his Church, or between husband and wife, or between believer and believer. "Holy Father," prayed our Lord on the night before he went to the Cross—"Holy Father . . . I pray . . . that they may all be one; as thou, Father, art in me and I in thee, that they also may be one

in Us. . . . The glory which thou gavest me, I have given them; that they may be one, EVEN AS WE ARE ONE" (John 17).

Three Persons of absolutely one mind, a perfect union, that is the **Elohim** of the Scriptures. Because of their utter oneness of wisdom, oneness of mind, it could be truly said of Christ: "If ye had known me, ye should have known my Father also: and from henceforth ye know him and have seen him. . . . He that hath seen me, hath seen the Father. . . . Believe me, that I am in the Father, and the Father in me" (John 14:7-10).

There are three: the Son, who was bowed beneath the waters of the Jordan in the holiest of all baptisms; the Spirit that was seen "descending like a dove and lighting upon him"; and, the Father, who spake from heaven, saying, "This is my beloved Son in whom I am well pleased" (Matt. 3:17). Three? Surely! One? Just as surely!

And thus, in the name, "Elohim," of the first verse of the first chapter of the first book of the Bible, we find the first intimation that our God is the great Three-in-One and the One-in-Three.

Long Beach, California.

(To be continued)

Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

Zechariah

Zechariah (Jehovah Remembers) the son of Berechiah, (Jehovah Blesses) the son of Iddo (the Appointed Time), is a very common name in the annals of the Old Testament. There are exactly thirty-one different characters who bear his name, including the prophet's name in the list. The son father, and grandfather all bear names signifying important truths namely, "Jehovah remembers, Jehovah blesses, at the appointed time." Indeed, Jehovah remembers his people and the covenant, he blesses them, and at the proper time he has restored and will restore again wayward Israel.

The Prophet's History

Zechariah, the prophet of the Restoration and Glory, was no doubt born in captivity in Babylon. He came back with the exiles and certainly spent eighteen years in the homeland before he began to prophesy in the second year of Darius Hystaspis, 520 B. C. He was a contemporary of the governor Zerubbabel, the high priest Jeshua, and the prophet Haggai. (See Ezra 5:1, 2; Zech. 3:1; 4:6; 6:11). With the latter prophet he joined hands, head and heart in admonishing the Jewish leaders of the colony to rebuild the place of worship. He probably was a Levite and also a priest. Hence his intense desire for the restoration of the Temple is readily appreciated.

The Book Itself

The prophecy of Zechariah is one of the most difficult of all the so-called minor prophetic writings. It is historical and apocalyptic, that is being interpreted, factual and revelatory. Where the prophecies of the book have been fulfilled there the history of the book has been vindicated; but there remain many unfulfilled prophecies which the present day scholar will do well to peruse with the greatest care. He should never mistake the flickering light of his own over-zealous individuality for the great transactions of Almighty God. So thoughtfully and reverent a Bible scholar is Dr. James M. Gray has this timely warning for the serious student of unfulfilled prophecy: "We must not be too hasty in forming our opinion with reference to unfulfilled prophecy, or uncharitable and dogmatic in asserting them. Let our attitude be that of prayerful searching of God's Word, humble attendance upon those who, taught of the Spirit, are in their turn able to teach us, and only kind and gentle expression of that which we believe to be truth when it is opposed by others who may seem to have as good a right to be heard." Angels could wish for no more gracious statements of the case than this. It is well-balanced judgment and well-seasoned wisdom. May those who watch the present eastward course of empire take immediate and watchful heed:

I THE HISTORY OF THE BOOK

1. Author. Zechariah.
2. When and Where Written? Around 520 B. C., probably in Jerusalem.
3. To Whom Written? To the Jews.

4. Why Written? To encourage the building of the Temple and to announce future events in Israelitish History.
5. Authenticity. The best scholarship of our day adheres to the unity of the Book. Its Authorship, though disputed, is Zechariah's.

II THE OUTLINE OF THE BOOK (MORGAN)

- A. Messages during the Building of the Temple. 1-8.
 1. The First Message.
 2. The Second Message.
 3. The Third Message.
- B. Messages After the Building of the Temple. 9-14.
 1. The Burden of Hadroch.
 2. The Burden of Israel.

III THE NATURE OF THE BOOK

The first part of the prophecy contains these visions:

1. The Myrtle Trees. Israel Today.
2. The Horns and Smiths. Israel's Enemies Overthrown.
3. The Measuring Line. Jerusalem's Future Prosperity.
4. Joshua. Israel Cleansed and Restored.
5. The Candlestick. Israel as a Light Bearer.
6. The Flying Roll. Earthly Government.
7. The Ephah. Wickedness Restricted.
8. The Chariots. Righteousness Administered.

The second part of the prophecy deals with:

1. The Grecian Period.
2. The Roman Period.
3. The Final Period.

IV THE CHARACTERISTICS OF THE BOOK

1. Key Words. Vision. Jealous and Jealousy. Jehovah of Hosts.
2. Key Verses. 1:3, 14; 4:6; 8:2, 3.
3. Key Chapters. 14, 1.
4. Key Ideas. God's Concern and Love for his People.

V THE VALUE OF THE BOOK

Dr. Chambers remarks: "I agree with Pressel that he must have no eyes who does not see and admire the grandeur of the night-visions, and he no ears who does not hear the heavy tread of the last six chapters. Manifest as is the dependence of Zechariah upon his predecessors in some particulars, he yet has a marked individuality both in thought and expression; for example. God's protection of Jerusalem as a wall of fire round about and glory within (2:5); the dramatic scene of Joshua and Satan before the angel of the Lord (3:1, 2); the poetic delineation of the resistless Spirit (4:7); the development of the idea in the word Branch (3:8); 6:12); the exquisite picture of peace and prosperity (8:4, 5); the representation of Judah as a bow which the Lord bends, and of Ephraim as the arrow fitted on a string (9:13); the energy in describing the wretchedness of the flock of slaughter (11:5); the striking comparisons (12:8-10); the amazing conceptions in the phrase, 'fellow of Jehovah' (13:7); or the picturesque method of setting forth universal holiness (14:20, 21). The Hebrew of Zechariah is now admitted to be pure, and remarkably free from Chaldaisms. There are some orthographic peculiarities, some singular uses of words, and some unusual constructions; but in the main the language corresponds to that of the earlier models, and exhibits far fewer traces of linguistic decay than we should expect."

"Instead of this book being all fulfilled prophecy, as some would have it, it is indeed mostly unfulfilled, and even some of the prophecies which, on the surface seem to have seen a fulfillment were only in part realized." The book has this additional value.

VI THE CHRIST OF THE BOOK

Christ is depicted in Zechariah 12-14 as

1. The King: Coming.
2. The King: Rejected.
3. The King: Second Advent.
4. The King: Victorious.
5. The King: Program.

Read also 3:8; 9:9; 9:16; 11:11-13; etc.

VII THE LESSONS OF THE BOOK

1. The principle of "not by might, nor by power, but by my spirit, saith the Lord of hosts" is stressed. Religious movements lacking the might and power of the Spirit of God may expect to fail sooner or later.
2. "Return unto me" and "I will return unto you." That is ever Jehovah's request. Man must meet it if he expects any sort of prosperity or success in the religious life.

<p>W. I. DUKER, President Elkhart, Indiana</p> <p>E. L. MILLER Vice-President Maurertown, Virginia</p>	<p>NATIONAL SUNDAY SCHOOL ASSN</p> <p>MAGAZINE SECTION</p> <p>M. A. STUCKEY, EDITOR, ASHLAND, OHIO</p>	<p>N. V. LEATHERMAN, General Secretary Berlin, Pennsylvania</p> <p>M. P. PUTERBAUGH, Treasurer Ashland, Ohio</p>
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The Greatness of Christian Faith

By Leander S. Keyser

(Continued from last week)

Why Faith is Pleasing to God

You will remember that Hebrews 11:6 says, "But without faith it is impossible to please him (God); for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

But why is faith so pleasing to God? It is taught in the Bible, and there must be a divine rationality in it. Well, let us put it just as primer-like as we can: Faith is pleasing to God for the simple reason that our Heavenly Father wants to be trusted. Is that not reasonable? If it does not appeal to the unbeliever, or the unregenerated person, it surely will appeal to every person who has had the experience of God's life in his soul.

Do not you and I like to be trusted? And is it not a fact that the honestest we are the more it hurts us when some one calls our probity in question? How we would resent it if some one were to call us a falsifier just once. Since we have been created in the divine image, we may reason back to God; and so we may say that God likes to be trusted just as we ourselves do, if we know ourselves to be honest and sincere. We are minded to put it this way: Nothing pleases our Heavenly Father more than for you and me to say, "Father, I lay my hand in thine; lead thou me in the way that I should go"; or when we say trustingly, "Father, when I cannot walk by sight, I am willing to walk by faith; for thou wilt guide me with thine eye, and thou canst see in the darkness as well as in the light." Yes, an honest God wants to be trusted by his rational creatures.

What Trusting God Means

Let us probe a little more deeply into our theme. When we put our trust in God, we are going back to the Ultimate Reality. Is not that a rational act of the human mind? There must be an Ultimate Reality. Do you ask why? Because there is something now; therefore there must have always been something. If there ever was a time when there was nothing, nothing could have ever come into existence. *Ex nihilo nihil fit*. Now, that eternal and ultimate Something must be the Eternal and Ultimate Some One, because there are not only material substance and organic life in the universe, but also sentient, self-conscious, ethical and spiritual personalities; and the only adequate cause for their origin and existence is a Personal Ultimate Being who is their Creator and Preserver—that is God. Human personality is a fact and an effect; therefore it must have had an adequate cause.

Thus you see that Christian faith, which goes back to that which is eternal and absolute, is a most profound and rational act of the soul. Why are so many people of the world so unstable and dissatisfied? Mad

for pleasure, they run to and fro with hectic pursuit of it; yet they are sated, nauseated, troubled with ennui. The reason is so evident it lies on the surface: they are putting their trust in temporal and mutable things, and when they change, their feelings and moods change. Hence they are "tossed about by every wind of doctrine" or they run after every flitting ignis fatuus of pleasure. There is no stability of true satisfaction in their lives.

But the Christian believer puts his trust and stays his life upon the eternal and unchangeable God; upon him Who "inhabith eternity"; Who is "from everlasting to everlasting"; Who "is the same yesterday, today and forevermore." That is the reason his life is stabilized; that is why he can tread with stately steppings on the gradient "highway of holiness", while he looks at "the things that are not seen; for the things that are seen are temporal, while the things that are not seen are eternal."

Some one has given us the smart adage, "Hitch your wagon to a star." As a saying to stir high aspiration for the things of this life-time, it may answer a good purpose; but we would venture to amend the epigram by saying: "Do not hitch your wagon to a star—that is, do not bind your life to a star, but to the God Who made the star and Who made all the stars, and then you will live a solidified and unified life." Then you will not be a "double-minded man, unstable in his ways." You will be "steadfast and unmovable, always abounding in the work of the Lord."

God the Final Psychologist

After all, God knows more about human psychology than do all the human students of that branch of science. Having created the human mind in his own image, he must know all about its essence, its functioning powers, its ethical and spiritual states. In these facts we may see another reason why faith is pleasing to him.

When he looks down into people's souls, is it thinkable that he is indifferent to their inner status? When he sees that a soul believes in him, trusts him, treats him as if he were an honest God, is it not reasonable to believe that he is gratified? Why should he not be? On the other hand, if he scrutinizes a soul that is full of unbelief; that says resentfully, "I don't believe in God; or if there is a God, I don't believe that he is a good God, or that he ever cared enough for us to give us such a special revelation as is claimed for him in the Bible"—is it reasonable to believe that God could look with complacency on such a psychical frame?

The ethical inner condition of the believer is different from that of the unbeliever. The believer is humble, trustful, aspires after love toward, and happy and holy fellowship with, God, who is the highest Be-

ing. The unbeliever is almost always arrogant, bitter, rebellious against the order of the world, and hates the idea of a God. No wonder God cannot be pleased with such an unethical and unspiritual state of mind.

The Story of Transformed Lives

Another reason why faith—Christian faith, we mean—is pleasing to God is because of the many lives which have been transformed through faith in Jesus Christ. What a roster of men and women who have been redeemed through such faith might be called! Just think of a few of them—Paul, Peter, Justin Martyr, Chrysostom, Augustine, Luther, John Newton, John Bunyon, John Knox, Rowland Hill, Dwight L. Moody, Phillips Brooks, and many, many more. Think of all the "Twice-born men" of Christian history. Reflect on "God in the slums" and the marvelous transfigurations which Christ has wrought. How many men have been rescued from bad lives and saved to good lives through faith in Jesus Christ as Lord and Redeemer.

Now, think the proposition through: Do you know of any persons who have been saved from evil lives to good lives through doubt? Go back in history, beginning with Celsus, Porphyry, Hierocles, Lucian, and come down to Voltaire, D'Alembert, Diderot, and all the rest to the very latest unbeliever, and how many people have been saved from sinful lives to righteous lives through their influence and writings? We fear you will find none. Surely transformed lives must be pleasing to a good and holy God such as the Bible portrays.

So we want to plead with our readers not to give up their faith in God and Christ and the Bible, whatever doubts, trials and misfortunes may come into their lives. We would especially like to make this appeal to the young men and women in our colleges and universities, who will be the future leaders of thought. Do not let your faith be undermined when some one, even though he may occupy a notable university professor's chair, scoffs at Christianity. If you abandon faith in God and the Bible, what will you do then, and what will you gain? Will any of your fundamental problems be solved? Not one of them. On the contrary, they will be plunged into Chimerian darkness. Suppose you should give up the Bible, what about these salient problems that will not down: Whence have we come? Why are we here? Whither are we bound?

However, think of the great alternative: If the Bible is true, then these vital problems of origin, purpose and destiny are solved for us in a most reasonable and satisfying way. Then we know the whence, the why and the whither of every one who accepts God's gracious revelation to the children of men, so that they need not grope about in spiritual darkness. Ought not all thinking people to accept the most rational world-view, and then go to Jesus Christ in faith and humility, and thus discover in a real Christian experience that he is "the way, the truth and the life"? Truly we may say with the Psalmist: "Thy word is a lamp unto my feet, and a light unto my path."

"A glory gilds the Sacred Page,
Majestic like the sun;
It gives a light to every age;
It gives, but borrows none."

The spirit of poetry is not dead. Just the other day the Editor passed the Fife Building, located on Drumm Street!

STUDYING THE SUNDAY SCHOOL LESSON

at the
Family Altar
with
Thoburn C. Lyon

JESUS AND THE SABBATH

(Lesson for January 29)

Lesson Text: Mark 2:23 to 3:6; Golden Text, Mark 2:27, 28

Daily Readings and Suggestions

MONDAY

The First Sabbath. Gen. 1:24 to 2:3

God and his Christ have never exacted anything unreasonable from man. In all things, even in death, he has gone before us, and has set us the example and shown us the road. On the seventh day God rested; we cannot believe it was merely from physical exhaustion (if we may use such an expression concerning Deity); rather, he set us this example, knowing that it was not well for man to be continuously busy. Man needs time to rest from his labors, to meditate upon them and the fruits thereof; he needs also to meditate upon the labors of God and the fruits they bear in his life. Let us bless God for the Sabbath.

TUESDAY

The Sabbath Commandment. Exodus 20:8-17

None of God's laws may be transgressed with impunity; for every transgression there is a penalty, and much of the disregard for law and the rights of men today may be traced to the ever growing disregard for God's laws and especially God's Sabbath. Occasionally the ox does fall in the ditch, but we too readily permit business and pleasure to interfere with our observance of the sabbath, and spiritual poverty is the result. Let us soberly and honestly examine ourselves in this regard.

WEDNESDAY

The Sabbath Made for Man. Mark 2:23-28

Men often take advantage of this scripture in their efforts to justify themselves in their evident disregard for the sabbath. However, it is true that we are not under law, but under grace; it is not the letter of the law that counts, but the spirit. Emergencies may sometimes arise which cause us, in the eyes of men, to appear to break the sabbath; but if, while so engaged, our spirits are inclined toward God and our hearts are yearning for his courts, God knows our hearts and remembers that the sabbath was made for man, and not man for the sabbath. How thankful we ought to be that we have a Savior who lived in human flesh and understands!

THURSDAY

Doing Good on the Sabbath. Mark 3:1-3

The spirit of the Lord's Day, or the "Christian Sabbath," is in some respects quite different from the sabbath of the law. The latter was a day of complete rest from all toil, of any description; only the simplest and most essential duties might be performed, and the remainder of the day was given over to the temple service, to meditation and prayer. But the Lord's Day was a day for doing good, a day of great activity, doing as much good as humanly

possible. At the close of the Lord's Day we may be physically tired, but our hearts are glad at the opportunity we have had for service.

FRIDAY

Healing on the Sabbath. Luke 13:10-17

Healing on the sabbath was just one way Jesus had of doing good. God's power is no less today; he can and does heal, even today, although in general it seems that he has a different plan for dealing with these bodies of ours. However, he has commissioned us to lead men who are sick with sin to the great Physician who can heal the soul, and may heal the body as well. One thing is certain: there is no healing of the body until the soul be healed. Pray that we may be as concerned about the spiritual sickness of our friends (and of our own selves), as about physical illness.

SATURDAY

Worship on the Sabbath. Luke 4:16-22


By his own example and by word of mouth Jesus taught that man shall not live by bread alone. With this passage Jesus would have led the people to think upon the Lord and upon his holy Spirit; upon the

gracious work that he had already done in and for them, and upon the greater work that he was yet to do through the Messiah. If we are to become spiritually strong we need spiritual food and we need the strength that comes from the worship of the Lord's Day. But just as we do not suffer our bodies to go a whole week without food, so our spirits need food from day to day. Let us also thank him for the Family Altar and the privilege of daily worship and communion.

SUNDAY

The Joy of Worship. Ps. 122:1-9

Originally God was the actual ruler of the Jewish state, and his house was still the center of Jewish life. To many it had become merely a habit, or a form; but those who still worshipped Jehovah in spirit and in truth found joy in so doing. And it has always been so. Our God has done so much for us—a beautiful world which bountifully supplies our every need, friends and loved ones; and best of all, when death entered there came One who saves from sin and death. Truly there is joy in the worship of such a Savior!

<p>E. M. RIDDLE, President 117 Randolph St., Waterloo, Iowa F. C. VANATOR, Associate Peru, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p> 	<p>GLADYS M. SPICE, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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J. D. WHITMER, 217 E. Duball Ave., South Bend, Ind.

Brethren C. E. Program for January and February

By Gladys M. Spice, General Secretary

A QUIET HOUR SERVICE (from C. E. World). Song service—"He leadeth me," More about Jesus," "It pays to serve Jesus,"

Quiet Hour Presentation.

Duet—"Open my eyes that I may see."

Scripture Lesson—"Our Need of the Quiet Hour." Psalms 31:19-24; John 5:39; Matt. 4:4; 2 Tim. 2:15; John 15:4.

"His Example." Matthew 14:23.

"Strength in Temptation." 1 Cor. 10:13; Matt. 26:41; Ps. 119:11.

Short Talks—

1st Talk: "WHEN to keep the Quiet Hour." (The following poem might be used in connection with this.)

"I met God in the morning

When the day was at its best,
And his presence came like sunrise
Like a glory within my breast.

All day long the presence lingered,

All day long he stayed with me;
And we sailed in perfect calmness,
O'er a very troubled sea.

Other ships were blown and battered,

Other ships were sore distressed;
But the winds that seemed to drive them
Brought to us a peace and rest.

Then I thought of other mornings

With a keen remorse of mind,
When I too had loosed the moorings
With the Presence left behind.

So I think I know the secret

Learned from many a troubled way;
You must seek him in the morning
If you want him through the day.

—R. S. Cushman.

2nd Talk: "WHERE to keep the quiet hour." (A very interesting page was devoted in the Sunday School Times some months ago, to the discussion of WHERE to keep our quiet hour. If one is not so fortunate as to have a room where you can lock yourself away from others, it is a real question. But one busy mother managed to find time while her children were at school; another who was compelled to lie down each day in order to keep fit physically, used that time to just simply meditate on the Word and pray to the Father in heaven; while a busy business man had to steal away to his library in the wee-hour of the morning (when all others were sleeping), but in each and every case where there was someone really interested and anxious enough to get "alone with God" there was a way provided to do so,—and so we believe that each Endeavorer CAN find some place to enter the secret of his presence if they really want to.)

3rd Talk: "HOW to keep the quiet hour." Certainly meditation, prayer and Bible reading should take up this time. By the way, did you ever hear a better definition for COMMUNION WITH GOD THAN this: "Communion is entering into thought with God regarding his Son." The following illustration is given to make this definition very clear: You enter a home which has just recently had its presence graced with a new baby;—you talk to that mother and father—probably about the "depression" or the "weather" and you get a half-hearted response to your conversation; but the moment you begin to talk about that baby you have the whole-hearted attention of the

parents and they do not miss a remark you make regarding that "little bit of heaven" which God has entrusted into their care. Now, if this be true of earthly parents, how much more true it is that our heavenly Father is "all attention" when we begin to think WITH HIM regarding HIS SON. Of course, in order to be able to do this: i. e., enter into thought with God regarding his Son, WE MUST KNOW THE WORD, so herein enters the need of Bible study. How often we say we have studied the Bible when in all truthfulness we have only "read" it.

It is one thing to READ the Bible through, Another thing to read to learn to do. Some read it as their duty, once a week, But no instruction from the Bible seek.

Some read it as if it did not speak to them, But to the people of Jerusalem.

But read it PRAYERFULLY, and you will see
A pattern for YOUR life,—like him to be.

We would like to make this suggestion also, that when you pray, TALK ALOUD TO GOD. This may seem foolish to those who have never tried it, but it does away entirely with that tendency toward wandering minds, and brings about the sense of God's reality in Person as nothing else will do. If you believe that God is a REAL PERSON then talk to him like he was a real Person, and the first thing you know you will be unconsciously "practising the presence of God."

Song: "I need thee every hour."

Blanks to be distributed and signed by those willing to become Quiet Hour Comrades.

Closing Hymn: "Take time to be holy."
THE AIM OF THIS PROGRAM IS TO GET AT LEAST 25% of the active mem-

bers to spend at least 15 minutes daily in devotions.

Special courses in Bible reading should be directed by your pastor.

We would suggest that your Quiet Hour Chairman order some of McConkey's booklets from the Silver Publishing Company, Bessemer Bldg., Pittsburgh, Pennsylvania. These are sent out free, but inasmuch as the work is kept up by free-will offerings, it is best to send at least a small offering with your order if you expect to order a large number at a time. A postal card sent to the above address requesting samples of these pamphlets will bring you a series from which you can choose your order. All are worth reading.

Another help which your Secretary has found very valuable is the Grace Saxe books, which can be purchased for 25c from the following address: Miss Grace Saxe, 843-845 N. Wells St., Chicago, Illinois. The following list is quoted:

Studies in Genesis; Studies in Exodus; Studies in Leviticus, Numbers and Deuteronomy; Studies in Joshua, Judges and Ruth; Studies in 1st and 2nd Samuel; Studies in the Major prophets; Studies in the Life of Christ; The Acts; Luke; and three studies, namely, 1. Christian Science Compared with the Bible; 2. The Second Coming of Christ (with diagram). 3. The Way of Salvation.

The last 3 studies all in one book for the same price as the others named,—25c each. We would recommend these very highly inasmuch as they are true to the Word and at the same time can be purchased at such a low price.

PLAN SPECIAL C. E. WEEK SERVICES. WATCH FOR SUGGESTIONS FOR THIS EVENT IN A LATER ISSUE OF THIS PAPER.
Canton, Ohio.

the work and rewarded the evangelist accordingly. I covet the prayers of God's faithful children for the work here that the right leader might be secured for them that they might take their place again as one of our growing aggressive congregations.

Loree, Indiana

At the invitation of the Loree Brethren church we began an evangelistic effort with them on December 26, and continued just two weeks. All arrangements for the meeting were well planned before we arrived. Various committees, such as are necessary for a successful revival, had been selected and all were working at the task assigned them. The meetings had been well advertised. The spiritual preparation had not been overlooked by the pastor. Thus the meeting was begun under favorable conditions. The weather was great. Only one night did weather seriously affect the attendance. Other evenings the house was comfortably filled. This church has an ingathering every year. The Bible school was well gleaned. Thus it was necessary to go into new fields for our harvest. This we did. The folks came, they heard, they believed, and in all a number of whole families were won for Christ and the church. The pastor will report the additions to the church. There were many reconsecrations. These we did not keep a record of. There will likely be a score of folks baptized as a result of the meeting. It was a genuine old-fashioned revival, the like of which I have not witnessed for some years.

Brother D. A. C. Teeter and his good wife are at the helm and are universally loved by their people and by the entire community. We enjoyed his fellowship. He is a true yoke-fellow. The church is at peace. We did not hear one discordant note. Not one word of complaint of the efforts of the pastor. This is as it should be. This church is blessed with a host of young people. One service by actual count there were seventy-seven of them present. This speaks well in these days when so many of our young folks are not interested in spiritual things.

We made our home with the Teeters, and what a home it was! We were cared for in such a way that we were kept physically fit to carry on the work unhindered. The Lord gave us much liberty in preaching the gospel and was pleased to abundantly bless our labors together. Loree is one of our best Indiana churches. Its spiritual atmosphere is exceptionally good for the times. They love the Word and love to hear it preached. We shall never forget their many kindnesses and their words of appreciation of our labors among them. They were kind enough to invite us for a return meeting. This invitation we are glad to accept. We hope for continued victories here under the present leadership. One Sunday afternoon Brother Paul Davis of this congregation took me over to

Center Chapel, Indiana

where he ministers, twenty miles away, to give my chart lectures. We brought the message to a splendid group of earnest listeners. Paul helped us much in the meeting. He is loved by his people at Center Chapel. Nearly fifty from this church found their way over to Loree one evening during the meeting. It was at Center Chapel that this writer preached his first sermon twenty-nine years ago. There were a number present at this service who heard "that most wonderful discourse" twenty-nine years ago.



PASTORAL AND EVANGELISTIC SKETCHES

Campbell, Michigan

On November 10 the writer was privileged to begin a two weeks' meeting with the Brethren church at Campbell, Michigan. Here we labored in years past and the Lord was pleased to give us near a hundred souls for our labors in those days and through the leadership of the Holy Spirit a work was builded that at that time was one of the leading rural churches of the brotherhood. But reverses came; Satan entered in and divided the once thoroughly united flock. Knowing the field as we did and the people in general we were invited to come and spend some time in an effort to restore the work if possible to the place it once held. We firmly believe that there is a very marked growing spirit of unity and cooperation which, if it continues will unite them again in a way that they can go forward as in other days. Here is to be found some very loyal Brethren. They are Brethren and they know why. They have an abiding interest in all the general work of the church, despite the efforts that have been made to thwart this interest. The meetings through-

out were well attended and a very fine spirit prevailed. The unsaved were not there. Hence we accomplished nothing in the way of evangelism. We did have a revival. There was a quickening of interest all along the line. We did all that was in our power to bind up the broken chords and restore peace and harmony, and get them to see the necessity of standing together and keeping the work of the church going for the sake of the community, which without them would be unchurched, as well as for the sake of their children. We spent much time in visiting and giving counsel and we believe that our efforts in that direction have not been in vain. Arrangements are well on the way to have a pastor on the field soon. Whoever he is if he gives the proper sort of shepherding he will find a mighty loyal group of folks with whom to labor. Our heart was made heavy to witness the loss of some who ought to have been saved to the work. Paul's prophecy in Acts 20:29-30 has been fulfilled here. We closed the meeting with a love-feast in which upwards of fifty surrounded the Lord's table. It was a most blessed service. The church was highly appreciative of the efforts put forth to revive

At the close of the meeting we journeyed homeward via Goshen where Mrs. Grisso had been spending a week with our daughter and our new granddaughter.

Lanark, Illinois

During our absence in the above meetings the work at home has been cared for nicely by different groups, such as Bible classes, Christian Endeavor, etc. We hear much praise of their efforts. Our ever faithful church correspondent is reporting our work here from time to time, hence we leave it to him to keep you informed of our activities in the Lord's work. Let us unitedly endeavor to make this a great year for Christ and the church. C. C. GRISSO.

NEW PASTOR INSTALLED AT NAPPANEE, INDIANA

Reception is Held for Rev. and Mrs. G. L. Maus

About 250 members and friends of the First Brethren church attended the reception held Thursday evening, January 5, 1933, for the Rev. and Mrs. G. L. Maus, formerly of Roann, Indiana. The installation services were conducted by the Rev. A. T. Wirick of South Bend and a welcome was extended to the new pastor by each department head of the church. The program consisted of musical numbers by the brass quartet; vocal trio selections by Miss Cora Culp, Mrs. Bert Radabaugh and Mrs. Mervin Stuckman; vocal solo, Miss Eleanor Scherist; number by girls' chorus and selections by Robert Widmoyer and Mrs. Arlene Stouder at the marimbaphones. Following the program refreshments were served and a social hour followed.

Rev. S. M. Whetstone of Goshen a former pastor of the church and Mrs. Whetstone were among the out-of-town guests who attended the services.

Rev. Maus comes here from Roann, Indiana, and prior to his ministry there he had successfully had charge of the work at Dallas Center, Iowa, Bryan, Ohio and Peru, Indiana. He comes highly recommended for his work and not only the members of the First Brethren church but the people of Nappanee will extend to him a hearty welcome.—Nappanee Advance-News.

THE CALIFORNIA QUARTET AT LEON, IOWA

It was with some misgivings that we planned to hold a revival in Iowa in mid-winter. Those who are acquainted with our mud roads and snow storms will understand the reason. But it seemed to be the only time that we could arrange for a revival this year, so we invited the California Quartet to come during their Christmas vacation from Ashland College and Seminary. The meetings began on Christmas day and continued for fifteen days.

The country roads were practically impassable at the beginning due to a rain on Christmas eve. An attempt to reach the county home for a service Christmas afternoon ended on a mud road a short distance from town where the quartet enjoyed for the first (but not the last) time the pleasure of digging Iowa mud out of the car wheels. Another discouraging condition was the great amount of sickness at this time. But road conditions gradually improved, and the size of the congregation increased every night during the campaign except one. On the closing Sunday night the

largest congregation ever assembled in the Leon church was present. This was made possible by borrowing a public address system from Frank Stewart, our local undertaker, and placing a loud speaker in the basement of the church. More than a hundred people heard the service through this speaker, and many people were turned away, unable to find room anywhere in the building. And it had rained that afternoon!

I cannot speak of the work of the individual members of this quartet because they left the impression of being a unit rather than four individuals. We did not see so much Ernest Pine, Paul Bauman, Donald Carter and Ed Colburn, as we saw the power of God saving souls. Even when Ed was confined to his room for several days with tonsillitis the other three carried on without him and for several nights a trio replaced the quartet. To my mind the most impressive service was not held at the church but in Ed's room one night after church when we anointed him and these young men poured out their hearts to God asking that Ed might be restored to the quartet. The doctor had given us little hope that he would be able to sing again during the meetings, but prayer was answered and Ed's beautiful voice was soon singing the gospel as fine as ever.

On the fifth night of the revival there were two confessions. The next night Ed preached the first sermon of his life and had the joy of seeing six souls come to the altar. After that there were conversions every night without exception, fifteen coming on the last night. The total number of confessions was sixty-eight. A few of these were reconsecrations, but most of them were confessions of faith in Christ for the first time. And some of the reconsecrations were as remarkable as the others. In addition to this eight new life work recruits came forward on the last Sunday afternoon. Twenty-five were baptized by the pastor that afternoon and they were received into the church. Many others will be baptized soon. Some will go to other churches. Besides these splendid results which we can report by numbers, there has been a great quickening of the spiritual life of the church. We cannot express the joy in our hearts as young ministers of the gospel. It has been a blessed experience in our own lives. God was with us.

We were conscious all of the time of the prayers of God's people in Ashland and Long Beach, as well as many other places throughout the brotherhood. Your prayers were answered. Much time was spent every day in prayer by the quartet and pastor. The rest of the time was spent in practice and visiting. All of our plans for sight-seeing and recreation were cast aside for the greater joy of saving the lost. Only the vigorous bodies of these young men and the sustaining power of the Lord made possible the tremendous amount of work which they accomplished during the fifteen days they were in Leon.

These young men were here during their Christmas vacation. They will be busy at school now until Spring. But I believe that they could be persuaded to give their entire summer vacation to evangelistic work. They form a splendid gospel quartet, as well as singing solos and duets. They can make the congregation sing. They are all capable preachers, and they preach the gospel. While this organization is still intact it is my hope that many churches will take the

opportunity to use them. Leon wants them back again. Many people begged them to stay another week. With souls coming every night it was mighty hard to close the meetings. But we all knew "what the professors would say." May God bless these young men as they are used in the other churches. MILES TABER, Pastor.

"WHAT I EXPECT TO DO WHEN I RETIRE"

The Congregationalist and Herald of Gospel Liberty in a recent issue presented a symposium on what pastors expect to do upon retirement from the regular ministry. Some of the answers follow in part:

"I am not contemplating what I shall do when I retire because, while a nearing prospect, it has not become so actual as to command my close attention. However, if I have got a good book and a quiet nook, I think I shall not be bereft of friends, but be able to fill in my time."

"I propose to help clear the decks for those who are coming on. I cannot contemplate with complacency the many ministers, still in the prime of life, who write most pathetic appeals for employment. Still more am I concerned for the many splendid young men just out of the seminary with no place to go. Some of the more fortunate have returned for additional training, but many are forced to seek secular employment, for which they are poorly prepared, while others join the already overcrowded ranks of the unemployed."

"I am hoping that when I do retire, if it shall not be that permanent retirement that we call death, that I will be acceptable for a small pastorate, where I shall have a good long drive every week and be expected to preach two or three times, and meet with the young people, and conduct a week-time Bible class, and go to school commencements and social occasions, and visit all the sick and the shut-ins, so that life will be just one glorious thing after another."

"So far in my life I have known intimately and become deeply interested in three of America's greatest cities. Near to one of the other of them, if not in it, I would like to make my home, trusting that in such a place there would be interests which might engage my thoughts and strength, and believing that churches here and there might for brief or longer periods afford the opportunity for renewing the service which has been the major occupation of these swiftly passing and busy years."

"What I would like most to do when I retire from active pastoral service, say twenty years from now, would be to have the privilege of spending ten years in serving worthy brother ministers, and especially to make it possible for young ministers to take advantage of summer school opportunities and graduate study, and to render such service absolutely gratis and without compensation of any kind, so that the entire benefit might be theirs."

"I hope to write some of the things at which I have always wanted to try my hand but have been prevented by other crowding duties. So definite is this desire that quite a sheaf of notes for this purpose awaits the arrival of some possible opportunity. In addition to this simple, unhurried life, I want some time for play with the grandchildren and the opportunity to freshen my enthusiasms by as much contact with youth as will be agreeable to them."—The Evangelical-Messenger.

HAPPILY EVER AFTER?

By Bernard C. Clausen, D.D., in the Watchman-Examiner

"And so they were married, and lived happily ever after." It is the traditional ending for the old-fashioned fairy story. In these ancient tales, all the trouble happened before marriage. Everything was supposed to be safe and pleasant afterwards.

Nowadays, the stories begin with the marriage ceremony and show the trouble which comes afterwards.

"Needles and pins, needles and pins, When a man marries, his trouble begins!"

This is the jingle that is characteristic of our new experience. Why?

In the first place, it is harder than ever to create the necessary factors for a happy home life. And in the second place, we know less than ever about it. We have learned so skillfully to do almost everything else. But for this, the most difficult profession in the world, we have devised no adequate training, and can propose no satisfactory advice.

And so I am daring, out of an experience which has involved marrying 1,200 young people and hearing from them year after year in direct and intimate correspondence, to suggest ten commandments for wedded life:

1. Thou shalt have no other purpose more important than the purpose of securing and maintaining a happy home. Nothing is worth while without; nothing is too hard to bear with it. Poverty, pain, defeat—these are mere incidentals to the men and women who enjoy exultant love in their homes. Whatever else you omit from your life, this you must secure, or be in all respects a failure.

2. Thou shalt not neglect thy Church together. I know that this sounds like professional advice from a minister who is anxious to build up his business. But I dare to give it because I have never seen a break occur where both continued consistently active in the same Church. I know that the glow of romance and the "busy-ness" of new babies combine to make it hard to come to Church. But as far as I have been able to observe, it is one absolutely certain safeguard against domestic unhappiness.

3. Thou shalt be conscious of little things. Most divorces can be traced to the constant irritation of tiny differences. Before you are married, people are likely to say, "I don't understand what he sees in her!" But after you are married they are likely to say, "I don't see why they irritate each other so easily!" Yield little things for the sake of home joy.

4. Thou shalt look forward. Choose what you do in the light of your future years and your children.

5. Thou shalt remember—dates, events, seem like neglect. Your joy together depends upon your ability to remember.

6. Thou shalt forget. Do not harbor resentments. Night-time is a lovely time, partly because it is a time for forgiving. Settle things before sleep comes, always.

7. Thou shalt not be afraid of knowledge. I know the old-fashioned idea that if you knew anything about marriage, you were stained by the knowledge. But I have come to believe that the more you know, the better are your chances to succeed. Most homes know too little.

8. Thou shalt decide all money matters by honest and frank and friendly negotiations. A business partnership has no chance to succeed unless the books are always open.

9. Thou shalt develop life together—no tangents, no independent ventures, few surprises.

10. Thou shalt never get too tired to me decent to each other. This is my own great discovery. Domestic unhappiness comes most often when we are worn out, our nerves frayed, our tempers exhausted. It is at such times as these that you do not know what you are saying and what you are doing. But this is no excuse! You must never get so tired!

Perhaps you are sighing, and saying, "Ah well, it is too late now. We have started the wrong way. If only we had had these commandments when we began." No, it is not too late. You may start again tonight. Why can you not, with all your knowledge and all these new suggestions, take a fresh hold on life and find anew the secret of a happy home? From this time on, why not live happily ever after?

ANSWERED PRAYER

In November, 1857, I was unexpectedly informed that the boiler of our heating apparatus at Orphan House No. 1 leaked so that it was impossible to go through the winter. Our heating apparatus consists of a large boiler under which fire is kept, and with which the water pipes which warm the rooms are connected. Hot air is also connected with this apparatus. The leak was a serious matter. After the day was fixed for the work, a bleak north wind set in, accompanied by the first really cold weather. What was to be done? For the children, especially the infants, I felt concerned, that they might not suffer through cold. But how were we to obtain warmth?

The repairs could not be put off. I asked the Lord for two things: that he would change the north wind into a south wind, and give the workmen "a mind to work," for I remembered how much Nehemiah accomplished in fifty-two days, while building the walls of Jerusalem, because "the people had a mind to work." The evening before the bleak north wind still blew; but on the day when the fire was out, the south wind

I HATE SHAM

By H. A. Gossard

Deny me friendship, honor, wealth, renown,
If aught they yield be nothing but a show!
Are gold and silver proven by their glow?
Are smiles and laughter products of a frown?

Do folk in serious mood portray the clown?
As stratum ores,—fast to the rocks below,—
Appear to glide beneath a current's flow,
So, human trends slant up, while going down!

I'd succor him who, with no eyes to see,
Should fall thru, being forced to make escape.

If one with two good feet, and eyes, should take

A bruise, that he might get my sympathy,
I'd pity him,—but take him by the nape
And shake him;—to reward him for his fake!

LaMark, Illinois.

blew, as I prayed. The weather was so mild that no fire was needed. The brick-work was removed, the leak was found very soon, the boiler-makers began to repair.

About half past eight in the evening, I was informed that the principal of the firm from whom the boiler-makers came, had arrived to see how the work was going on, and if he could in any way speed the matter. I went immediately into the cellar to see him, to expedite the business. In speaking to him of this he said, "the men will work late this evening, and come early again tomorrow." "We would rather, sir," said the leader, "work all night." Then remembered I, the second part of my prayer, that God would give the men "a mind to work." By morning the leak was stopped; within thirty hours the brick work was up, and the fire in the boiler—and all the time the south wind blew so mildly there was no need of a fire.—George Muller.

BUT WE'LL NEVER LEARN THE LESSON

It took the depression to make people understand that it is entirely possible for government expenses to become so high that taxing the people to meet them becomes an oppressive burden upon the entire public. So long as nearly everybody was making a good deal of money, public expenses were nobody's business. Of course the people took an academic interest in the subject and perhaps growled a bit every time they had to march up to the treasurer's office and give up a good deal of money, but, after all, they had the money to give up and so they forgot the whole matter in a few days and failed to remember it again until next tax-paying time. But when taxes became due and several million people did not know which way to turn to obtain the money to pay their share of government expenses, they began to wonder whether, after all, they had not been making a mistake all these years in permitting government costs to mount, year after year. But now that they have discovered that there is no doubt about their having been negligent, they do not know what to do about it except to demand lower taxes to meet expenses that for the most part are definitely fixed and cannot be lowered except by special legislation.

But this attitude is merely a reflection of the average man and his family's attitude toward their personal affairs during boom times. They did not reflect that the family income might be reduced. They always had been able to meet their installments eventually, and so they proceeded to buy anything on the installment plan that happened to please their fancy. For transportation purposes a Fidgety Four might meet their needs quite well, but since the Joneses next door had an Opulent Eight they also bought an Opulent Eight. Good times were going to last forever, and if anybody ventured even to pipe a squeak of doubt about it, he was promptly dubbed a killjoy, a knocker and a bum sport.

The lesson of this depression is that in times of prosperity we should prepare for times of adversity, but if you think anybody will learn that lesson, you surely do not know what you are talking about. Almost nobody ever has learned it, although it has been taught many times, and probably almost nobody ever will. Even though the weather man predicts rain, who carries an umbrella if the sun, at the moment, is shining brightly?—National Republic.

GIVE YOUR SOUL A CHANCE

Why don't you give your poor soul a chance with God? You need more than three square meals a day. You are not all dining room and kitchen. You need more than a change of raiment. You are something more than dummies to be put in a window to show off clothes. Bricks and mortar will not satisfy you. You can't buy a home. A home is created. It is built out of an atmosphere, made out of love, understanding, sympathy, God; made out of little cradles, with babies in them. Home is a bit of heaven; you can't buy that ... Are you worried, tantalized, in agony, blistered by the terrible scorching fires of the world, the flesh, and the devil? Face up to God. He knows your capacities. You are built out of the stuff out of which he builds eternities. Your immortal soul needs something more than toys, motor cars, cocktail parties. The world is beautiful, the world is music, the world is purity. Don't confuse God's world with the devil's world—the world which would go to Communion on Sunday morning and give the rest of his day to frivolity; the world that despises the Bible, and ignores family prayer; the world that gets into and ruins the church. Oh, somebody will have to rise in the church in this country and, like John the Baptist, risk his head in calling the church back from its perilous worldliness.—Gypsy Smith.

*To keep my eyes uplifted,
To breathe a word of prayer,
To meditate upon the Christian way,
To see the good in others,
My happiness to share,
Will help bring Heaven nearer every day.
Almafuerte, Argentina.*

RICHARD MAKES A PROMISE

Richard twisted and squirmed in his seat. School was a very dull place. If a fellow could just be let alone and not sent to school! "I'd learn enough to do me, anyway," he thought rebelliously. "And I'd have plenty of time when to do interesting things like flyin' my kite and skatin' and goin' to the zoo. I wish I lived on an island where there wasn't any school." Daddy and mother and the law were all bent on giving him an education.

"Richard!" It was Miss Emory's crisp voice. "What is five times nine?" Richard's head was suddenly in a whirl. He wished earnestly that whoever it was that invented the multiplication table had never been born.

"All right, Richard! Five times nine?" Miss Emory's patience was running low.

"Er—five times nine equals sixty-three," said Richard desperately. He knew it wasn't right. But when he had to write five times nine equals forty-five twenty times and hand it in he was crosser than two sticks.

So he stopped by on the way home to tell Uncle Benny. Uncle Benny, mind you, was no more kin to Richard than he is to you or me, but there are some men every one calls "uncle," and Uncle Benny was one of them. Richard loved Uncle Benny. He was one-legged and old and rather dirty always. But he had a kind, funny, wrinkly smile and a soft drawling voice, and he knew any number of first class stories. He had a tray that hung from his shoulders with pencils and shoe strings and matches in it. But he didn't have many customers; so he had time nearly always to talk to Richard.

So that day Richard stopped by and began to tell Uncle Benny how he hated school, and how he could not learn the multiplication tables, and then he said wistfully, "Did you have to go to school, Uncle Benny?"

The old man's leathery face puckered into a rueful expression. "No, sonny," he said, "I didn't have to. I could a-went, though. But I was like you. I didn't like it. And them days they didn't make children go to school.

"I 'lowed I'd sell papers and get some money to do as I pleased with." Richard nodded. He had known Uncle Benny would understand. "And so," went on the old man, "I did, and I liked it fust rate. No teacher to boss me, and no books to bother me. I did just as I pleased. I got along all right them times. But after a while, when I was grown and married and had a little boy of my own, I wanted to do better.

"And sonny, I found out then that you need to know somethin' 'bout books to get along much. And I didn't have no time then to go to school. I had to work hard to make enough to eat. And, long time later, when my little boy was grown and gone, I was too old to learn books. Then the street car ran over me and I lost my leg. I was in the hospitals a long time, and when they brought me this wooden leg it was very hard at first to get about. I have been sellin' pencils and such ever since. Now, you see, if I'd learnt somethin' when I had a chance I could use my head now when my body's worn out, and I could live nice and decent. And my boy 'ud be proud of me like you are of your daddy. I bet he studied at schools!"

Richard's chest swelled a bit. "He did!"

OUR LITTLE READERS

NEW YEAR'S DAY

By C. F. Yoder

*To live a little better,
To love a little more,
To sow a few more smiles along the way,
To speak a bit more kindly,
To keep an open door
Will help to make a happy New Year's day.*

*To cheer the friend discouraged,
To weep with those who weep,
To tell my love with flowers while I may,
To gladly help the needy,
To find a wandering sheep
Will glorify this happy New Year's day.*

**THE BRETHREN'S HOME
EMERGENCY
CORNER**

SUPPORT THE BRETHREN HOME

The Brethren Home at Flora, Indiana, is an institution of the Brethren Church that is worthy in every way of the generous and hearty support of our entire brotherhood. Its location in the "garden spot of Indiana" is ideal and its management under the supervision of Mr. and Mrs. Cyrus Myers as superintendent and matron is in good hands.

Due to decreased income the past year some obligations have not been met that are past due, and an appeal is made to all our churches to make the most liberal offering for the home on our next Benevolence Day in February. We must "hold the line" in these times in all our institutions. The Home is well equipped to care for more people as residents than it now has under its care. To those who might be interested in a good home under Brethren influences we invite your consideration. Its location near an active and aggressive Brethren church makes it most desirable and spiritually helpful.

We trust that all our pastors will present the urgent needs of the Home to their congregations from time to time so that there may be a generous response in gifts and offerings in the near future. May we all make it a matter of earnest prayer and then may we give as the Lord has prospered us with the assurance of God's choicest blessings upon the institution.

G. W. BRUMBAUGH,
Member, Board of Trustees.
Dayton, Ohio.

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(Note—A new Subscriber is one not now getting the paper.)

he said. "And he was very poor then. But he learned everything he could. And everybody respected him. And he kept learning till he got a fine job and made lots of money."

"That's it," nodded Uncle Benny. "Now, when you get to hating school, you mind about me. And you think about what education done for your daddy. And when you're old like me you won't be thinkin' about havin' to go to the poorhouse either!"

Richard looked at the worn old face, so dismal and hopeless looking. He felt mighty sorry for Uncle Benny. But he nodded very solemnly and said: "All right, Uncle Benny I'll remember." And he did.—The Weymouth Baptist.

Business Manager's Corner

WHAT THE SCORE BOARD SAYS

Last week we told of an unconscious contest that was engaged in between two of our churches on opposite sides of the continent, and we suggested there should be a period of overtime play granted because of the very close margin of the contest.

Last week Pennsylvania was reported two subscriptions ahead but today we received SIX more subscriptions from Long Beach which puts that church four subscriptions ahead. We are now awaiting the report of the result of the overtime play from the Philadelphia church to see if it tops the report from the Pacific coast or whether it goes beyond.

Let every church put forth a special effort to bring this special campaign for Evangelist subscriptions to a triumphant close the last Sunday in this month.

Every Brethren family needs the paper and we need the subscriptions.

R. R. TEETER, Business Manager.

ANNOUNCEMENTS

THE TITHING BULLETIN

The Bulletin, as prepared by The Layman Company, offers every church the most effective of tithing education plus relief from half of the expense and worries of the ordinary church bulletin.

The Bulletin consists of four pages. Pages 1 and 4 are for the use of the local church. They may be printed, multigraphed or mimeographed at one impression. Pages 2 and 3 carry any one of thirty-two of the famous Layman tithing messages.

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THE TIE THAT BINDS

PROVANT-HULLABERGER—In the Campbell congregation, Lake Odessa, Mich., on Wednesday, November 23, 1932, occurred the marriage of Walter Provant, son of Elder Henry Provant, and Ketha June Hullaberger. The marriage took place at the home of the groom's sister, at Middleville, Mich. The bride is a faithful member of the Campbell Brethren church. Both are highly respected young people of the community. May the Lord cause his face to shine upon them in their new relationship. Ceremony by the undersigned.
C. C. GRISSO.

IN THE SHADOW

HARRIS—Stephen A. Harris was born in Knoxville, Tenn., October 20, 1849, and departed this life at his home in Fort Scott, Kansas, December 22, 1932, at the age of 83 years, 1 month and 5 days. When but a child he moved with his parents to Lawrence county, Missouri, later to Oney, Ill., where he was united in marriage to Martha J. Garrett. To this union were born four children, three of whom are deceased.

He had lived in Kansas over 60 years and in Fort Scott forty-six years. He was a member of the Cato Baptist church and was a highly esteemed citizen.

His devoted wife preceded him in death by nine years. He is survived by the following: his son, Charles W. Harris, of Fort Scott, who with his wife gave him the best care that was possible, during his last years; a nephew, R. Mattis, near Arcadia, Kan.; a half brother, Jas. Harris, Garland, Kan.; a half sister, Mrs. Jane Howard, Mulberry, Kan. also two grandchildren, Henson H. Harris of Kinsey, Kan., and Mrs. E. J. Rebeck of Redford, Kan. Funeral by the writer, who had known Mr. Harris for more than 50 years, assisted by the Rev. Penick of the M. E. church of Fort Scott, Kan.
L. G. WOOD.

GILLIS—Sarah Angelina Gillis, one of the founders of the County Line Brethren church, died at her home at Lapaz, Indiana, December 30, 1932, at the age of 70 years, 5 months and 20 days. She leaves to mourn their loss, one son, Charles Gillis and one daughter, Esther Kirkley; three brothers—Sylvester Mangum of Iowa Falls, Iowa, John Mangum of Prairie, Min., and Wm. Mangum of Biloxi, Miss., and many other near relatives and friends. She was a very loyal and faithful member of the County Line church and was respected and loved by all who knew her. Funeral by the writer in the County Line Brethren church.
E. H. FLORA.

HOSLER—Joseph Hosler, a faithful member of the Brethren church at Nappanee, Indiana, died at his home, Dec. 27, 1932, at the age of 68 years, 7 months and 2 days. He leaves to mourn their loss a widow and seven children. He was a member of the church, loyal to it and devoted to his family. He had been a great sufferer for seven years. His spirit quietly slipped away in the night. One is reminded of the sentiment in the Negro Spiritual, He stole away home to Jesus. Funeral services were conducted in the First Brethren church before a large congregation, by the writer, assisted by Rev. Whetstone of Goshen, Ind.
E. H. FLORA.

WAMPLER—David R. Wampler was born near Dayton, Ohio, and passed to his eternal reward from his home at Pleasant Hill, Ohio, November 5, 1932, aged 84 years, 10 months and 14 days. I had known Brother Wampler for more than forty years, finding him at our earliest acquaintance, serving as Sunday school superintendent at West Alexandria, Ohio, and becoming a member of the church at the time of my service there, a period of almost four years, he served in that capacity, and I think for a good many years thereafter. He was a charter member of the Brethren church there and until his death, he was a loyal member of our denomination, at the time of his death being a member of the congregation at Pleasant Hill. He was the father of four children, all of whom were devotedly attached to him, as were also a very large group of Brethren and friends. Funeral services were conducted both at Pleasant Hill and West Alexandria, which had been the family home for a good many years. At Pleasant Hill Brother Martin was in charge, with the writer assisting, and at West Alexandria, the writer was in charge with Brother Martin assisting. At both services large congregations were present, attesting by their presence of the love and respect in which Brother Wampler was held. His body lies beside that of the wife of his youth, near West Alexandria, where his wishes wait for the coming of his Lord.
MARTIN SHIPLEY.

GILBERT—Caleb Gilbert was born in Maryland, February 20, 1852, and died at his home near West Alexandria, Ohio, December 27, 1932, aged 80 years, 10 months and 7 days. He came in his early youth with his parents to make his home in Ohio, settling first in Montgomery County, and later in the adjoining county, where he continued to reside until the time of his death. He united with the Brethren church at West Alexandria, almost 50 years ago, becoming a charter member of the organization there, and remained a loyal, faithful member until he was called from this life. The writer has known and loved him during all the 40 years of our acquaintance, which, no doubt led to my being asked to officiate at his funeral. The service was very largely attended, an eloquent expression of the place he held in the hearts of those who knew him. Brother Gilbert was an invalid during the last four years of his life, he had a satisfaction which was unusual, in that his five sons and three daughters, with their mother, were all living, ready and anxious to render any service which love or duty could suggest. His was the first death in the family, and though none could wish him back to continue the suffering which he had borne for these last years, none was ready to give him up. There is, however, this compensation, they sorrow not as others who have no hope, for the knowledge that he lives on in the Lord sustains them.
MARTIN SHIPLEY.

CULP—Donald Leon Culp, infant son of Mr. and Mrs. Christopher Culp, aged 2 months and 17 days, passed away at Fort Scott, Kansas, January 6, 1933.

Besides his parents he is survived by five brothers, and the following grandmothers: John A. Culp, and Mr. and Mrs. Sam Moore. The funeral was conducted by the writer, from the Cheney Chapel, on January 7th, 1933.
L. G. WOOD.

SKINNER—On Wednesday, December 21, 1932, Brother Lewis Skinner, 50 years old, member of the Oakley Brethren church, passed away to be with the Lord, waiting for the resurrection of the righteous dead at the coming of the Lord. Brother Skinner was not seriously sick but for a short time. All that human hands and care could do was done.

On Sunday morning, December 18th, he asked for the Elders around him according to James 5.

Brother Skinner was a faithful servant of the Lord and his church, and was for many years one of our honored deacons, and served the church for many years as her treasurer, also taught a Sunday school class for a long time. He will be greatly missed by the family, his church and by the entire community. Funeral services at the Oakville church, conducted by his pastor, S. Lowman, assisted by S. C. Henderson.

EZLER—Sister Laura Ezler, wife of Brother James Ezler, who preceded her by fourteen months, died at her home, January 5, 1933. She leaves to mourn their loss, four daughters and three sons, all grown to maturity. Sister Ezler was for many years a member of the Fairview Brethren church. Her funeral services were conducted in her late home by her pastor, assisted by Brother Jesse Garner of the Church of God, a life-long friend of the family. Interment was made in the Unionville cemetery. Sister Ezler was aged seventy years and three months at the time of her death. She was a loving Father lead her sons and daughters to a closer walk with their mother's Savior.
J. L. BOWMAN,
Linwood, Maryland.

PUCKETT—Mrs. Esther J. Puckett, widow of the late Joseph W. Puckett, was born in Akron, Indiana, August 2, 1850, and departed this life at the home of her daughter, in Fort Scott, Kansas, December 29th, 1932, at the age of 82 years and 4 months and 20 days. Her husband died in June, 1929.

She is survived by one daughter, Mrs. Albert Neely, of Fort Scott, Kansas, with whom she made her home since the death of her husband, one son, Curtis K. Puckett of Denver, Colorado, also by the following step children: Dr. J. W. Puckett and John W. Puckett, both of Fort Scott, Mo.; Mrs. Mary Townsend, Los Angeles, California; Mrs. M. L. E. Camp of Neesho, Mo. Mrs. Puckett came here from Lint County, Kansas, eleven years ago. She was a member of the United Brethren church. She leaves a large circle of friends here and in her native State of Indiana, who are grieved at her passing. Funeral by the writer from the Cheney Undertaking Parlors on December 31st, 1932.
L. G. WOOD.

HARTMAN—Emitt W. Hartman was born on the home place, west of the City of Fort Scott, Kansas, on February 13th, 1870 and departed this life December 27th, 1932, at the age of 62 years, 10 months and 14 days. He was a son of Mr. and Mrs. Harry Hartman, pioneers of Bourbon County. He was united in marriage to Miss Maggie Harly at Kansas City, Kansas, on the 20th of February, 1891.

To this union were born three children, who with his devoted wife survive him. They are Mrs. Clyde Gordon and Mr. Detley Hartman of Fort Scott, Kansas, and Mrs. Mable Kline of Pittsfield, Kansas, also two brothers, M. B. and J. W. Hartman, of west of the city. He was a member of this county all of his life, and on the same farm where he was born.

Mr. Hartman was well known and highly esteemed in this community, and many friends and neighbors attended the services. Burial was conducted by the writer in Kocantz Parlors, December 29th, 1932.
L. G. WOOD.

SWANK—Mrs. William A. Swank, daughter of Mr. and Mrs. Adam Hesson, pioneer residents of Bourbon County, Kansas, was born at Mapleton, Kansas, May 25th, 1855 and departed this life at her home southwest of Fort Scott, Kansas, December 27th, at the age of 74 years, 2 months and 2 days. She had been a member of the church for nearly seven months and her decline was gradual.

She was married to William A. Swank on February 19th, 1885. Mrs. Swank was a native of Bourbon county, having lived her entire life here. She was held in high esteem by all who knew her.

She is survived by her devoted husband and also by five children: Joseph B. Swank, of Hiattville, Kansas; William A. Swank, Jr.; Mrs. Fern Blake and Morris Swank, of Fort Scott; and Mrs. Alice Swank of Devon, Kansas. One child is deceased.

There are thirteen grandchildren and a sister, Mrs. Lillian Brown of San Diego, California.

Funeral by the writer, from the home, December 30th, 1932. Many neighbors and friends attended the services. She was buried in the family lot in Oak Grove Cemetery.
L. G. WOOD.

DORY—Margie Eilon Dory was born near Garland, Kansas, on August 10th, 1922, and departed this life at the Fort Scott hospital, December 19th, 1932, at the age of 10 years, 4 months and 9 days. Her mother having preceded her in death by about 4 years, she is survived by her father, Edward Dory of Garland, Kansas, by two brothers and two sisters as follows: Flettle Dory of Emporia, Kansas; and Mrs. Victoria M. Deibert, and Albert of Fort Scott, Kansas.

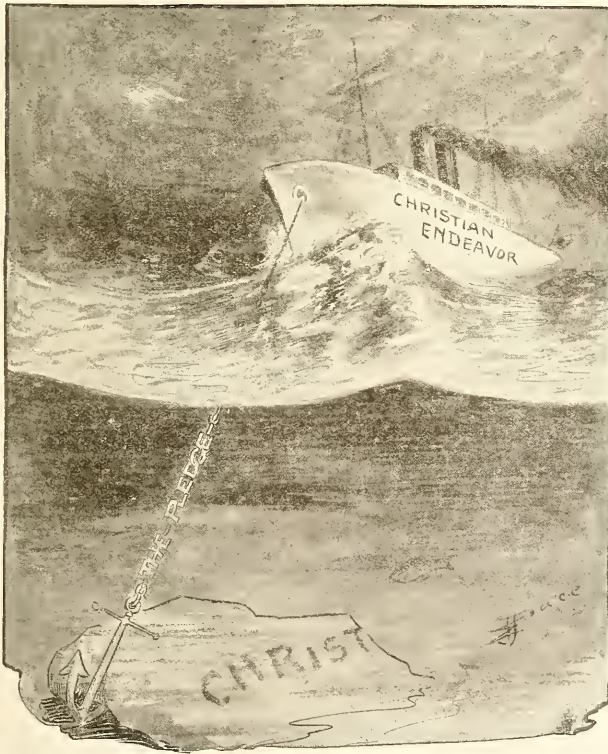
Since her mother's death she had made her home with her uncle and aunt, Mr. and Mrs. E. L. Overbeck, who were devoted to her and did all that was possible for her recovery. Many beautiful floral offerings were made. Her memory will be cherished by those who loved her so dearly. Funeral by the writer at the Kocantz parlors. Burial was made in the family lot at the Evergreen cemetery.
L. G. WOOD.

SPANOGLE—Mrs. Mary C. Spanogle, widow of the Rev. Wm. J. Spanogle, died of a cerebral hemorrhage suddenly on the afternoon of January 3, 1933, at the home of her son, Dr. J. L. Spanogle at Conemaugh, Pennsylvania. She seemed in apparent good health just before she was stricken. She was born June 6, 1851, in Hill Valley, near Mt. Union, Huntington, County, Pennsylvania, a daughter of Solomon Hancock, a pioneer homesteader. She was one of a large family and the only one who remained in Pennsylvania. She was pastor of the Conemaugh congregation in the original building and left there to take charge of the Martinsburg congregation in 1910. Sister Spanogle is survived by two sons and one daughter, the one widowed daughter being the home of her son in Conemaugh by the undersigned and the body laid to rest, until the Lord comes, in the Fairview cemetery in Martinsburg where Brother R. I. Hunsbald, pastor of the Martinsburg church, officiated at the burial.
W. H. SCHAFFER.

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January 28
1933

THE BRETHREN EVANGELIST



The future of
**CHRISTIAN
ENDEAVOR**
is secure
so long as
it remains
anchored to
CHRIST

Special Christian Endeavor Number

Paganizing Propaganda

As Seen by a Southern Baptist Church Paper

In the Atlanta Constitution of October 5, 1932, Pierre Van Paassen writes about the paganizing process going on now in Germany. He says: "Mass desertions from the churches are taking place in Germany. Both the Catholics and Lutheran churches are alarmed. Of course, both socialism and communism are agnostic in that direction also. Both Lutheran and Catholic churches are aware that some step must be taken to guide the nation along paths that lead away from mere hero worship or the sun cults of the ancient Teutons, which are the only positive substitute offered for those who desert the established churches.

"This week, so dignified a journal as the *Frankfurter Zeitung* quoted from the *Catholic Augsburg Post* the following hymn to Hitler, (which represents the frenzied feeling that any personality, with glowing ideals, is able to inspire in those without a firm basis of religion:

Adolf Hitler, which art our leader,
Foes tremble at thy name,
Thy third empire come!
Thy will be done on earth,
Let us hear thy voice daily,
And command us through thy leaders
Whom we will obey even at sacrifice
Of our own life,
This do we vow,
Hail Hitler!

"It is after such collective prayers as this, preferable after all to the obnoxious hymn type, such as 'When Jewish gore from sword-blades drips' that political murders are committed."

In America there is no danger of hero worship. There is not an idol of this type in the nation today, and tomorrow is not apt to offer one, if those in authority and position of leadership will use their strength of heart and brain to rid the masses of the pale fear of want. Poverty, and oppression, beget Lenins and Hitlers, in spite of cathedrals and churches, in spite of orthodox theology and stately ritual, and in spite of liveried bishops and singing priests. This is a union, which, let us pray, shall never take place in America.

But a nation may be rich and human and sink into the depths of paganism. Its masses may pack the churches and compass sea and land to make proselytes, but the process of paganization will go forward if the leaders of its religious, social and political life are blind to its rising tide. To say that commerce and education have capitalized the human form, particularly the form of the female, will not be gainsaid by thoughtful readers of *The Index*. The movies, the Daily press, the rotogravure sections of Sunday issues especially, magazines, advertising agencies, church parties, municipalities, states and even the nation itself challenge their young women to enter beauty contests, the winner, as a rule, being rewarded with an offer to enter the "Follies" or the movies. The best barometer of what is taking place in this respect is to be seen on the news stands. A glance at the names of magazines for sale, a word with the proprietor or clerk, and the consciousness of utter helplessness to have this nauseating muck removed is overwhelming. Just as a worm feeding on green vegetation is colored by the juices digested, so

does the reading, the pictures, the rotogravures and the highly-colored advertising posters color the thought and determine the life of young America. It is inescapable.

Moral: Read good books and your denominational paper.—*The Christian Index*.

The Index is right. And that is good reason why every Brethren church member should have and read their church paper.

HE KEPT THE FAITH WHICH THE PEOPLE PLACED IN HIM

Prayer of the Rev. Albert J. Penner at the Funeral of Calvin Coolidge

"Almighty God, our Heavenly Father, at this moment a whole nation stricken with grief bows before thee. We are made to realize again the frailty and transitoriness of our life here upon earth and our constant need of thee, who art the eternal rock of ages. We thank thee, O God, that we can cling to thee and that amid all the change and decay which all around we see, thou never changest.

"But it is not alone a grief-stricken nation which bows before thee—it is a thankful nation as well. We thank thee for the life of him whose death we now mourn. We thank thee for what his life has meant to the country and to the world.

We thank thee for the exemplary devotion which he showed in the discharge of all his public duties. We thank thee for the faithfulness with which he served his town. We thank thee for the measure of dedication which he brought to the service of the commonwealth, and above all do we bless thee for the consecration with which he served his country in the highest office within the gift of the people. He kept the faith which the people placed in him.

"We know he is not dead, for with thee there is no death. And now we pray that thou wouldst make his memory to be a bright and shining light upon the untried way that we have still to walk, and upon the unknown path that our nation has still to go. May we share his devotion, his consecration, his deep humility in a profound faith in thee. Raise up, O Lord, in our day, new leaders who follow in his steps.

"O Father of infinite compassion, God of all comfort, reveal thyself to those who have especially been brought into the darkness of sorrow; to those who knew him best and loved him most. Strengthen the hearts that faint under the heavy burden, and support them in the arms of thine infinite love. May they know that in all their distress thou dost care for them with unfeeling tenderness. Help them to bear with patience their affliction, and to look with glad confidence toward that future, where God shall wipe away all tears from their eyes.

"May we not begrudge him, whose loss we so deeply mourn, the rest with thee which he has so richly deserved, knowing that by thy mercy and grace he finished his course, having kept the faith. We ask this for the sake of thy Son, our Savior, Jesus Christ. Amen."

ABSORPTION OR EXPULSION

Recently Kathleen Norris, the well-known story-writer, addressed the women of the Los Angeles Ebell Club on the subject, "New Fashions in Old Loyalties." Mrs. Nor-

ris expressed her opinion of Judge Lindsey and his weird vagaries and said, "The theory of companionate marriage is the most evil and insulting theory ever offered to women." She also condemned war in severest terms and declared her opposition to any change in the Eighteenth Amendment.

As regards law enforcement, Mrs. Norris argued that the difficulty is to a very considerable degree increased by the varieties of human beings who make up our population. Her words deserve serious attention and are suggestive of certain alternatives which the American people must choose if our national safety is to be preserved and our national health improved. On this particular subject, she spoke as follows: "An English jury lawyer tries an English criminal, an English judge passes judgment after an English jury has listened to evidence. But in America we have the great task of amalgamating all kinds of people. When I heard a little French peasant boy say the other day that America is the bunk, I remembered when I went through the town where his father was born in France. There were no sewers, no electric lights, no pavements in a town of 35,000 inhabitants. This boy had had free education in America, dental and surgical work at his school clinic. He had had everything one of our schools could give him free, and yet in his home he is taught that America is the bunk. I say the sooner we restore such citizens as his father and mother—no matter from what country they came—to their ancestral domains, the better."—*The United Presbyterian*.

If you talk only when you have something to say you will save both your tongue and other people's ears.

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The Christian Endeavor Society in the Program of the Church

By C. D. Whitmer, Editor of The Evangelist's Christian Endeavor Department

The great problem in the Church today is the problem of caring for the youth. We must weld their service into the service of the church in order that they may receive the proper training for the future work of the church, when it becomes their duty to carry on the many responsibilities as they will be called upon to do.

We must not lose sight of the basic principle of Christian Endeavor, namely, to teach young people how to do things by doing them. The training school idea is correct.

Often churches have no program at all. The youth just drift along as best they can. No attempt is made in such cases to knit the organizations together. Christian Endeavor Societies cannot be expected to do their best work when the church leaves them alone just to grow like "Topsy" (in Uncle Tom's Cabin.) The youth seeks for counsel, advice, guidance and encouragement, and the church is the proper source for that advice or counsel.

Our mind reverts back to the organization of the first Christian Endeavor Society in Portland, Maine, in 1881. Dr. Francis E. Clark, the pastor of a large church, observed that his young people were not being properly cared for by his church, and he set about trying to find a way by which he could put his young people to work. He made a great change in the program of the church. And since that time the youth has had a very active and prominent place in their church, and this activity has led many a young man and young lady to accept Jesus Christ as Savior. Some of our greatest leaders in the church today are men and women who have been cared for and trained in Christian Endeavor in by-gone days.

Consider the church as a machine, with all its organizations as wheels. Each wheel should have a definite function to perform; none should be loose and useless. The society is one of the wheels. In a machine, if the wheels are allowed to get loose and no attention is paid to tightening up the bolts, it may eventually lead to a very severe accident, but if cared for at the proper time, the wheel can be saved and the whole machine kept in good working order. So it is with the program of the church. If the youth (one of the wheels) is allowed to go or do as per his own good will, he will eventually be lost to the church and Christ, and such loss will be a very great detriment to the church organization.

By working together any colony, for example of bees, can accomplish more than if the members worked only as individuals. This is true of the church and its organized groups.

The difference between an army and a mob is organization. The efficient church has its members organized, and the work of each group clearly marked out. Likewise the church must have its program properly mapped out, that all departments, of which the Christian Endeavor Society is a very essential one, must work together, as a cog within a cog, in order that no friction occurs in the mechanism, the church.

To accomplish anything you must plan your campaign. The general staff of an army does this; otherwise each regiment would be left to do what it liked, and defeat would be certain. I candidly believe, dear people, that what the church has been laboring against in the past few years, has been a lack of careful planning. We must plan our program of the church or else defeat will be certain and Christ and his church will suffer, in this apostate age in which we are now living.

The church should use the society to develop growth in grace and spiritual power in young people (see 2 Timothy 2:1-15). The society is the training camp for soldiers of Christ, and should be nurtured by the church as camps are nurtured by the government. (vs. 3).

The society should be used to ground young people in the faith,

to lead them into the teachings of Christ, and to do real service. The church can help the Endeavorers to a noble ambition to please God in all things.

Here are some places in which young people can be trained to work for their church:

In Evangelism. We can assist at open-air meetings; usher in the church; study personal evangelism and practice it; invite people to church.

In Missions. We can form a study class in missions; present missionary plays and pageants; collect curios; keep a scrapbook; pledge missionary money; write to missionaries.

In Community Service. We can organize a Junior or Young People's choir; organize an orchestra; hold community sings; prepare a community Christmas tree; collect old clothes for the poor; give Thanksgiving and Christmas baskets.

In Sunday School Work. We can recruit for the Sunday school; form new classes; act as teachers; be ready as substitute teachers; organize a Sunday school choir and orchestra; attend Pastor's Bible classes.

South Bend, Indiana.

EDITORIAL REVIEW

Brother J. L. Bowman of Linwood, Maryland, says plans are getting under way for the next annual Brethren Day celebration, and asks for suggestions from members concerned with this event.

The Indiana churches are to have a Sunday School Institute at Goshen on February 7th. A good program has been prepared, with sessions morning, afternoon and evening. All those who attend will doubtless be richly rewarded.

Brother A. V. Kimmell, a member of the Brethren's Home Board, gives us another reminder of the need of that worthy institution, which, as he says, is yet young, and consequently has not yet had time to put itself on a self-supporting basis and must needs depend on the offerings of the churches.

The Business Manager has a final word to say about the Publishing Day offering, which really is not to be taken, but an offering is to be lifted to promote Evangelist subscriptions in the home congregations. Isolated members are not to be left without a way of participation, as you will see, when you read his department. Also, we notice that the First churches of Long Beach and of Philadelphia are still in the contest for highest place in Evangelist subscriptions.

Dr. K. M. Monroe gives us an installment of Seminary news, all of which should be of interest to our readers. The emphasis laid on the work of the Gospel Teams and especially the splendid reports they are ever and anon bringing back from their field work, and particularly the unusual success of one team in a recent meeting at Leon, Iowa, impresses us with the fine spiritual atmosphere that pervades the seminary and the evangelistic zeal with which the students are being inoculated.

Dr. Charles A. Bame, editor of Sunday school lesson publications, shares with us some of the very encouraging reactions he has gotten from his recently revised Sunday school quarterlies—the "Boys' and Girls'" and the "Youth's". Some of our teachers who are using them are finding them to be just the kind to meet their needs. We doubt not that many other teachers of Junior and Intermediate pupils would find these quarterlies satisfactory, if they

would give them a fair trial. Examine the lesson material of your own publishing house, before you go elsewhere to buy.

We have a report this week from the First Assistant to the pastor of the Lorée, Indiana, church, and she tells us the work is moving forward steadily. Brother D. A. C. Teeter is the faithful pastor. The Sunday school has just had the best year of its history, the Christian Endeavorers have been very faithful in Bible reading and special Bible study, and the W. M. S. are active in their practical service as the good women usually are. The evangelistic campaign, recently conducted by Brother C. C. Grisso and reported by him in last week's paper, is said to have resulted in nineteen confessions, and seventeen had already received baptism at the time of the report.

This is the Christian Endeavor number of The Evangelist, and quite appropriately we have several Christian Endeavor reports this week. The societies telling of their work are Hagerstown, Maryland, Berlin, Pennsylvania and Warsaw, Indiana. Also, we have a statement from the Junior Superintendent, Miss Mildred Dietz, of the Berlin church. Miss Mary Kellogg of the Ardmore church, in South Bend, Indiana, writes a splendid article, as do also the following members of the Christian Endeavor staff: President E. M. Riddle, General Secretary Gladys Spice and Brother C. D. Whitmer. The latter being editor of the Christian Endeavor department in this paper, we are giving space in the editorial department this week.

Prof. M. A. Stuckey, in his "Miniature Studies of the Divine Library", completes with this issue the Old Testament, and asks for a little breathing spell before taking up the books of the New Testament. He has some other special work resting upon him just at present, but in May, at the close of the Seminary year, he will resume his studies and will go through the New Testament without interruption as he has through the Old Testament. We cannot speak too highly of this work of Prof. Stuckey, and numerous compliments have come to hand on this series of Bible studies. We hope our readers will continue to be thoughtful to express their appreciation for such work as he and other men are doing.

Ohio Brethren Endeavorers will be glad to know that Dr. Daniel A. Poling, President of the International Society of Christian Endeavor, is scheduled to give four addresses in four different Ohio centers during the latter part of February, and the subject of his addresses is to be "Why I Believe in Christian Endeavor." Following is the schedule: Wednesday, February 22, in the Old Stone Church at the Public Square in Cleveland; Thursday, February 23, in Central Reformed Church, Second and Ludlow Streets, Dayton; Friday, February 24, in St. John's Evangelical Church, 61 E. Mound Street, Columbus; Saturday, February 25, in Masonic Temple, Steubenville. Note these dates on your calendar and arrange a delegation to your nearest meeting place.

Brother E. L. Miller, pastor of the church at Maurertown, Virginia, writes of his efforts in the work of the Lord, and he certainly is a busy man. He seems to enjoy it, too. Most folks do when their heart is in their work. He records several revival meetings conducted since his last letter. The meeting conducted at Mathias was previously reported by the pastor of that field, Brother Arthur Snider. In his meeting in the Maurertown church, Brother Miller was instrumental in leading five souls to Christ. In the Mount Olive church, where Brother John F. Locke is pastor, eleven confessions were received, ten of which were baptized into the church. He reports Brother Locke doing a fine work at Mt. Olive. Brother Miller preaches three times a Sunday most of the time and often has two Bible classes to teach. The work at Maurertown continues to press forward in spirituality and power, despite the general handicaps that all churches are experiencing.

We have an interesting report this week from the pen of Dr. Florence N. Gribble, taking up the record of the return journey of our missionaries to the African field where she left off in her last letter. The overland journey was quite eventful and prolonged and trying on physical strength, but God was with them, giving them some compensation for each delay and bringing them safely through danger and delay to their journey's end. This is Miss Crofford's first trip to the field, while Miss Myers is entering upon her third term of service and Dr. Gribble upon her fourth, if we

are not mistaken. Dr. Gribble finds the building that had been destroyed by fire, rebuilt at Yaloke station. With the medical staff strengthened, the hospital there is destined to grow in reputation and influence. The three stations are now quite well manned with workers who are well equipped and consecrated. We can be justly proud of them and should thank God for them. They challenge the home churches to sacrifice.

The work at La Verne, California, continued in a good spiritual state under the efficient leadership of Brother Archie L. Lynn. The largely attended communion service last October was featured by an impressive scene of the bleeding Christ when the communicants were about to be served with the emblems of the broken body and shed blood of the Savior. The revival service was aimed especially at a revival of the church and it was a success, nearly the entire congregation indicating a desire for a fuller consecration. Several souls were led to confess Christ for the first time. The congregation has also had occasion to thank God for healing in answer to prayer. We thank God when we hear of churches stressing that Christian privilege; may there be more of them. The Sunday school has averaged 200 in attendance and the Junior Endeavorers are saving money to purchase an automobile for the Sheldons in Africa. The fine record of this congregation's help given the needy is commendable and makes one think of a truly apostolic church.

Two other church papers pass out. With the issue of January 14, 1933, THE BAPTIST, liberal organ of the Northern Baptist Convention, ceased publication and was merged with "The Christian Century," a non-denominational religious magazine also published in Chicago. "The Baptist" put up a hard fight for continued existence, but, to use its own words, "the financial difficulties with which it had to cope proved insurmountable." To save expense a bi-weekly issue was adopted as an expedient. That failed. Vigorous subscription campaigns were launched, but results were not sufficient. It sought to unite with The Watchman-Examiner, conservative Baptist organ, but found it "impracticable." Its merger with The Christian Century ought to prove satisfactory to its readers, as the two papers have been much alike in attitude and ideals. Also, the Presbyterian Standard, published in North Carolina, was recently merged with the Presbyterian of the South, published at Richmond, Virginia. Verily, the way of the church paper is hard.

Recently we published in our "News and Views" department an editorial comment from one of our exchanges setting forth Dr. Albert Einstein's attitude toward war. A letter and a marked clipping from The Evangelist of this particular comment was recently received at our desk and reveals a misunderstanding that we take this opportunity to correct. We had no thought of sanctioning anything that Einstein may stand for, except his therein expressed attitude toward war, which was given in these words: "I have always fought war—an attitude which the majority of sound political opinion in the United States appreciates. Proudly I rise to defend so-called 'war-resisters,' whom I regard as greater heroes than those who allow themselves to be sacrificed upon the altar of misconceived patriotism." That statement honors the historic Brethren attitude of refusal to engage in carnal warfare. That was the point in question, and the quotation was published merely to add weight to that position. It may be that our good critic has as strong convictions against war as we have (we hope so), but it appears from the underscoring of the clipping that the misunderstanding grew out of the nature of portions of our fellow editor's comment and looking at it from the viewpoint of our critic we are ready to say that his criticism was just. We certainly do not approve of Einstein's notions about religion and economics and we most certainly do not want more "thinkers like him" in such matters. It is possible for a man to be great in some respects and foolish in others. Einstein has a great reputation as a scientist (and we do not profess to be able to judge him as a scientist), but we do not think he is worth listening to when he expresses his views on God and the after life. Rather than have any word or act of ours misunderstood as indicating respect for Einstein's views in such matters, we would warn men against him as a lop-sided thinker, which we are frank to say we think he is. And this we say not because of any intellectual egotism, but because of faith in the Bible which reveals the true God. And we are of the conviction that any man of the highest all round intelligence must have a place in his thinking for revelation.

THE PRESIDENT'S MESSAGE

President E. M. Riddle - - -

of the National Christian Endeavor Union

Sends Greetings to all Endeavorers and the following Message:

The New Year is with us. Within a few days we celebrate another anniversary of this wonderful youth movement—Christian Endeavor—which has all but girdled the globe. This international organization is blazing forward in her program but not without many struggles. Her program is missionary, evangelistic and devotional and every Christian worker knows so well the barriers that such organizations meet in these days. The financial problem reverts back to our own Brethren Union and the local society. Therefore we must lean on our Faith and also upon the POWER OF PRAYER. If Endeavor forces give as they pray and pray as they give, we as a Union shall succeed and the International society shall even prosper in the shadows of this hour.

Reader! will you look at this word picture, which came to my desk only a few days ago,—A World Outlook—it is a bright picture and good to look upon. "We are a world movement, international, interracial, interdenominational. The most recent reports bring great satisfaction. The German convention recently held at Frankfort reached a high spiritual level and brought together four thousand delegates. The British convention at Brighton likewise inaugurated a new general secretary, and vigorous forward plans, with twenty-five hundred present. The Irish convention at Londonderry was one of the best in years, with one thousand delegates. The story of Wallace J. Anderson, President of Korean Christian Endeavor is one of the most interesting in modern missionary annals. Over 500 Christian Endeavor societies have been organized in that tight little land since the war. He says further that their societies are the most dynamic evangelizing agency in Korea. Very encouraging reports come from China, in spite of their present difficulties."

My co-workers! the day may be tempting and very trying, but this is our day of opportunity. The iron is red; it is lying on the anvil. Will you help wield the hammer? This exceptional opportunity to enlist young life just NOW may not always last. A few are busy, many are idle, many are floundering, others are seeking a stabilizer. Our societies may win such groups, at least some of each, for they are worthy, for Christ and the Church. We dare not fail them in a time like this. If we do, what will the future be?

Therefore a big field is open to your society as you plan to observe Christian Endeavor Week, January 29th to February 5th. We trust that you have fallen in line with the plans of your city, county or state in a challenging program for Christian Endeavor Week.

Our distinctive program for the year has been published. Societies are working at it. You will profit if your society will adhere to even part of it. Our slogan

(see it again in print) is challenging and one worth expending your best efforts upon.

Brethren
ringing
y

Christian
church
consecrated

Endeavor
xtension
vangelism

This slogan might well be enlarged and placed upon cardboard or canvass and kept before your society.

Note the words CONSECATED EVANGELISM. Christian Endeavor was born fifty-two years ago in a revival. New young members added to the church gave reason for the organization that would take care of them. Evangelism has been first with our Lord's ministry. Healing the body, calming the troubled mind, and ministering to both body and spirit were all important in his ministry. He called his followers to be fishers of men. He came "to seek and to save that which was lost" and his life, his death, and his Resurrection were all concerned with that central mission of his Saviorship.

Do NOT leave EVANGELISM out of your program this year. A direct work in this direction should be undertaken. Aside from contacts at the church, organize groups of twos and call at homes of prospective young people. This program will be helpful to the individual as well as the church.

Young People of the Brethren Church, this must be the best year for us that we have experienced with this generation of Endeavorers. Remember! JESUS NEVER FAILS. Waterloo, Iowa.

THAT FIRST ORGANIZATION

Christian Endeavor societies and county and district unions throughout the world will join in celebrating the Fifty-second Anniversary of the organization of the first society, which took place in the Williston Congregational Church, of Portland, Maine, February 2, 1881. Dr. Francis E. Clark, the young pastor, assisted by his wife, Harriet E. Clark, called together more than fifty young people who had been gathered into the church as a result of a revival meeting and presented to them a pledge which challenged them to a devotion to Christ and a loyalty to the church such as they had not thought of till then. They accepted the challenge and there and then was launched a movement that had grown in breadth of sweep and power of momentum till the present time and still grows. What if that first group of young people had not the courage to sign that challenging pledge? But they did, young



The late Dr. Clark
Founder of Christian
Endeavor, and
Mrs. Clark

people still have, if their leaders have the faith to expect it of them. Expect courage and you will find them courageous. Put faith in young people and they will meet almost any reasonable challenge.—Editorial Space Filler.

Christian Endeavor--A Spiritual Enterprise

By Gladys M. Spice, General Secretary

Most everyone is ready to acknowledge that the Christian Endeavor society has proven to be a power of influence over the lives of many. It, no doubt, has meant various things to various people. Some have thought of the words "Christian Endeavor" merely as the name of an organization,—there are always those who fail to see the deep significance of anything.

But these two words, Christian Endeavor, suggest many things which should characterize our living. For instance, they should carry the idea of Christians endeavoring to DO things. James 1:22, reads, "Be ye DOERS of the Word, and not Hearers only." Certainly the highest endeavor we could undertake is to live our own lives in obedience to the will of God, and in so doing to win others to our Lord, and if every one who has named his Name were doing this, what a different world this would be. There certainly would be more "happy" Christians and fewer unsaved folks!

So with this thought in mind, we proceed with our subject, "Christian Endeavor, a Spiritual Enterprise." A Divine undertaking! It seems to me that from the heart of the founder of this great organization, comes the warning that unless this society HAS been influential in deepening the convictions of its members, and broadening their knowledge of the Word of God, and heightening their desire to live for him who died for them, then Christian Endeavor has failed in its purpose.

Those of you who remember the deep spiritual convictions which marked all of Dr. Clark's writings, as well as his works, know that the desire of his heart was to make the LIVING WORD, the Lord Jesus Christ, REAL to young people; and to make the Written Word, the Bible, a book of authority in the guidance of their lives. We praise God that many, many young men and women have responded to that "real purpose" of Christian Endeavor and have felt its effect in their own lives to the extent that they have surrendered all to live for "Christ and the Church."

One of the things that has been used of God in this Spiritual Enterprise is its pledge. In it we learn to trust in HIM, of whom Paul said, "I can do all things through HIM that strengtheneth me." In it we agree to live up to the admonition given to Timothy in the words, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, RIGHTLY DIVIDING the Word of Truth." (Although if we follow all of the programs that are presented to us these days, we would NOT be rightly dividing the Word,—but in spite of the modernism that has crept into the leadership of the organization, God can and will use those who are being true to its original purpose). In this pledge we agree to follow Paul's advice to the Thessalonian Christians when he said, "Pray without ceasing," and also the words of the inspired apostle James, when he wrote that we should show our faith BY OUR WORKS.

Through the Purity Department. I am convinced that young people have been enabled to keep in mind the words we find in 2 Corinthians 6:19-20, "What, know ye not that YOUR BODIES are the Temple of the Holy Ghost, which is IN YOU, which ye have of God, and ye are NOT YOUR OWN, FOR YE ARE BOUGHT WITH A PRICE, THEREFORE glorify God in your BODY and in your spirit, which are God's." And Romans 12:1-2, "I beseech you therefore, brethren, by the mercies of God, that ye present your BODIES a living sacrifice, holy, ac-

ceptable unto God, which is your reasonable service, AND BE NOT CONFORMED to this world, BUT BE TRANSFORMED by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God."

Sometimes we think that these pledges made in Christian Endeavor and other places do not mean much. - Some time ago, in a S. M. M. meeting in Canton, we had a testimony which PROVES that many times the very things we think do not amount to much are very helpful to someone,—and if they only help one individual, they are worth while. Our topic was regarding the walk of Christians. We had a round table discussion about some of the world practices which are prevalent among a lot of so-called Christians today. About two or three months before, the S. M. M. girls had signed purity pledges, and at the time it appeared to a few of us that the girls did this with a degree of indifference and even carelessness. But this particular program proved to us that that very pledge had meant a great deal in the life of one girl. She was working in an office and was being tempted daily to smoke and indulge in unclean story-telling and such things. Finally one day, after her continued refusal to have any part in these things, her employer asked her just why she took the stand she did, and she immediately reminded him that she was a Christian and had pledged herself to keep her body and mind clean and free from the many things which just get hold of a young person's life and sap the very desire to live for God, from their lives. She was laughed at, and ridiculed,—but nevertheless the fact that she had taken that pledge at S. M. M. was one of the very things that kept her strong in her convictions NOT to yield to these daily temptations.

Let us not be discouraged in our work with young people, when it apparently is not accomplishing all our heart's desire. Who knows how many are being helped daily and as I said before, if only one person is strengthened through our efforts to serve God, our lives have not been lived entirely in vain.

Then through the QUIET HOUR pledge we learn the meaning of Christ's Words when he said, "But thou, when thou prayest, enter into thy closet and when thou hast shut thy door, pray to thy Father in secret, and Thy Father who seeth in secret will reward thee openly." Only those Endeavorers who have taken this pledge and have lived up to it, have any idea of the wealth of meaning and truth in the following song:

"In the secret of his presence, how my soul delights to hide!
Oh, how precious are the moments which I spend at Jesus' side.
Earthly cares can never vex me, neither trials lay me low
For when Satan comes to tempt me,—TO THE SECRET PLACE
I GO!

When my soul is faint and thirsty,—neath the shadow of his wing
There is cool and pleasant thirst, and a fresh and crystal spring,
And my Savior rests beside me as we hold communion sweet,
IF I TRIED I could not tell you, what he says when thus we meet.
ONLY THIS, I know I tell HIM all my doubts, my griefs, my fears,
OH, how patiently he listens, and my drooping soul he cheers!
Do you think he ne'er reproves me? What a false friend he
would be

If he never, never told me of the sins which he MUST see.
Would YOU like to know the secret of the sweetness of the Lord?
GO AND HIDE beneath his shadow, THIS shall then be your
reward;—

And when e'er you leave the silence of that happy meeting place,
You MUST mind, and bear the image of the MASTER in your
face."

"In the keeping of the quiet hour, we learn that much needed lesson that fruit-bearing, as commanded by Jesus in John 15, comes as a result of "abiding in the Vine", and not by any effort of our own. Just as we look at beautiful, luscious grapes and realize that they had only

ONE duty in order to develop into their marvelous state,—that being TO FEED ON THE LIFE OF THE VINE,—so we must learn that if we would bear the fruit of the Spirit,—love, joy, peace, longsuffering, gentleness, goodness, meekness (humility), faith and self-control,—we too MUST FEED CONTINUALLY (daily, not just once in a while) upon HIM, who is the VINE, and this is done through prayer, meditation and Bible Study.

I have heard some say, "Well, I have tried to read the Bible, but it seems so dry. I can't understand it. Why should I force myself to read something I do not care about?" If this has been YOUR experience, then there is just one thing that can possibly be the trouble,—YOU have not learned to "know" God!

Of course, people who have never been "born again" and who do not have the Holy Spirit indwelling them, cannot understand or appreciate God's Word. 1st Corinthians 2:14 very clearly states that the "natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, BECAUSE they are spiritually discerned." But if you have learned to KNOW GOD, you WILL love him, and if you love the Author of the Bible, you will also love his message!

Possibly you have heard the story of the girl who had received a book as a gift and who had found this book very dry reading. One day she met a young man who was destined to become her life companion,—after some months of very enjoyable companionship she was asked by this man if she had ever read such and such a book. She recalled that the title given was the title of the book she had received and never read. After a little discussion it was revealed that this very young man was the author of this book and needless to say, it was not long until it had been read by the girl, and with a great deal of pure delight. It makes a difference, young people, when you are in love with the author,—and it makes a difference when we love the Author of the Word of God!

Dr. Clark made the following statement regarding our devotional reading: "I am almost tempted to say that a LITTLE devotional reading, like a little learning, is a dangerous thing. Surely the scanty, hasty, hop-skip and jump, duty method often leads to distaste for God's Word, and no wonder! But, if my friend will take a good, full half-hour tomorrow morning and every morning for a week, spending at least half of it quietly with his heart open to God for light and guidance, and the other half reading God's morning message to him, with the help perhaps of some devout author to illumine the message, I do not think he will ever again find the Bible dry reading nor an uninteresting Book."

The story is told of a salesman who was compelled to be away from his home most of the time. At the time of the story he had returned home on a Christmas Eve. Being late, his only child, a small boy, had been put to bed and the nurse finally came down and told them that something seemed wrong with the child,—he was crying as though his heart would break. The father said that the nurse should take some candy to the boy—so she did this, but returned saying that this did not satisfy the child, he even refused to eat it—much as he had always loved candy. Then the father sent up some of the toys which she had kept for the next day,—but still the nurse said that she could not console the child, nor stop the flood of tears. Finally, the father arose and tiptoed up the steps into the room. Standing over the bed, he spoke, "Son, what seems to be the trouble?" Immediately the child

jumped up and grasping the father about the neck, cried, "It's all right now, Daddy, I JUST WANTED YOU."

Endeavorers! CHRISTIAN ENDEAVOR WAS MEANT TO BE A SPIRITUAL ENTERPRISE! And if it has not kindled in your heart a passion to get alone with God, your heavenly Father, and allow his Spirit to have absolute sway in your heart, and your head and your home,—then I say, that you have failed to grasp the blessings offered by this SPIRITUAL ENTERPRISE.

Canton, Ohio.

Christian Endeavor--The Need of Young People

By Miss Mary Kellogg

There are certain things a young child needs in order to develop into a normal healthy boy or girl. In like manner, we young people have certain needs. Food and exercise are necessary for our physical well-being, but there are other things necessary for the growth and happiness of a Christian young person. I have listed a few of the more important ones and will try and show you how Christian Endeavor in a few ways meets these needs.

1. Fellowship

Every young person craves the fellowship of other young people of his age and this is as necessary, at least to him, as his food and clothing, because it is human nature.

Christian Endeavor more than meets this need in that it not only provides fellowship, but fellowship with the right kind of young people and, above all, fellowship with Christ.

The Apostle John writes, "that which we have seen and heard declare we unto you, that ye also may fellowship with one another and with us and truly our fellowship is with the Father and with his Son Jesus Christ."

2. Social Life

Youth will have social recreational activities. If youth can't have them properly and helpfully, youth will have them improperly and harmfully. The vast majority of young people that go wrong, do so not because of willingness or set purpose, but because of false social ideas, base companionship and improper social activities.

To pre-occupy the time and wisely to engage the social interests of young people is to prepare them for Christ and to leave no foothold for evil. This is what Christian Endeavor does with its prepared yearly social program. Moreover (1) it endeavors to create a broadening, socializing spirit within the individual; (2) Wisely uses his leisure time; (3) Improves his moral judgment; (4) Develops definite traits of Christian character such as unselfishness, honesty, courtesy.

3. Training

Those who would serve well must train themselves to think accurately and choose wisely. Without knowledge and wisdom it is impossible to please God or to serve men. Our churches today not only need consecrated young ministers of the word but faithful and loyal young people who are trained leaders. In connection with this young people should not be considered and talked of as the church of tomorrow. They are a vital part of the church of today and should be led to assume their share of the responsibility for service that rests upon all of Christ's followers.

(a) Christian Endeavor trains in many ways, a few of which can best be shown by examples. In the first place it trains the mind through the topic discussions and devotional meetings, along certain subjects which we receive little or no Christian training in elsewhere. A few of these subjects, as I recall them, are the study of missions,

evangelism and youth problems of our church and how to solve these problems, our vocation-making our life count, and God's will in our lives, and stewardship.

(b) Christian Endeavor trains in that it allows us to test our knowledge by experience and practical church and Endeavor work, such as leading a meeting, assuming duties of an officer, leading in prayer, scripture reading or supervising the work of committees. As you know, we learn by doing.

(c) Christian Endeavor also develops leadership through training by doing, thus preparing for future service in larger responsibilities in the church and other fields.

4. Knowledge of the Bible

Our training must also include this, for to serve effectively there is a need for the vital knowledge of the Bible and this comes only as we study. No life is complete without this, nor truly successful without systematic daily study of the Bible. There is no place in God's Kingdom for ignorance.

In Christian Endeavor we learn to think of Bible reading not as a routine of faith but as our windows opening out to the virtues of the Christian life. We observe the life of Jesus and learn to know him as a companion and leader. In addition we learn how to study our Bible, conduct Bible study classes which give a carefully planned study, commit to memory portions of the Bible, and become acquainted with the history and doctrine of church. Moreover each active member pledges among other things to read the Bible every day, for aren't we as newborn babes to desire the true milk of the word that we may grow thereby?

5. Devotional Spirit

One of the greatest needs in our churches in general and our young people's meetings in particular is a deepened reverence for, and a consciousness of the presence of God. Worship is the very heart of religion and of life. Worship is the cry of the soul for God, it grows out of the hunger of the soul for God. Some of the elements of worship are reverence, trust, hope, love, praise, adoration, gratitude, humility.

It is the purpose of Christian Endeavor to make these elements of worship more vital and real in the experience and life of the young people. In addition Christian Endeavor promotes the devotional spirit of members by (1) Devotional study of Bible. (2) Secret and public prayer. (3) Reading of devotional literature. (4) Use of great hymns. (5) Participation in family worship. (6) Participation in devotional meetings of Christian Endeavor. (7) Participation in devotional meetings of the Sunday school. (8) Participation in preaching, communion and prayer services of the church.

6. Christ

The highest service that Christian Endeavor renders is to promote evangelism. This is the heart of all Christian work. Evangelism in its larger sense means the winning of people to life of saving fellowship with Christ, resulting in Christlike character and life, and inducing people to cooperate with the program of Christ.

By cooperating with the local church, and Sunday school, conducting campaigns, organizing of personal workers' groups and Gospel Teams, our society endeavors to

- (1) Win unsaved young people to Christ.
- (2) Win young people to church membership and
- (3) Win young people to Christian Endeavor membership where they can have fellowship with Christ and his workers, be trained for his service, receive a knowledge of

his word and be kept in close communion with him through devotion and worship and prayer.

..Ardmore Church, South Bend, Indiana.

THE VOICE OF THE CHURCH

Editorials from Ministers and Laymen

HOW ABOUT THIS ANGLE OF THE MATTER?

Back under the "Good Old Days" when John Barleycorn held forth in all his glory (?) the churches and other charitable and benevolent organizations were called upon constantly to care for the wives and children of the men who drank the products of brewery and distillery. Many a wagon load of supplies,—food, clothing, shoes and even furniture the writer helped deliver to homes of poverty where the husband, father or head of the home made good money but wasted it all in the grog shops. I even helped do some of this kind of work in the city of Ashland, Ohio, which at the time was "dry" under local option, but nearby Mansfield gave plenty of opportunity for the boozers to get all they wanted. I can well remember on one occasion when we refused to supply food for a family at the home but gave them permission to get their meals at a nearby house, the drunken father refused to let them get the food, demanding that it be brought to the home and then he could get some of it too. Right there I hung up the sign and went off the committee of supplies. That man made more money than I and was I to provide for my family and his too, while he at the same time was drinking up his income?

Well, Congress is monkeying with the machinery controlling the liquor traffic. Would it be proper to tell them somehow that if and when they make it easy for men to again become drunks and put their family up against the privations noted above, we will immediately have such cases noted and have congress, or those men who vote for such devilish work, to provide for the families so impoverished? The churches and benevolent societies are united against the revoking of the liquor control laws; why then under heaven should they be made to care for the wrecks caused by the action which they so strenuously oppose? For one, I am "agin" it, as the deacon said. The righteous thing would be to make the excise tax high enough to make full provision for all wives and families brought to want by the devilish business. "Enuf" before I lose my patience. E. L. MILLER, Maurertown, Va.

THE CHALLENGE OF 1933

Tonight, officially, we recognize that we are one year nearer the glorious consummation of all things. It sobers us when we are in this meeting tonight called upon to give an account of our stewardship. It points us to the day when every living soul shall give account of the deeds done in the body. When we think of this, and see so clearly our failures we come forcibly to the conclusion that it is not our merit, but God's mercy by which we stand.

The year 1932 has been a great year, great in challenge, great in blessing, and great even in leadership. We have been able to put to test that verse of Scripture "The trial of your faith worketh patience." ... But what of the future? We face it courageously. We know not what it is but we do know who Christ is. We do know that God cares for his own, and that in Christ we are more than conquerors. People in many quarters, even those who see things far differently than we are saying, "how like the conditions prior to the coming of Christ, are the conditions of today." May it mean that the Christ who came once during such conditions, shall come again in our day? We are taught to watch and wait. "If Christ should come today ...?" I am sure of one thing, I should like to see this church different than it is today, that is, more earnest, more faithful, more honest in every relationship of life. I should like to see every inactive person active, and every unsaved person saved. I challenge myself and I challenge you to live in 1933 as though each succeeding day was the last before the blessed Lord should come. If we shall do this I am sure that whether he comes or no we shall be happy.

(Extract from the annual message of Rev. R. D. Barnard at the annual business meeting of the Dayton Brethren church on Janu-

ary 3, 1933, and reported for the "Voice of the Church" department by the church secretary.—Lawrence C. Ridenour.)

OUR BIBLE STUDY DEPARTMENT

Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

Malachi

The last of the books of the Old Testament is Malachi. Being the final sweet-singer of the prophetic love song of Jehovah, we naturally expect a unique message before the dawn of the dark centuries of history and the day break with the advent of Christ.

THE SONGS OF THE MINOR PROPHETS

But all of the Minor Prophets are harbingers of a new day and of a new faith. The heartbroken Hosea shows how God restores backsliders; the terse Joel points out the value and importance of repentance; the fiery Amos condemns sin and predicts national judgment; the lowly Obadiah warns his day concerning Anti-Semitism and pride; the enterprising Jonah forsakes his narrow provincialism for the larger conception of the God of the Gentiles; the peace-bringing Micah reveals the Lord's hatred of ritualism and injustice; the vigorous Nahum proclaims the tragic doom of the apostate; the questioning Habakkuk vindicates Jehovah's consistency in the midst of permitted evil; the pious Zephaniah utters the fact that God is a jealous God; the consecrated Haggai demands that the Lord must be first in life and in service; the far-seeing Zechariah finds that Jehovah has a deep concern for men and women through all the days—past, present, and future, while Malachi, the subject of the present study, sees nothing in the world or out of it which is so important as the manifestation of the undying love of God to a dying people.

The chief burden of the prophet lies in the solemn announcements—serious, somber, and sublime—of Jehovah through the mind of his servant, and in the clever Socratic-like questioning of the people. Let us observe the announcements first, then the questions.

THE DIVINE ANNOUNCEMENT

1. "I have loved you, saith the Lord." 1:2.
2. "If I be a father, where is mine honor?" 1:6.
3. "Ye offer polluted bread upon my altar." 1:7.
4. "Ye have wearied the Lord with your words." 2:17.
5. "Ye have gone away from mine ordinances." 3:7.
6. "Ye have robbed me." 3:8.
7. "Your words have been stout against me." 3:13.

THE HUMAN RESPONSE

1. "Wherein hast thou loved us?" 1:2.
2. "Wherein have we despised thy name?" 1:6.
3. "Wherein have we polluted thee?" 1:7.
4. "Wherein have we wearied him?" 2:17.
5. "Wherein shall we return?" 3:7.
6. "Wherein have we robbed thee?" 3:8.
7. "Wherein have we spoken against thee?" 3:13.

THE DIVINE ANSWER

1. "I loved Jacob." 1:2.
2. "O priests, that despise my name." 1:6.
3. "The table of the Lord is contemptible." 1:7.
4. "When ye say, . . . 'where is the God of judgment?'" 2:17.
5. "Return unto me and I will return unto you." 3:7.
6. "In tithes and offerings." 3:8.
7. "It is vain to serve God," etc. 3:13.

THE MODERN APPLICATION

1. Have you heard of men who wonder if God loves the Jew?
2. Have you read of modern preachers who traffic in secular affairs?
3. Have you known why some never frequent the communion table?
4. Have you listened to men who feel that no God of judgment exists?

5. Have you wondered why prosperity does not return?
6. Have you any or many Christian friends who do not tithe?
7. Have you ever thought it was vain to serve God?

Some have wondered if Malachi was an angel, a person, or whether he was "My Messenger" as the Hebrew suggests. The evidence is scanty, but the angelic message of the Lord's prophet is divine, permanent, and universal. It applies to men in every age and in every clime. Who is strong enough to gainsay that fact?

I THE HISTORY OF THE BOOK

1. Author. Malachi. (See Davis Bible Dictionary).
2. When and Where Written? Between 440-400 B. C., probably in Jerusalem.
3. To Whom Written? To the Once Captive Remnant of Restored Jews.
4. Why Written? To Correct the Secularized Condition of the People.
5. Authenticity. The Book is a Genuinely Prophetic Work.

II THE OUTLINE OF THE BOOK

1. The Love of Jehovah Announced. 1:1-5.
2. The Degeneracy of the Priests Condemned. 1:6-2:9.
3. The Sins of the People Enumerated. 2:10-3:18.
4. The Day of the Lord Heralded. 4:1-6.

III THE NATURE OF THE BOOK

Here is a book—a dialogue in style—which reveals the nature of God, the concern of Malachi, and the conditions of the people. God's love is spurned, Malachi is concerned, and the people are hyper-critical in their back-slidden state. They question everybody and everything, even God. But God is seen combatting their statements and Malachi is predicting the course of the future concerning the Jews and even Gentiles. God's love in the Old Testament is for the Jews, whereas in the New Testament it is for the World. The priests and people Malachi rebukes and comforts them with a many-sided prophetic message.

IV THE CHARACTERISTICS OF THE BOOK

1. Key Words. "Wherein." "Ye say."
2. Key Verses. 3:8; 4:2; 3:1; 1:11.
3. Key Chapters. 2 and 4.
4. Key Ideas. "Remember, Repent, Return, Rehearse."

V THE VALUE OF THE BOOK

Malachi was probably a contemporary of Nehemiah. Even such a liberal scholar as J. M. P. Smith admits: "The book of Malachi fits the situation amid which Nehemiah worked as snugly as a bone fits in its socket." The book, therefore, has a historical, as well as a prophetic value.

The style is noteworthy also. Malachi's Hebrew is forceful, direct, and clear. It is the famous question and answer method which is employed, and, to the mind of the writer, the truest and highest and best method of teaching, if properly done. In the book of Malachi, the teaching is effective and permanent.

VI THE CHRIST OF THE BOOK

The final picture of the Christ in the Old Testament is that of the rising Sun of Righteousness. (4:2). He is to dispel the world's darkness in the day in which John the Baptist is to announce the "Lamb of God which taketh away the sin of the world." That was during the time of his first advent when the world was steeped in darkness.

At some future time, known only to the Father, the prophetic vision of Malachi will be realized in the Second Advent of Christ upon the earth. He will find a faithful remnant of people living in the blessed hope and no terrors will exist for them in the hour in which he shall arrive.

VII THE MESSAGE OF THE BOOK

1. A modern religion of ritual—expressing a form of godliness, yet denying the power thereof—is as bad as the false worship of the Old Testament.

2. Cheap religion and cheap sacrifices in the name of Christ are despicable and unworthy. The tithe and offerings represent our privileges under the present dispensation of grace and truth.

3. Divorce and intermarriage breaks up the family in the world; it also tears asunder the family of God as a peculiar people.

4. The Law was a good discipline and a "school master to bring us to Christ;" but today it is the love of God in Christ which constrains us to come to him.

<p>W. I. DUKER, President Elkhart, Indiana</p> <p>E. L. MILLER Vice-President Maurertown, Virginia</p>	<p>NATIONAL SUNDAY SCHOOL ASSN</p> <p>MAGAZINE SECTION</p> <p>M. A. STUCKEY, EDITOR, ASHLAND, OHIO</p>	<p>N. V. LEATHERMAN, General Secretary Berlin, Pennsylvania</p> <p>M. P. PUTERBAUGH, Treasurer Ashland, Ohio</p>
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Cooperating Sunday School Teachers

Not long ago, our editor was kind enough to publish an article of mine about Rebellious Sunday School Teachers. I believe the article did some good and I wish in this to bring another picture. It is just exactly the opposite. There are a good many good teachers who know why I want to pass on this picture. They have seen and noted the improved appearance, content and arrangement of the Boys' and Girls' Quarterly. That came about by the suggestion of a pastor who was registering to me the suggestions of his Junior Department which was using them and did not believe that they were all they should be. He since says that he was afraid that he was too plain and outspoken. But that was just the reason he got results. He did not run out and buy of another publisher or try to make his teachers make "bricks without straw;" he went straight to the editor and suggested certain changes.

In the meantime, the time came for the change to be made. It was the first of the year. All our lessons were beginning with the gospel of Mark and the editor believed it to be the right time for a change he had been contemplating. You see they were cooperating. Not kicking, deserting, grouching. They knew what they wanted and asked if it could not be given.

Not long ago the editor received a letter from this department of which I shall quote very interesting parts:

"I was greeted on last Sunday morning by a group of happy-faced teachers and you may guess the cause—the new quarterlies. "Don't you like them?" "Such an improvement over the old ones," etc., etc., That made me feel glad because I have been sponsoring our own literature in the Junior Department." * * * "The one publishing them is willing to help us meet our requirements. We thank you from the bottom of our hearts for this splendid improvement and trust through the years . . ." etc. * * * We want you to know we do appreciate your effort." THAT LETTER WAS SIGNED BY NINE TEACHERS AND THE SUPERINTENDENT OF THAT SUNDAY SCHOOL.

I wish I might have space to quote that entire letter. But I have the letter for any who wish to inquire further. So much for that help.

Our YOUTHS Quarterly also has a new feature. But we have a lot of schools who do not know it because they do not get it and action seems like the progress of a snail. In the mail a bit later came this letter:

"I want you to know how much my Sunday school class enjoys the tests after the lesson. They are of the high school age but several are not in school. The tests have awakened interest. The pupils have asked for an examination at the end of the quarter. They will be graded."

Now, my dear Sunday school people, you can see what cooperating teachers can do and what they can get and how they react when all is done. I have no pet ideas to

force down the throats of our sacrificing teachers. If there are good things possible to be obtained for them, I shall be glad to try to meet the needs of teachers. But I can not just guess what they are. We do need cooperation. We crave it; beg for it; pray for it. The most expensive thing our superintendents and teachers can do is to order from other houses, materials we make and which they should use. I have stacks of commendations. Let us work at this together. Remember, **Cooperation**.

Recently the editor sampled all the schools with the YOUTH'S and Boys' and Girls' quarterlies and we surely expect many schools to fall in line and order for their young people, literature that is our own. When the new blanks are received. It is time to move.

CHARLES A. BAME.

A Teacher's Hymn

*"Soft is the blush of dawn
In heaven's serene repose,
And bright the dewy lustre gleams
Upon the opening rose;
But clouds may dim the day,
And evening skies may lower,
The dewdrop vanishes away
And cankers kill the flower.*

*"Sweet as the dawn, and pure
As rose in early dew,
The light of innocence doth shine
In childhood's heaven of blue;
Oh, never may the light
Be quenched in cloudy gloom;
Oh, that no cankerworm may blight
That rose's crimson bloom!*

*"As lilies by the waves
Thy childhood grew to man,
In loveliness and graciousness
Thine early summers ran;
So may Thy children grow
To be forever Thine,
Till onward to noon's perfect glow
Their golden dawn may shine.*

*"And oh! to us, dear Lord,
May grace and aid be given
To save Thy little ones for Thee,
And guide their feet to heaven;
To love, as Thou didst love,
Their tender early days,
Till in Thy Paradise above
They join our song of praise."*

—Farrar.

Sunday School Institute of the Brethren Churches of Northern Indiana

To be Held in the First Brethren church,
Goshen, Indiana, Tuesday, February
7, 1933

Purpose

To inspire and help one another in the divinely commissioned work of "TEACHING them (all nations) to observe all

things, whatsoever I have commanded you." (Matt. 28:20).

Program

- 10:00 Hymn, devotions and remarks by the chairman.
- 10:10 "Promoting Evangelism Through the Organized Class."
Rev. H. F. Stuckman
- 10:25 Discussion.
- 10:35 "Opportunities of the Home Departments."
Rev. R. F. Porte.
- 10:50 Discussion.
- 11:00 "The Pupil's Individual Work."
Mr. Ephraim Culp
- 11:15 Discussion.
- 11:25 "Decision Day in the Program of Evangelism."
Rev. C. D. Whitmer.
- 11:40 Discussion.
- 11:50 Dismissal. Noon Meal in the church.
- 1:30 Hymn and Prayer.
- 1:35 "Getting Attendance Through the Unified Service."
Rev. A. T. Wirick.
- 1:50 Discussion.
- 2:00 "Qualifications of a Sunday School Teacher."
Mr. A. Glenn Carpenter.
- 2:15 Discussion.
- 2:25 "The Sunday School Teacher's Method."
Rev. W. I. Duker.
- 2:40 Discussion.
- 2:50 "The Greatest Need of the Sunday School."
Dr. K. M. Monroe, Ashland Theological Seminary.
- 3:20 Discussion.
- 3:30 Brief Business Session.
- 7:30 Evening Inspirational Session.
Congregational Singing.
Special Music to be Arranged.
Remarks by Rev. W. I. Duker,
President of the National Sunday School Association.
Address, "The Greatest Need of America."
Dr. K. M. Monroe.

Notice to be added to the Program enclosed, and if possible, emphasized at another place in the Evangelist:

All pastors please notify Brother S. M. Whetstone, pastor of the Goshen Church, the number from your church who expect to attend this Sunday School Institute. This is important, so please give him as much advance notice as you would like to have under the same circumstances.

Indiana Committee on Religious Education,

L. E. LINDOWER,
W. I. DUKER,
FRANK GEHMAN.

STUDYING THE SUNDAY SCHOOL LESSON at the Family Altar with Thoburn C. Lyon

JESUS CHOOSES THE TWELVE

(Lesson for February 5)

Lesson Text: Mark 3:7-19a; Golden Text: John 15:16

Daily Readings and Suggestions

MONDAY

A Multitude of Followers. Mark 3:7-12

From the beginning, the "common people heard him gladly." Too often we think of Jesus as rejected by ALL the Jews of his day; rather, it was their leaders who hurried him away before his stunned followers could prevent. Some of those early follow-

ers, as Jesus himself put it, were following merely for what they could get out of it, but doubtless many followed because he satisfied their spiritual needs. The "upper crust" may be satisfied with the cold formalism of the Pharisees, but the common people have ever despised such shams and gladly followed him whose teachings gave evidence of reality. Pray that our lives may show the reality of our belief and win still more followers for him.

TUESDAY

Twelve Apostles Chosen. Mark 3:13-19

Jesus must have called each one of those who heard him to take up his cross and follow him; but for these Twelve he had a special work. They were not chosen because of any special educational qualifications; he called them because they were most ready to hear his voice and because he saw that his own power and spirit could work in and through them with least resistance. Pray that our own spirits may be so yielded to him, so ready to hear his voice that he may be able to use us for any work he may have for us—and above all, pray that we may in no wise betray him.

WEDNESDAY

Jesus' Work Opposed. Mark 3:20-30

"Nothing succeeds like success"—and nothing stirs up envy and opposition like success. His own kinsmen thought he was crazy, while the religious leaders declared he was endued with Satanic power. This, of course, was great blasphemy; yet we ourselves need to heed the caution of Jesus that he that is not with him is against him. Let us be careful that we in no way oppose his work—and let us not be discouraged if we meet with opposition while engaged in his work. The servant is not greater than his Lord, and if we suffer with him, know that we shall also reign with him.

THURSDAY

Moses' Helpers. Exodus 18:13-24

God once had occasion to show Elijah how presumptuous he was in supposing that he alone was left and that all depended on him. No greater person than our Lord ever worked among men, yet he needed helpers. After Jesus, Moses might well be considered as the next great leader of all time, and he too found he sorely needed helpers. Note their qualifications: they were to be "able men, such as fear God, men of truth, hating covetousness." What a "new deal" the world would get if we had such leaders today! Pray that in every church today such men may be raised up to help in the Lord's work.

FRIDAY

Paul's Helpers. Phil. 4:1-3; Col. 4:7-14

Paul here calls by name some of those who have been his most faithful helpers through his afflictions. One, at least, he mentions as a fellow-prisoner. This willingness to share even in the sufferings of another that the cause of Christ may go forward is the "earmark" of the true Christian. And best of all, the names of all fellow-laborers in the gospel are in the book of life! What a blessed privilege just to help!

SATURDAY

The Promise of Enduement. Acts 1:1-8


If the apostles had gone forth in their own strength alone, failure must have been

the inevitable result, for flesh and blood cannot strive successfully against the spiritual forces of evil. Jesus empowered the Twelve (Mark 3:15), and he has graciously provided that we also may have power. But let us not forget that the power is for a purpose: he sent the Twelve forth to preach and to do good, and his commission to us is that we shall be his witnesses throughout the whole earth. Pray that all may be willing to be empowered for this service.

SUNDAY

A Universal Invitation. Isaiah 55:1-11

The call of Jesus was not just to the Twelve, nor to the few of his own day, but the "promise is unto you, and to your children, and to all that are afar off!" May we faithfully and gladly carry this message to those that are still afar off, and they who hunger and thirst after righteousness may be filled. This is the best way to praise him that his invitation has included us!

<p>E. M. RIDDLE, President 1117 Randolph St., Waterloo, Iowa F. C. VANATOR, Associate Peru, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p>  <p>C. D. WHITMER, 217 E. DuBall Ave., South Bend, Ind.</p>	<p>GLADYS M. SPICE, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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Why You Need a Junior C. E.

By Mildred R. Deitz, Junior Superintendent

It is no longer an experiment. It has stood the test of time and experience. The Junior society does a very definite service for the child. It more than doubles the time given to religious instruction. The Sunday school hour is all too short for the task and the Junior society adds another hour. The effect of this extra training, especially in view of the character of it, is a distinct advantage to the child, and the benefit is to be seen on through the older societies.

The Aim—The aim of Junior Endeavor is Christian nurture, the increasing of the child's knowledge of the Bible, the establishing of desirable habits in the habit-forming age, the setting up of worthy ideals in the period of greatest tendency to imitation, arousing and educating conscience, leading to the acceptance of Christ as Savior. It is the beginning of the service and the practice of the principles that guide the older societies—learning to do by doing. The society is not so much an attempt to do something for the child, but rather an attempt to get the child to do something for himself. The aim is not to make children grown up before their time, but to give them an opportunity to practice in childhood's way what they can of Christianity.

You need a Junior Society in your church because Juniors are given more and better religious education with it than without it. It provides expressional work for which there is not time in the Sunday school. It helps to develop a spirit of reverence and worship. It lays the foundation of a good conscience in after years. It teaches children that they have responsibilities and duties. It trains them to pray, to testify, and it is a splendid and altogether necessary preparation for the work of the older societies.

Berlin, Pennsylvania.

Hagerstown, Maryland

The Senior Christian Endeavor Society of the First Brethren church, Hagerstown, Maryland, since reorganizing for the year 1932-33, has been making fine progress. Very interesting prayer meetings are held every Sunday night, and much interest is being shown. This society finds both the Christian Endeavor World and the Christian Endeavor Quarterly very helpful in preparing programs. Posters advertising

the meetings are used to very good advantage quite often. An unusual asset of this society is an orchestra, the members of which volunteer their services.

Many enjoyable social times are had by this group. A Hallowe'en Social was given by the society, to which all young people in the church were invited. On a Sunday afternoon in October the members took a Nature Hike, at which time a silver C. E. pin was presented to the person displaying the most knowledge of nature. One skating party has taken place so far this season. They are now making plans for another social in the near future.

The society distributed baskets of groceries to the needy of the church on Thanksgiving. The annual pledge to the State Union has been reported, and the last Local District Meeting was held at their church, at which time the local society was in charge of the social period.

In a few days the members will have the unique privilege of organizing a new Christian Endeavor Society in a rural church of the Brethren denomination. They are also making plans at this time for the observance of Christian Endeavor Week.

Signed,
JANE ARTZ, President.

Warsaw, Indiana

Dear Christian Endeavorers:

Two active Christian Endeavor societies are working steadily in the Warsaw, Indiana, church. The Senior society includes the young people and a group of older members, who are fine workers, as advisors and "fillers"—when there is a need. The officers are all young people. The Junior society under the charge of Miss Helen Miller have a fine record in attendance. It is interesting to note, how many of those young children under the age of twelve years will voice sentence prayers or give verses of scripture.

Two of the services of the Senior society which proved very interesting were the Christmas service conducted by Miss Luella Long and the New Year candle lighting service conducted by Mrs. Albert Hartman. At the Christmas service the leader used a small lighted, decorated tree, which was placed in the center of the room. The members were seated in a circle around the table and were asked each to draw a package or roll from the tree. These "gifts" contained the number on the programme which the receiver was to do. The New Year

candle lighting service was one of consecration. After a short special programme, the leader placed a large lighted candle on the table and asked each member to come forward and receive a small candle, light it at the flame of the large candle and return to their places. Each was also given a slip of paper containing an original consecration pledge prepared by Mrs. Hartman which was read in unison by the candle light. The pledge was as follows:

Lord, while we're standing here tonight,
With our candles burning bright,
May we pledge ourselves to thee
This New Year of Thirty-three.
Make our lives shine out each day,
As we pass along life's way.
Like a candle in the dark,
Giving light to some poor heart.

The Juniors had been brought up for this service which ended with a very impressive prayer by the pastor, Reverend Lindower.

Active Christian Endeavor in our church is a means of keeping our young people in a closer fellowship with the church and its ideals. Let us labor for the building up of his Kingdom. MRS. C. H. BENNETT.

C. E. at Berlin, Pennsylvania

Dear Christian Endeavorers:

The Christian Endeavor Society of the First Brethren church of Berlin, Pennsylvania, says "Hello."

We are sure you will be interested in hearing about our Christian Endeavor work. Our society has three divisions: Junior, Young People and Adult. As our Junior Superintendent is writing about her phase of the work at this time, this report will deal only with the Young People and Adult divisions.

We have a very wide awake group of

young people here in our Christian Endeavor. Each and every one is willing to work and to cooperate with the rest in the interest of the Kingdom.

We meet every Sunday evening at six o'clock in a joint opening service. The young people having charge of this one evening and the adults the next. Then we separate for a study of the lesson. We use the Standard Christian Endeavor Quarterly along with the Christian Endeavor lesson given each week in the Angelus.

At each Sunday evening meeting we take up an offering, and on Consecration night the roll call is answered with a favorite verse from the Bible.

With an enrollment of forty-nine, in 1932 we paid fifteen dollars to Krypton, Kentucky, and paid for fifty hymnals when our church purchased new books.

One Sunday afternoon in September we went about thirty miles to The Old Folks' Home of the Church of the Brethren and conducted a service for them. The service consisted of singing, prayer, scripture reading and a play given by some of the girls of our Young People's division. We have been conducting a service for these aged people every summer for several years and it is appreciated very much by them.

Will you, Endeavorers, pray that we may be faithful in all things, and that our society may grow spiritually as well as in numbers? If opportunities do not present themselves, may we seek them out and be ready to do all we find to do.

May each Endeavorer do all and give all possible that others may come to know Christ, is our prayer.

Yours in his service,
MRS. FRED W. BRANT,
President Adult Division.
MR. GLENN P. LEHMAN,
President Young People's
Division.

As it was we landed without seeing anyone we knew and had our baggage carried to the customs house, where we sat upon our boxes for perhaps two hours, waiting for some one in authority to appear.

Mrs. Adams finally returned from the boat with our letters, Mr. Chevalier, a young Swiss missionary assistant, made arrangements for our hand baggage to be taken through customs, and we were soon off in a car to the Mission.

Our letters revealed that the Fleid Council had made arrangements for us to come in with the S. E. A.—"Societe d'Entreprises Africaines," an African transport company.

As our boat was late, the S. E. A. truck had already been waiting for us for some time. However, taking our baggage through Cameroun customs and making the purchases requested by the missionaries required a full day, so it was not until Wednesday, November 16th, that we left Kribi for Youunde, where we were due to arrive the same evening.

We passed the Presbyterian Mission stations at Lolodorf and called for a few moments on the four ladies there, the men being away at a meeting of the Presbytery.

Four kilometres from Lolodorf our chauffeur announced he was in a "pagne"! Sure enough, a broken spring and no repairs! Fortunately we had still one vestige of civilization, a telegraph office two kilometres beyond. So we telegraphed to Youunde for repairs. While making these arrangements, the car which we had hired for excess baggage passed us. The Greek who was driving had small sympathy for our predicament—said we had overloaded—should have let him have more! He could not return us to the Mission, on account of traffic laws which permit cars to pass in only one direction in the forenoon. Cars proceed in the reverse direction in the afternoons only. So we walked back to the Mission, I going first, Miss Myers and Miss Crawford remaining at the car until the chauffeur returned from sending the telegram.

We had a most wonderful 24 hours at Lolodorf Mission station. Miss Crawford was entertained by Mrs. Whittier, Miss Myers and myself by Mrs. May. We had opportunities to visit the French school, the vernacular school, the hospital, and to see the theological seminary and other evidences of advancement on this older mission field.

All of this we greatly appreciated, and felt we were more than compensated for our accident. The following day we walked between 12 and 2 back to our car, which was now repaired, only to find that in conformity to traffic regulations it had been taken on across Lolodorf bridge two kilometres farther. Again I was walking alone as I had been supposed to ride in the "pousse" which, alas, proved to have a puncture. The others had already preceded me, so with a native guide I followed. Walking between 12 and 2 in the tropics is not according to the prescribed rules of health for either old or new residents. The natives were full of pity. One woman with a shining face, whom I knew to be a Christian, came up to me, and though we were unable to speak a common language, pressed into my hand, a stalk of sugar cane, her sole refreshment for her own journey. I received it for she would not have understood a refusal. I doubt not she will be remembered among those who receive the reward for having given "a cup of cold water" in the name of a disciple.

We reached Youunde that night without further mishap and were domiciled at a

Send Foreign Mission Funds to
LOUIS S. BAUMAN
Financial Secretary Foreign Board
1925 East 5th St.,
Long Beach, California

MISSIONS

Send Home Missionary Funds to
R. PAUL MILLER
Home Missionary Secretary
Berne, Indiana

Missionaries Arrive on the Field

Yaloke, par Boali, par Bangui,
Afrique Equatoriale Francaise.
December 5, 1932.

Dear Evangelist Readers:

Since I last wrote you in November, I have had as I then hoped the privilege of spending Thanksgiving Day in Oubangui-Chari.

The remainder of the voyage after Lagos was uneventful. A few more hot days of lying in port at Harcourt, Fernando Po Victoria, etc., a few more passengers disembarking, a few more coming on for a brief coast trip to Kribi and return, a few more hot days and restless nights and the voyage was over (November 14th.)

On the 27th day after leaving Boulogne we put into Kribi harbor. The boat anchored at considerable distance from shore just before lunch. The captain invited us to remain on board for lunch. We then waited for the immigration officers to come on board. They did not come. Meanwhile the tide was rising and as it was necessary to descend by means of a "mammy-chair"

into a surf boat as we had done at Accra, we were anxious to be off. On making inquiries we found that we were free to go, and after seeing our somewhat numerous pieces of baggage, large and small, put down into the boat we followed.

The chair carrying the three of us swung perilously down, the native boatmen gesticulating wildly, and the officers above (we feel sure) looking on with bated breath!

We would gladly have remained in the chair as it at last landed safely in the center of the surf boat. But for some reason it must be drawn up again. So we scrambled out as best we could. Miss Myers and I landed on Miss Crawford's big trunk. Miss Crawford landed in a crevice in the baggage on the other side of the boat, and we were off, towed part way by a launch.

Unknown to us at the same moment, embarking by means of a ladder on the other side were a group of Presbyterian missionaries, among whom was our hostess-to-be, Mrs. Adams, with letters for us, which, had they been received would have relieved us of some hours of suspense.

hotel. The following morning was spent in arranging for our departure, making purchases unobtainable in Kribi, calling on Youunde missionaries, etc.

At 2 P. M. we left Youunde with two trucks, on one of which we had the baggage destined for Yaloke with various freight arrivals picked up at Kribi. On the other truck we had the rest of the baggage and freight with the three missionary passengers. Two native passengers, an "informier" and his wife, rode with the chauffeur of the larger truck.

Our chauffeurs were very competent, far more so than our trucks. When Miss Emmert and Miss Tyson went in with the same company less than two years ago, they made the whole journey without accident. It was supposed that we would be able to do the same.

Yet the rapid deterioration of automobiles in the tropics due to difficult roads, lack of service stations, and the extreme heat of the dry season, coupled with the extreme humidity of the rainy season, can scarcely have a better demonstration than the contrast between their experience and ours.

On the first day after leaving Youunde we had three flat tires and one minor adjustment. We reached the rest house where dinner was to be served to us at 10 P. M. It was perhaps fortunate for us that it was necessary to return the car to Youunde for "new feet" (in this country wheels are feet and tires are shoes) for we ourselves were unable to proceed further without rest.

The following day, now with three cars and the assistant director of the company to escort us, we left Nanga Eboko for Batouri. We rested at Bertoua at noon and arrived in fairly good season, about 6 P. M., the only day of our trip without serious accident.

The following day we crossed the frontier into Afrique Equatoriale Francaise, where we had to pass customs again. This required three hours, and, alas, three thousand francs. New customs regulations were passed September 6, 1932, which make it impossible to bring in anything for another without paying customs.

And the amount one can bring in for one's self duty free is very small indeed. A small amount of lingerie, a few dresses, a few sheets, etc., is now all that is counted personal. Formerly the word personal could be interpreted to mean, personally owned—now it must be interpreted wearing apparel and bedding, and a very limited amount of each!

It is fortunate that the Fosters who were carrying such a quantity of gifts for others—two tons instead of two hundred weight (as I had) were enabled to pass customs before these new regulations came into effect. The percentage varies on different articles but averages 13% of the purchase price or estimated value.

The most thrilling experience of our trip was also reserved for this day. This was the crossing of the Boubia barge. Five cars crossed in succession. The one which preceded had an accident. We arrived just in time to see the car, recovered, move on. We sent what we called our freight-car next on the barge. It was 5 P. M., a beautiful time of day to cross a barge. The people were Baya. Miss Myers and Miss Crawford gathered the children around them and Baya songs were sung. I felt led to pray the truck across and sat on a board on the

bank and watched and prayed. The barge was floated across, then came the test of driving off the narrow platform and up the steep bank. The boatman who had so valiantly done their part in getting the barge across the river waited breathlessly to see the car safely off the landing-platform. Then a shout of thanksgiving went up from them all. Prayer was answered, our largest truck was safely over, and we breathed a sigh of relief and thanksgiving.

It was our turn next. Our chauffeur drove skillfully on the barge. We walked on and went across safely. There was considerable difficulty in making the adjustment of the barge to the platform, but finally it was accomplished and we walked off and up the bank. The most difficult part of a crossing is the driving off up the bank. As we saw the narrow platform we felt the more need of prayers. The chauffeur started the car, but the platform was perhaps inaccurately adjusted. The wheels swerved toward the edge of the platform. The chauffeur saw his danger and stepped on the accelerator. With a sickening lunge and swerve the car went forward. There was hardly time to be thankful that it landed on dry ground,

for the sparks flew as the springs broke and we knew we were necessarily to have another long delay. The director's car crossed next without accident and by eight o'clock our damages were repaired. Three hours' run covered the ninety kilometres to Berberato, where we arrived at 11 P. M., hungry and tired. Dinner was served at 1 A. M., and we were glad again that we had arranged with the director to rest the following morning. The morning was extended to a full day for it was discovered there was no rest house furnished at Carnot, as formerly. Therefore we decided to leave at 5 A. M. the next day. We were actually off before this time, crossed the Mambeli at Carnot about 8:30, lunched in a rest house by the way, and sped along past the new Poste at Bayanga Didi, and the new aeroplane port a little farther on. We thought we were making wonderful progress when the rear wheels of our auto went through a bridge. This meant unloading and extrication by a whole band of villagers, who gathered around us during the hour of reloading and heard the gospel in Baya.—F. N. Gribble.

(To be continued)



MAURERTOWN

Since last writing the Evangelist I can say I have had one of the busiest fall and winter seasons of my pastorate here. After getting back from Winona and the good time we had at conference, I went almost immediately into meetings with an outpost church, twelve miles from here. I had just finished a meeting with the Mathias, West Virginia, folks before going to conference. While there we surely enjoyed the two weeks of service and fellowship with good Brother Snider and his folks. My two younger daughters had a most enjoyable time there also. They and daddy expect to return to Mathias for another meeting some time in the future. Well, after the meeting at the outpost church noted above, we had our Rally Day at the Maurertown church and it went across in good order. This was followed by communion on the third Sunday of October, and again we had a good time even though the weather turned out most disagreeable that afternoon.

The day after the communion Sunday we went into our revival services, held by the pastor at the call of the church. We held forth for only two weeks and baptized five as an immediate result of the meeting. After one week respite we went up to the Mt. Olive church, near Harrisonburg, pastored by Brother John Locke, and there held forth for two and one-half weeks. Brother Locke had the meeting under way when we arrived and one young man had already made the stand. This made it rather easy to get going. We have been with these folks on occasions before and it was like going home. I would like to say right here that Brother Locke has surely done a fine piece of work with these folks and he is liked by everybody. They show their appreciation of his good work for them. And since he is now running in double harness they all the more like him, for there is now

more of him to like. And what seems especially nice to them is that he got his other fifteen-sixteens not more than three miles from their church. More success to Brother John and his good help-meet.

The immediate results of the Mt. Olive meeting were eleven confessions, ten of whom we baptized and received into the church before leaving the place. The other, a young lady, intended uniting with the Mill Creek Church of the Brethren, located about a mile away from our church. We closed the Mt. Olive meeting with a communion service and all felt that it was an especially fine spiritual feast. Brother Charles Bowman and wife gave us a home while in the community and they surely did it in fine shape. Brother Bowman is a member of the Reformed Church, but he learned to like a Brethren girl and he likes the Brethren preachers and attends the services of the Brethren church very regularly. I like Brother Charley as do all our folks. Thanks to them and all the good folks who so graciously entertained us in their homes during our stay at Mt. Olive. So in spite of a very rainy season and the election coming right in the middle of things, we had a good time in the Lord and his service.

After these meetings, during which time Brother Locke very capably filled our pulpit at Maurertown, we went into the Thanksgiving service and offering for Home Missions. Then came Christmas preparation, with three services on the way, and also other communal things to look after. We had a sunrise service on Christmas morning and this was enjoyed by quite a few. The Beginner-Primary-Junior groups put on a program Christmas morning and a pageant was presented by the older groups in the evening. It was a day to be remembered. We had the usual watch night service on New Year's eve, and the next day

were off to a good start for 1933. The pastor here preaches three times each Sunday, excepting the third Sunday of the month when he preaches twice, and on two of those Sundays teaches two Bible classes. He teaches one Bible class every Sunday, the Men's class in our own Sunday school. So along with prayer meeting and pastoral calling over a whole county and more, we find enough to keep the grass from growing under our feet or wheels. May the good Lord prosper his work and may our prayers be mutually one for the other.

Mauertown has suffered her losses, but withal she is determined to push on. With the passing of our Brother Funkhouser we sustained another of those losses that cannot be fully made up. We have sustained several severe losses of that kind within the past two or three years, but we must be brave and others must be raised up to take their places. I served at seven funerals in the past six weeks, not all of them our own folks, but that is also an item in the service one has to render. We have had an epidemic of a mild type of flu in our community and that crippled church and Sunday school work for some weeks, but we are getting back to form again. It is a pleasure to work with these people here, for they seem to appreciate what one does for them and they stand for nothing but the real old-fashioned Gospel. It must come straight here or the preacher will hear from somebody soon. Even though the Word may tread heavily on their toes at times, these folks want nothing else. And so long as we are permitted to work with them or any other people there will be nothing else served up. Remember us in your prayers as we ever and always remember the church of God in ours. And with the passing of the Repression we should all be ready for a forward movement that will put the Brethren church on the map as a true leader in the work of the Kingdom. More power to our preachers and faithful laymen.

E. L. MILLER.

SEMINARY NOTES

Prof. Stuckey's Week of Prayer lectures, in our Ashland city-wide movement, were very well received by a large congregation each evening. His good work has made many friends for our Seminary.

Last week Prof. DeLozier addressed about fifty people of the Men and Women's Gospel Teams on the work done by such teams on the college campus and elsewhere. At the same meeting a report was given by the team which conducted meetings during the Christmas vacation in five of our Johnstown churches.

The California quartet brought back a very fine report of the two weeks' evangelistic meetings at Leon, Iowa, during Christmas vacation. They had charge of both singing and preaching. There were 68 confessions and re-confessions, 8 life-work recruits and 25 were baptized the last Sunday afternoon. Of course, figures do not indicate the only results of such a meeting.

Our second semester opened January 10th, with all the old students back, except one, Rev. Raymond Gingrich of our Fair Haven church, who had been taking some post-graduate work. In his place we have one of his members, a young man who is a graduate of a nearby college, who is taking special work in the Seminary.

This semester there are sixteen men in the Seminary House.

Dr. Shively is planning on giving two illustrated lectures on Pioneers of the Brethren Church before the Men's Gospel Team in the near future.

We desire to thank the Peru Missionary Society for sending a comfort to the Seminary House.

Professor McClain, who has been ill with the influenza for the last two weeks, is now regaining his strength, and hopes to be back to his work shortly.

K. M. MONROE.

LOREE, INDIANA

The church at Loree has not sent a report of the work here, for some time. Nevertheless, we are going along without spiritual depression and with everyone putting

BREATHING DEEP

By C. F. Yoder

There stands a man upon the prow.

What is he doing?

Breathing deep?

His lungs are filled with purest air.

The salt sea spray is in his hair.

He looks into the future there.

How does he do it?

Breathing deep.

A man is stoking fires below.

What is he doing?

Breathing deep.

His arms are filled with honest toil.

His faith is true, his heart is loyal,

For he has joined the family royal.

How did he do it?

Breathing deep.

A woman sits upon the deck.

What is she doing?

Breathing deep.

She reads a book that's worth the while,

Converses with contagious smile,

And brightens every passing mile.

How does she do it?

Breathing deep.

The Captain of the ship of life

Is our example,

Breathing deep.

He lifts us up to heavenly plane,

To life that is not lived in vain,

To love that is eternal gain,

And that is living,

Breathing deep.

Almafuerte, Argentina.

a shoulder to the wheel the finances are coming along too.

The Sunday school has just closed the best year for attendance in the history of the church. Brother Walter Shim has just been elected for his 22nd year as Superintendent. This record proves his efficiency and loyalty.

The Christian Endeavor has also been very active. They have read the Old Testament through and conducted a Bible study class each Tuesday evening the past year. You can count on them for loyal support.

The W. M. S. is also doing their share. They have just purchased new song books for the church and are helping in many ways.

We have reported many good revival meetings since being on this field but still

we have another to tell you about. For some time we have been starting our meetings with our Christmas program and find that it is a good time for this place. Consequently we secured the services of Brother C. C. Grisso of Lanark, Illinois, to act as our evangelist. Starting the first night, in spite of much "flu" in the community we had a good attendance and interest.

Brother Grisso preached some wonderful gospel sermons, gave some good Bible lectures and also led the song service most of the time, as the pastor was not able to take charge of this as he had planned.

Brother Grisso preaches the word with power and the people hear. There were 19 who confessed Christ as their Savior. Two whole families. There were 9 men, two boys, 6 women and 2 girls. Seventeen have already received baptism. Two others are ill and will be baptized later. We are praising the Lord for answered prayer.

MRS. D. A. C. TEETER.

LA VERNE, CALIFORNIA

Greetings in the Name of our blessed Lord! May all spiritual blessings abound to youward through the year 1933, if the Lord tarries!

A report is due the Evangelist for the past quarter before the new correspondent, Mrs. Starr Minor, takes up her work. Unworthy though we are, the Lord has showered blessings upon us again, as a church during this period.

Our fall communion service was held on October 14. This proved to be the largest in our history and, we believe, the most blessed. There were over 160 participants and hardly an eye was dry when, just before partaking of the emblems of his death, the room was darkened and a picture of our bleeding Lord on the Cross, was shown on the wall, while a baritone voice sang "He was Nailed to the Cross For Me."

Three weeks later the church went into a two weeks' series of special meetings which we prayed would be a revival of the whole church. This prayer was granted as on the "Lynn Anniversary Sunday," and under Brother Lynn's able preaching and earnest invitation, over 150 church members felt compelled to go forward and confess their need of a closer walk with the Lord. It was an impressive sight as folks left their pews, and one by one their choir seats, until the congregation continued to sing without a member in the choir, and finally without even piano accompaniment, as the pianist, too, felt the necessity of joining in reconsecration. The Brethren preachers of the Southern California district each graciously preached one evening of the first week and our own pastor, Brother Lynn, for the second. We praise the Lord for the few souls saved too—but the burden of need seemed to be for a revival of the church at this time. May we each one now, by our daily devotional life, allow him to keep us revived!

We rejoice too, in the demonstration of God's power to heal three of our members, near death's door, in answer to prayer—not instantaneous healing but a continuous process in which the means was blessed of the Lord. Among this number was our faithful pastor's beloved wife.

The general health of the church continues good. During the four years of Brother Lynn's pastorate here, each quarter has seen some accessions to the church—and the treasurer also reported that we have

gone into the New Year with a clean slate financially—\$6,000 having been raised this year.

The Sunday school is averaging around 200 in attendance and is promoting pupils quarterly now. A good Christmas program was sponsored by the Sunday school. Four Christian Endeavor meetings are held simultaneously each Sunday evening. The Junior C. E. started the fund for an auto for one of our church missionaries, Chauncey Sheldon, and others contributing, has brought the total to near \$800.00 now. This perhaps accounts for our apparently reduced missionary offering this year. Four prayer groups meet weekly and we understand the Bible Class is to be resumed.

A Deacon's Board has been functioning efficiently this year and our beloved deaconess, Sister Margaret Lapp, has been kept busy in prayer and distribution to the less fortunate. The sum of this year's work is as follows: 56 boxes of groceries, over 600 pieces of clothing and bedding, 200 pounds

fresh fruit and vegetables, 100 quarts of milk, 68 loaves of bread, besides dozens of rolls, pies and cakes, \$60 in cash, Bibles given to families asking for one, 35 washings and ironings done in the Name of the Master. This work is not done with the thought of earning or meriting salvation, but only out of gratitude for the salvation already so freely given us, through the shed blood of our precious Lord and Savior Jesus Christ.

The Word says we are to provoke one another unto love and good works, and I believe somewhat detailed accounts from various churches, serve to do this almost better than anything else. It forms a medium of exchange for ideas and new vision. We enjoy hearing from other churches. Is your reporter working? Praise God for the offices of service given us in the church, through which we may express our love to the Savior!

May we each be found faithfully laboring for him when he comes for his own. And may we especially be feeling the responsibility, as a brotherhood, of evangelizing the 61 yet unenlightened tribes in Africa, assigned to us, and of our work in South America,—as this Easter season again comes on apace.

Yours in prayer for a victorious foreign missionary offering.

MRS. HARRY L. GOOD.

C. 8, Pomona, California.

THE EDITOR IS A HIPPO?

I would not care to be a hippopotamus—and yet I'm an editor, and I recognize that the hippopotamus and the editor have a good deal in common, and if ever they could get together and have a heart-to-heart talk they could both shed large tears on the same tablecloth. We are told that the brain of the hippopotamus is very small, and its life a very dull one. But at that it is capable of learning after a while. A certain amount of carminess must be developed by the hippopotamus if he cares to live—and how about an editor? When you are out in mid-Atlantic and a whale rises near your boat you are often startled by the snort with which the whale reveals his presence, making him a good target for folks who have a harpoon, but the hippopotamus uses that diminutive brain of his and comes out of the water quietly. When a hippopotamus is put

in captivity he learns the face and customs of his keeper, and exhibits special affection for the fellow who feeds him. How dearly does the editor love the subscriber, and, oh, the affection for an advertiser! White men hunt the hippopotamus for pure sport—and his hide. You can make a good trunk out of the hide, convert it into bullwhips, and it is so thick and hard that they use it for polishing-wheels instead of emery. Which again causes us to marvel at the similarity. No one has any right aspiring to an editorial job unless his hide is so thick it can be used to put a shaving edge on a cold-chisel. —William Hamilton Nelson.

Amateur astronomers are taking interest in a clock that "makes the earth turn over." It consists of a globe of the earth geared to an electric clock in such a manner that the globe keeps step with the earth's axial rotation. The globe is translucent and an electric lamp within it produces a contrasting light on its surface, showing as it rotates the position of the sunrise and sunset lines.

The value of medicines manufactured in the United States yearly totals \$500,000,000. The 1930 imports of raw materials amounted to \$114,934,000. During the last year \$3,046,000 worth of licorice root alone was used in the manufacture of various medicines.

THE BENEVOLENT BOARD
of the
BRETHREN CHURCH
Asks You
to
THINK
PRAY
GIVE

If you will think
You will Pray!!
If you will Pray
You will Give!!

Offering—February 26th

**THE BRETHREN'S HOME
EMERGENCY
CORNER**

The Brethren's Home is one of the newest departments of the Church. Time and experience usually are necessary in getting a new department running smoothly. From the first the Brethren's Home has developed in a commendable manner and had reached a stage of real efficiency without calling upon the brotherhood for large sums of money. However, it should be remembered that the gifts which have made the Home possible have come from people without much material wealth. In fact money has been invested in the Brethren's Home which the donors could be using right now to supply the ordinary comforts of life according to the living standards of the present day.

The Board of Trustees think, that knowing the facts the brotherhood will help in the running expenses by gifts and contributions so this space is being used just as a reminder of the need. If you have noticed the articles by the other members of the Board and have delayed sending the offering you intended to make please attend to it at once. Perhaps no one in your church or school has thought to be responsible for presenting this need. Will you not do this at your first opportunity?

There are yet several months before we can get help from the gardens or market the next crop from the farm. At the same time interest comes due and the first of the month bills for food and fuel keep coming in with surprising regularity. Just remember to pray about this and ask the Lord what you can do to help. There is a blessing in giving to this as well as to other causes.

A. V. KIMMELL.

HURRY--TIME IS SHORT

Start your campaign now—If you have a problem, write us.

SPECIAL CAMPAIGN RATES
for Cash Subscriptions to the Evangelist
(Good till January 31)

\$1.25 each for club of 5 or more NEW Subscriptions.
\$1.35 for single new Subscriptions, or for Honor Church now renewing its list
\$1.50 each for club of 10 or more renewal subscriptions
\$1.75 each for single renewal Subscriptions

(Note—A new Subscriber is one not now getting the paper.)

Contracts for two huge flying boats, designed for trans-Atlantic service, have been let by the Pan-American Airways System, which already operates 25,000 miles of international air routes in Central and South America and in Alaska. The new ships will be monoplanes and the largest aircraft in commercial use in the world. They will each be powered by four American engines of a new type and will be of metal construction throughout. They will have a cruising range of 2,500 miles, be capable of a speed of 150 miles an hour and will carry fifty passengers each.

You must obey something and some one; the question of your life is what and whom you will choose to obey.

"GREATER WORKS THAN THESE"

By Arthur R. Baer

Who, now has power to cause the dumb to speak?

And bring life back to the departed dead; Sight to the blind, healing to all who seek?

'Twas greater works than these, the Master said.

What faithful saint will then receive this power?

Will he with learned speech and gifted tongue

Be hence endowed with learning more profound?

Nay! Learning claims not power for old or young;

But faith is honored wherever found.

What does he mean by, "Greater works than these"?

Could he have said those blessed words to me,

With joy those simple tasks I once despised I'd seize.

And abler hands from simple chores I'd free.

Nor envy them the richness of their life

But struggle patiently this power to grasp.

This one thing Lord to know I feign would ask;

That by doing faithfully my appointed tasks

"Greater works than these" might in my lot be cast.

Muncie, Indiana.

OUR READERS' VIEWS

USE THE TERM "BRETHREN"

"All ye are brethren." So reads in part Matthew 23:8. Spoken to the disciples by Jesus. Behold, how good and how pleasant it is for brethren to dwell together in unity! Psalms 133:1.

I am fully persuaded that any congregation, whether of the Brethren fraternity or not, will be a better congregation if they salute each other as brethren. Individual members will be better members and have more love for each other if they call each other brother so and so or sister so and so.

It has become quite noticeable among our younger preachers. Many of them never pretend to say "brother" when speaking of certain of the membership. Who is at fault for that? Our older people call each other "brethren," and most of them love the

brethren as brethren should love each other. But what of our younger people; should they not be exhorted to call each other "brethren?" It sounds a lot better to say "Good morning, Brother Brown," than to say "Good morning, Mr. Brown." And it means a lot more. I have a warm feeling toward my friend when I can call him brother, and so do you. Let's teach our membership to speak of, or salute one another as brethren.

I have a lot to say along this line but don't know just how to express it; so just think it through for yourself and perhaps you will see the point.

J. C. McBRIDE,
Ashland, Ohio.

OUR LITTLE READERS

THE BIRD THAT SOLD ITS WINGS

A little boy named Robert once came home from Sunday school looking very glum.

"I wish I had a fortune," he said. "I'd give anything for a fortune." Just then his mother came in and overheard what he said.

"Bobby, my boy," she said, "would you give anything for a fortune? Ah, Bobby," said his mother, "I don't think you could ever have heard the story of how the skylark sold his wings."

"Oh, mother, do tell me," said Bobby. And his mother began:

"Once there lived a skylark who was the finest of his race. One day as he flew over a wood he looked down, and there, traveling over the wide road that ran through it, was the strangest little coach ever seen. It was painted black with yellow stripes, and was drawn by six horses as black as pitch. But what interested him most was the fact that he saw sticking out of the windows of the coach the tails of some worms, and so he flew down to see what this thing might be, and as he drew nearer he heard the coachman calling out; 'Three fine, fat, juicy worms for two feathers. Who'll buy?'"

"That's cheap enough," the skylark thought. 'I'd give anything for worms, especially big ones.' So he nibbled first at one wing and then at the other, and pulled a feather out of each, bought the worms and hurried away into a dark corner to eat them all by himself.

"Next day he saw the coach again and had another treat. And the next day, too, and the day after that, and the day after that. In fact, he grew fonder and fonder of worms. But oh! his wings. Soon he lost a sunward race in which he had always been first. Then he was only able to fly just above the trees, then not even as high as that. At last he could not fly at all, but could only hop about in the undergrowth and he could sing no more because of the darkness and chilliness of the wood from which he could not escape.

"When things got as bad as this, he thought upon a good plan for making them better. He worked hard hunting worms and got a large heap of them by the roadside, and when the coach came along he cried to the coachman: 'Please sir, I have here a lot of worms: how many feathers will you give me for them?' and would you believe it, that hard-hearted coachman simply answered: 'My business is worms for feathers,

and he whipped up his horses and drove away. The poor, foolish little skylark rolled over and died of broken wings and a broken heart.

"When he was found, and the other skylarks saw what had happened, they buried him in the woods by the roadside, and over his grave they placed a warning to all other birds, never, never, never to sell one feather of their wings for worms, or for anything else.

"And, Bobby," his mother continued, "Jesus said, What shall it profit a man if he shall gain the whole world, and lose his own soul?"

Bobby had been following his mother's words carefully. He looked at her when she ceased speaking.

"Mother," he said earnestly, "I think after all I would not give anything for a fortune."—A. D. Belden, in "Stories of the King."

Business Manager's Corner

JUST A SUGGESTION

Since the churches have been released from their obligation to take up an offering this year to apply to the debt on the building of The Brethren Publishing Company, and are given the opportunity to use the day to care for their own obligations to the Publishing House in the payment for their Evangelist subscriptions, etc., some of our isolated members may feel left out in the cold.

A good "Mother in Israel" who has been contributing regularly to this cause from her scanty store has solved the problem for her sisters in isolation by sending a contribution as usual with the suggestion that it be used to pay for The Brethren Evangelist for some one who is not able to pay for their own.

That Unconscious Contest

Last week we announced receiving six more subscriptions from Long Beach which put California four subscriptions ahead of Pennsylvania. This week we received four more from Philadelphia which tied the score. Then Brother Nielsen sent in two more which again puts California two points in the lead; but the whistle has not yet blown for the close of the game. We are anticipating further results.

R. R. TEETER, Business Manager.

ANNOUNCEMENTS

BRETHREN DAY AT ROCKY RIDGE, MARYLAND, JULY 6TH, 1933

First Call

The executive committee is anxious to make Brethren Day at Rocky Ridge, July 6th, 1933 a pleasant and profitable day for all who come. Believing, that "in a multitude of counsellors there is wisdom", we are sending out this call for suggestions. By suggestions we mean what you might contribute or what you may know others might contribute that would help to make this day a high spot in Brethrenism in this district. Please let us hear from you soon. All suggestions considered and acted upon as the committee may deem best.

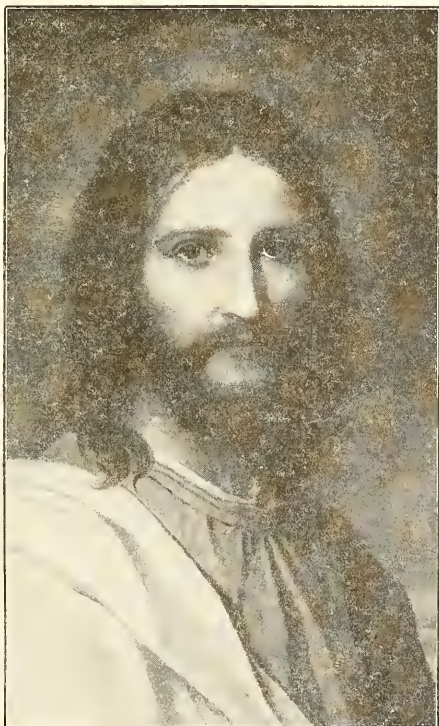
J. L. BOWMAN, Linwood, Maryland.

THE BRETHREN EVANGELIST

TO MAKE OUR SAVIOR KNOWN

* * * * *

By Edgar Cooper Mason



Christ came for every race and tongue,
For every tribe and nation;
Let anthems of His praise be sung:
"In Him is our salvation."
God's fulness dwells in Him alone,
Beside Him is no other.
Let all who know Him make Him known,
As Savior, Friend and Brother.

If Jesus Christ were truly known
By all whose lips acclaim Him;—
If His true teachings clear were shown
By golden deeds that frame Him;
The tongues of men would cease to scoff,
The proud would kneel before Him—
All sham and pretense rended off—
To worship and adore Him.

Not thru discussion shines the Light,
That men may see our Savior;—
But deeds of kindness in their sight;—
His Gospel in behavior:
Cold water given to thirsty lips;
Warm love to lift the prone;—
Such life all argument outstrips
To make our Savior known.

Good Lord, deliver me from cant,
Vain show and selfish pride!
The formal and the arrogant
With Thee cannot abide.
Give me a lowly, contrite heart;
In me make Thou Thy dwelling;
Let lovingkindness be my part,
When grace and love I'm telling.
—The Presbyterian Advance.

Signs of the Times

by
Alva J. McClain

USEFUL Toys for the Depression

A rather pathetic story is told by one of Ohio's newspapers. In a poorer section of the city of Cleveland a school teacher found that her children had no toys at home. So she sat up late one night making bean bags, and distributed them the next day with instructions how to play the game. A few days later she asked one of the little boys whether he was having fun with his bean bag. "No," he answered, "mama opened it and cooked the beans for supper."

As I read the story, I could not help but feel how unfortunate it is that more of the amusements of our modern world are not eatable. Many of them are food for neither body, mind, nor soul. Even a bean-bag is worth more than a movie ticket. Yet the movies have prospered throughout the lean years. "Wherefore do ye spend money for that which is not bread?"

WANTED: A Man

A hundred and fifty years ago men were intoxicated by their splendid visions of a world ruled by democratic government. But the experiences of the past few years have caused the vision to fade. And today men have become frankly pessimistic about the situation. Some very able thinkers are suggesting that some form of dictatorship is the only way out.

Walter Lippmann, regarded as one of the keenest minds in America, recently said, "There is no magic in a mere change of political machinery. The more important lesson is that popular government is unworkable except under the leadership and discipline of a strong executive. Any group of 500 men, whether they are called Congressmen or anything else, is an unruly mob unless it comes under the strict control of a single will."

Why is it that men cannot work together for the good of all, without all the petty log-rolling and selfish obstructionist tactics of the average body of politicians? The answer is twofold: First, men are sinners. Second, they are ignorant. Men need righteousness and wisdom, and these must come from God through Jesus Christ.

There is coming for the world two experiences of what Mr. Lippmann calls "the strict control of a single will." The first will be that awful time when the Antichrist will for a brief season wield universal power over all the world. The second will come when the Son of God descends from heaven to establish his Kingdom on earth.

LET us Tell the Truth

One of the marks of humanity is its tendency to proclaim as truth what it wishes were true. How many times, for example, have we heard preachers under the emotional spell of delivering a patriotic address refer to the American government as "Christian." How wonderful it would be, if true. But here is the last clause of Article VII of the Constitution of the United States: "No religious test shall ever be required as

a qualification to any office or public trust under the United States."

As long as that clause stands in the Constitution our government can in no sense be called "Christian," for the essence of Christianity is the confession of Jesus as Lord and God. More than that, if the Constitution be followed, the atheist has the same right to hold office as the Christian.

Yet strange to say, the government requires the taking of an oath on the part of those elected to office. I have often wondered, if an atheist should be elected president, what kind of an oath he would take.

THE Rebellion Against Preaching

A novelist whose books are at present the best sellers in America is Pearl S. Buck, who has lived nearly all her life in China, and whose parents and husband were missionaries there. Having acquired national fame as a novelist, what she says on any subject is first page news. Naturally she has been asked to speak on the subject of Foreign Missions, and she has unfortunately chosen to become a rabid propagandist for the destructive "liberal" view of Missions.

I quote one of the closing paragraphs from an address of Mrs. Buck's which is being circulated widely in pamphlet form:

"Above all then, let the spirit of Christ be manifested by mode of life rather than by preaching. I am wearied to death with this preaching. It deadens all thought, it confuses all issues; it is producing in China at least a horde of hypocrites. . . . Let us cease our talk for a while and cut off our talkers, and let us try to express our religion in terms of life. The spoken word ought to be only a bit of fuel added to a flame already burning."

Now it is a well known fact that no true preacher of the Word ever questioned the necessity of living as Christians ought to live. Preaching, we all admit, is a poor thing without a holy life behind it. But Mrs. Buck should be reminded that God saves men by preaching. "It pleased God by the foolishness of preaching to save them that believe."

One notices that Mrs. Buck does plenty of "talking," both in her books and from the platform. But she would like to have the missionary "talkers" cut off. Is it worse for the missionary to "preach" the Gospel to the Chinese than it is for Mrs. Buck to write Chinese stories for Americans? The devil must laugh. And by the way, Mrs. Buck sells her stories for a good stiff price, while the missionary gives his message to the Chinese without price.

MR. ROGERS Ceases to be Funny

Will Rogers is very enthusiastic about Mrs. Buck's publications, and not long ago he expressed great pleasure over her views of Foreign Missions. At the same time he rather sneeringly referred to the missionary converts as "rice Christians." A former missionary in Cleveland answered Mr. Rogers in a public letter, administering a scathing and well deserved rebuke. I clipped the letter intending to reproduce it in this department of the Evangelist, but mislaid it.

And all this leads to the remark that when Mr. Rogers turns aside from humor to utter dogmas in the field of religion, he ceases to be funny. Laugh at him, if you

like, but don't get your ideas on religion from Mr. Rogers.

THE Missing Factor in Education

Seventeen applicants for entrance to the United States Naval Academy, young men who were the pick of seventeen Congressional districts, turned in examination answers which were alike. They were dismissed and forever barred from reapplication.

A writer from Beloit College suggests in the New York Times that in spite of all the so-called progress in State controlled education, "evidently the field of citizenship and character-forming is yet untouched."

The only kind of character that stands the test of time and experience is Christian character. But state controlled institutions forbid the introduction of a program to produce this kind of character. And that, by the way, is why the Roman Catholic Church opposes public school education for her children. We may not agree with Catholic theology, but there is justice in her contention that education divorced from Christian Truth will at last bring disaster.

ANSWERS to Prayer

Ever since taking up our work here in connection with the reorganization of the Seminary work, three special things have been upon our hearts. We have prayed first that our students might become industrious and enthusiastic students of the Word of God, believing its Truths without reserve and preaching them with power. Again we have prayed that all we do might be bathed in an atmosphere of prayer. And finally we have prayed that the spirit and passion of evangelism might sweep through the entire institution.

We have reasons to believe that God is answering prayer. We have a group of men who love to dig in the Word for its treasures and who are finding joy in the mastery of its truths. Our prayer meetings, led by students, are seasons of blessed fellowship. I shall never forget some of the meetings we have had during the first semester. And the love for souls has been burning like a flame in our midst. A number of the students have been recently engaged in special evangelistic efforts, and God has given some wonderful victories. We thank him for answering prayer.

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GEORGE S. BAER
Editor

R. R. TEETER
Business Manager

Send all moneys to the
Business Manager

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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The Fulcrum of Greater Spiritual Power

Men know the immense value of the fulcrum. It multiplies a man's lifting power many times. The straight lift is puny beside the power of the pry resting on wedge or prop. It has a parallel in the spiritual realm. There is a triangle of characteristics that constitute the fulcrum of greater spiritual power which the church may exercise.

The first is a richer fellowship among the brothers and sisters in Christ. In most churches the members need to know one another better. It is true even in the smaller churches. Very often there isn't much real fellowship because there isn't much knowledge one of another. Knowing names isn't knowing persons. Nor is it enough to know where people live, or the kind of work they do. It is a knowledge of the aims, the purposes, the characteristics, the spirit of the life, the friendliness of the heart, the good intentions,—these are the things that count. Such knowledge one of another makes for intimacy, mutual understanding and sympathy, and encourages a desire for helpfulness. But in all too many churches there isn't much of such knowledge. There is coolness, reserve, stand-offishness, suspicion and crabbedness. Such attitudes are barriers to fellowship and make for weakness and division. In unity there is strength; in fellowship there is life; in cooperation there is power. "We be brethren" ought to be the feeling of every member; mutual love and sympathy ought to dominate every heart. That is not only the secret of power, but the characteristic of discipleship—"By this shall all men know that ye are my disciples if ye have love one for another."

The second part of the triangle of characteristics that makes for greater power is stronger loyalty to the church. The church is the greatest institution in all the world, and it deserves our best, our first, our utmost. Give the church the best of your strength; not the fag-end. Give it the best of your thought; not the weary leftovers. Put the church first in your loyalties. It is the body of Christ and the bride of Christ. Nothing else can compare with it. You may have formed alliances with other institutions that are entirely worthy in themselves. But they must not be allowed to sever or divide your loyalties to your church. Nothing else should be allowed to stand along side your church in its claims upon your life. It must be sincerely and truly first. Make it not only first, but give it your utmost. It is divine; it is Christ's church; it is the instrument of salvation and the inspiration of all that is good and lasting. Its success is the most important thing in the world. Nothing else really matters compared with it. Give your church such loyalty and you can make it what you wish.

The third side of this triangle of power is deeper devotion to Christ. That is the broad base of the triangle, the most important part of the fulcrum. A vital relation to Jesus Christ is fundamental to everything else. If your mutual fellowship is to be wholesome and helpful; if your loyalties to the church are to be strong and persevering in good report and ill, in prosperity and in adversity, all must be based upon a real heart love for the Lord Jesus Christ. Without that your fellowship with your fellow members will be insincere and superficial, and your protestations of friendship will be but acted parts in a drama. Without that love your pretended loyalty to the church will be a farce. It will lack vitality and staying power. It will be fitful and shifting and undependable. If your loyalty is not resting upon the Rock, Christ Jesus, it is sand-founded. And if your social contacts and spiritual fellowships are not based upon a love for and utter devotion to your Lord and Savior all your religious activities and alliances are but sentiments of the moment and will be as fleeting. There is nothing that can give stability and reality and effectiveness to religious emotion and service but sincere devotion to Christ. Keep your contacts alive with him, and you will have power, power that

is inexhaustible and never weakens, because its source is in the Infinite.

Alcohol a Dangerous and Habit-forming Narcotic

The Bible has much to say against drinking and drunkards, pronouncing woe after woe upon those who thus indulge. Nor is it without condemnation on him who encourages another to drink: "Woe to him that giveth his neighbor drink." There is certainly Biblical warrant for all religiously minded people taking a strong and determined attitude against strong drink, and there is need of instruction being given from that point of view. But in these scientific days when youth is encouraged to fairly stand in awe of scientific learning, and especially when men who know a great deal about the human system are listened to with a respect that is almost akin to reverence, we can well afford to put great stress on the scientific aspect of liquor drinking, re-inforced by the opinions of outstanding scientists and physicians.

There has been a let-up in instruction concerning the physiological effects of alcohol and some of those who once were taught are coming almost to believe that their former instruction was an unpleasant myth. How else can the popular indifference be explained? Even now when Congress has become so beer-minded that these distinguished legislators seem determined to flood the country with beer and light wine in the very face of the Prohibition Amendment, there seems to be scarcely enough sentiment on the question to raise a decent protest. It looks as though we would have to begin all over again in the matter of education. At any rate there is need of some intensive reviewing of the subject and refreshing of the mind with the facts about the danger and viciousness of alcoholism.

The facts have not changed one iota notwithstanding the deluge of wet propaganda. Alcohol is still a dangerous, habit-forming narcotic drug, and physicians are still declaring it, when politics or appetite, or both do not deter them. But the public press is not reporting them. There is very little information broadcast about the real nature of alcohol. The opinions of men who really count are seldom quoted against the drug. Consequently we can quote the following statements by outstanding authorities almost as a bit of news, to the average reader of the daily papers, though such statements by high-minded specialists are not new at all. The following testimony by Professor Yandell Henderson is all the more significant in view of the fact that he was called as an expert witness on the wet side at the recent hearings of the Collier Beer Bill. Dr. Henderson said:

"I wish to testify as an expert on poisons, and particularly on that class of poisons which include alcohol. ALCOHOL IS A VOLATILE POISON ... The saloon will certainly come back unless the Federal Government controls spirits somewhat along the lines that it now controls narcotics. ... Spirits are as intoxicating as narcotics. ... Alcohol drunkenness and morphine addiction are from the federal and social standpoints equally great evils. THEY ARE THE TWO MOST DESTRUCTIVE DRUG HABITS OF WHICH WE HAVE ANY EXPERIENCE. ... The cocktail habit is a form of drug addiction. Distilled spirits are narcotic drugs and their use should be controlled along somewhat the same lines as morphine and cocaine."

Dr. Haven I. Emerson of the College of Physicians and Surgeons of Columbia University is certainly worthy to give expert testimony. In his monograph, "Alcohol a Food, a Drug, a Poison," he says: "Alcohol, ether and chloroform are all narcotic drugs. Alcohol is distinguished from these other two narcotic drugs by the

fact that it is a habit forming drug the use of which in small and apparently pleasant and harmless amounts tends commonly to create a desire for a frequent repetition of the drug effect, the use of larger doses and doses of greater concentration." If the popular mind were saturated with such facts, the present "repeal" agitation would not be considered with such indifference.

EDITORIAL REVIEW

The Business Manager writes about the Annual which has been published and mailed out to the churches. The local distribution and payment now rests on the shoulders of the local church.

You will enjoy the continuation of Dr. Florence N. Gribble's letter this week. Having gotten back on the field, she finds herself very busy with her medical work, and every patient is to her an opportunity to tell the Gospel story.

Brother J. L. Gingrich, pastor of the Third church of Johnstown, Pennsylvania, informs us that their revival under the leadership of Brother W. C. Benschoff, "is being blessed of the Lord. Large crowds attend every meeting."

Brother Freeman Ankrum, pastor at Flora, Indiana, writes of some of the residents of the Brethren Home at that place, and calls the brotherhood's attention anew to the obligation that we have assumed to these elderly saints of God. We must, indeed, keep faith with them.

Dr. G. C. Carpenter, pastor of the church at Smithville, Ohio, informed us the other day when he called at the editor's office, that the morning merged service is proving very satisfactory and is being rewarded with good attendance. The last Sunday, he said, the record stood at 144 in attendance, the largest yet, whereas the average attendance for 1932 was 128 and for 1931 it was 91.

Young people of the Pennsylvania and Southeastern districts will be interested in an announcement sent in this week by Brother N. V. Leatherman, general secretary of the National Sunday School Association. See the "Announcement" department. He wants your help in giving a suitable name to the proposed young people's camp to be launched near Johnstown.

The Brethren church of Conemaugh, Pennsylvania, is cooperating in a union revival meeting, held one week at a stretch in each church and the pastors taking turns in preaching each a week at a time, their purpose being stated, "to continue until the Lord gives us a mighty revival in Conemaugh." Brother W. H. Schaffer informs us that the meetings were launched with marked enthusiasm and great crowds, and that three confessions were had up to Wednesday night of the first week.

The splendid church at Elkhart, Indiana that has realized such continued growth during past decades, or more has now experienced another outpouring of the Spirit of God in a recent revival conducted by their pastor, Brother H. F. Stackman. During the meetings fifty-two stepped forward for Christ, forty-three to make first confession and eight to enter the church by relation or letter. Twenty-five were baptized before the close of the meetings. The Gospel was preached in simplicity and with power and the Word did not return void.

Dr. I. D. Bowman, on his recent trip to his Delaware pastorate, preached to good audiences over three Sundays and conducted several prayer services in homes on week nights. The Sunday school and Christian Endeavor society are doing good work, and the Endeavor society is attracting attention by the training in religious activity it is affording. At the annual business meeting the pastor was called for another year of service. The membership has been steadily growing until it has reached seventy. Though rather widely scattered Brother Bowman says there are at least fifty active members.

We are taking the liberty of publishing a letter from Brother D. R. Murray, pastor of the Cooperative Brethren church at Columbus, Ohio. This letter came to the editor in his capacity as president of the Ohio Mission Board, and is a sample of the reports he

furnishes to the Boards represented. We want other members of our Ohio Conference to know the situation there, and to understand something of the hard work that Brother and Sister Murray are giving to this struggling church, while Brother Murray at the same time is teaching in one of the high schools of the city. The Sunday morning merged service is keeping up an encouraging attendance.

February is Benevolence Month. The last Sunday in the month is the stated time for lifting an offering for the support of the Superannuated Ministers and the Brethren Home. And there is no possibility of moratorium being granted on the February offering as was the case with the January offering. These aged ministers and their wives, or widows must eat and be clothed, and the aged residents of the Flora Home must be cared for, even though a depression is abroad in the land. The members of our churches do not have as much as usual to give, and in many cases giving will mean real sacrifice, but sacrifice it must be rather than permit members of our own spiritual household to go hungry. We must share what we have with those who have not.

The First church of Philadelphia entered into the new year with enthusiasm and a bright outlook, and they report having recently had "the best annual business we have ever known." One secret of the success of this splendid church, judging from the report, is the readiness of all to do faithfully the job assigned to them, and another is the prevalence of the evangelistic spirit among them. It could hardly be otherwise under the capable and zealous leadership of Brother A. V. Kimmell, who finds time to teach in a Bible Institute besides feeding his own flock. And "like pastor like people", these good people are busy at other things besides building up their own church, they are giving frequent service to city missions and other needy places. Such unselfishness is bound to be rewarded with spiritual enrichment and growth.

Dr. W. S. Bell, whose home is now Milledgeville, Illinois, was a recent caller at the Evangelist office. Having gotten about the country a great deal as field secretary of the college endowment fund, he has had opportunity to observe conditions rather widely. He says he sees as yet no signs of any general turning to God on the part of the people, as some have thought the depression would cause them to do. He thinks men have been hardened rather than mellowed by their sufferings and hardships. Perhaps they have not suffered yet enough, and still have confidence in their ability to extricate themselves from their deplorable situation. But real relief will not come until men in large numbers turn to God. Sometimes man insists on going to his extremity before giving God his opportunity.

Brother N. V. Leatherman, pastor of the church at Berlin, Pennsylvania, writes that there were twenty-one baptized last fall as a result of the revival and also that the communion was largely attended. The Sunday school is doing good work under the leadership of Brother A. B. Cober and attention is being given to the discovery and training of young leadership, a thing which any church is wise to do. These people have a church building debt that need not frighten them at all, nevertheless it is sufficient to add considerable to their current expenses in the pay of interest, and the fact that their treasurer was able to report all bills paid at the close of the year, indicates a splendid spirit of cooperation and sacrifice in giving. It is rather unusual for one church to have so large a number of Octogenarians, or near-octogenarians, and still more unusual for so many such persons to be called home from one group at so nearly the same time.

PRAYER REQUESTS FOR THIS WEEK—

"The Brethren church at Uniontown, Pennsylvania, requests the prayers of the brotherhood for their evangelistic meetings beginning Sunday night, January 29th. Rev. R. Paul Miller will be the evangelist.—Wm. H. Clough, Pastor."

"We request the prayers of the Evangelist family for our union revival," writes Brother W. H. Schaffer of Conemaugh, Pennsylvania.

Pray that a Benevolence Day offering may be taken in all churches of the brotherhood. The date is February 26th.

The Glory of His Grace

By Herman Hoyt

Ps. 85:10

There is one characteristic of civilization which haunts a man from the day of his birth until the day of his death. As a principle it may be comprehended in these words: "You don't get something for nothing." Or similarly stated: "You pay for all you get."

It is not my purpose to expound this principle to you. It is enough to know that the principle is in practice, inextricably bound up with every act and move of our lives. Today is the Lord's Day, and in keeping with everything that is of God, my desire is to turn your thoughts in a diametrically opposite direction; from the things of earth and of men, to the things of heaven and of God.

My heart leaps up when I behold
A rainbow in the sky;
So it was when my life began.
So it is now, I am a man.
So be it when I grow old
Or let me die.

So wrote the poet Wordsworth. His heart was stirred with the external beauty of the rainbow. But with a deeper meaning, I can say that my heart leaps up when I behold that rainbow in the sky. And my prayer is that it shall be so all the days of my life; for it is the seal of the grace of God written across the canopy of heaven, pledging the eternal freeness of his grace to all.

The 85th Psalm is the revelation of the grace of God to a man who has grown weary staggering under the burdens of the weight of this world. The demands of the world are too much. The world cries, "PAY", for all you get. The struggling farmer is faced with a burden of taxation. The half-paid laborer is faced with exorbitant prices. The beggar must wander on in search of food. It is the man who has searched the world over for happiness; who has spent his last dollar for abiding pleasure; who has frittered away his last hour for a moment of peace,—who finally faces the miserable conclusion that his search was too soon ended, that his last dollar was not enough, that his last hour was too brief. It is that man who cries out in despair: (Ps. 85:7) "Show us thy mercy, O Lord, and grant us thy salvation."

Last spring a group of some 5,000 people in the city of Philadelphia, made their way to a football field, and there sent up their wailing cry to God, "Show us thy mercy, O Lord, and grant us thy salvation." Ravaged with hunger, facing starvation, unable to meet the financial demands of the world,—thus they were forced to their knees. It is told of a prominent saloon keeper of Johnstown, Pennsylvania, that during that historic flood, he was seen on the top of his saloon, being swept on to destruction. His posture was that of one in anguish. He was on his knees invoking the powers which he thought to be, for mercy and a present salvation.

The Psalmist in this case is rewarded, and God answers his petition with a revelation of his mercy and grace, for he says in verse 8, "I will hear what God the Lord will speak; for he will speak peace unto his people, and to his saints."

You will be astounded to note that the Psalmist whose experience with God has always been the most favorable, takes it upon himself to inject at this point a warning note of exhortation: "but let them not turn again to folly." I can add nothing to the warning, save to say that it is timely, appropriate, and needed. Men need to be warned lest they spurn the Grace of God and turn to folly. If God be pleased to reveal his grace to any man; woe be to that man who rejects it in favor of the foolishness of this world.

The first element of his grace is its characteristic nearness to all who love HIM. But the great accomplishment of God's grace is set forth in the 10th verse: "Mercy and

truth are met together; righteousness and peace have kissed each other." But remember: this verse will mean nothing to you, if you do not grasp the inflexible character of God's truth, and the unattainableness of God's righteousness. There is no mercy and peace if these do not obtain. There is no grace of God, if God is not righteous in his being, operating under the standard of his own eternal truth.

I. The Inflexible Standard of Truth

During the stormy hours of anguish, when Christ prayed to his Father in Gethsemane, he uttered a statement which is characteristic of God: "Thy word is truth." On another occasion Jesus Christ said of himself: "I am . . . the truth." He himself was the Living Word and as such, he was the personified truth of God.

God's word is a standard; the standard of God. Christ is the living standard. Accordingly, by the word of God all things are measured. In Washington, D. C. there is a standard yard-stick by which all the yardsticks in the United States are measured. There is a pound weight by which all pound weights are compared. There is a quart measure by which all quart measures are gauged. So it is with God. There is a standard by which all things are gauged, compared, or measured.

God is measured by his own standard and is declared to be righteous. God is the zenith of holiness. He is righteous in all his ways. He is the pinnacle of perfection. With him there is no variability, neither shadow of turning. By the same standard man is measured and declared to be a sinner. Paul expresses it in this way in Romans: "There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness; their feet are swift to shed blood: destruction and misery are in their ways; and the way of peace they have not known: there is no fear of God before their eyes. . . . For all have sinned and come short of the glory of God." (Rom. 3:10-18, 23).

At this point justice steps in and demands the punishment of man for every aberration from the standard of God. It is a horrible contemplation, but it is an inescapable demand, that every sin must reap its reward. The justice of God demands that every sin be punished. Judgment stares every man in the face. The inevitable consequences of sin are unshakable. The self-righteous complex of the self-deluded sinners will not avail, for he will carry the inward premonition of sin and its judgment to his dying day.

In the presence of such ominous and constant reminders, the human soul in mental anguish can do nothing but cry out to the Father of Lights for mercy. Notice the fearful meditations of the Psalmist in verses 4-6 of the 85th Psalm. Is it any wonder that he cries out in the 7th verse: "Show us thy mercy, O Lord, and grant us thy salvation." I remember so distinctly when I was somewhat younger than I am now, that the knowledge of misconduct at home with its judgment worked no end of misery in my mind, and forced me to cry out for mercy many times. No doubt many of you have had similar experiences. Occasionally I escaped the dreaded punishment. But with God, his justice must be satisfied. The punishment must be applied, for the wages of sin is death. It is an immutable, unalterable law.

II. The Unattainable Perfection of Righteousness

According to the standard of truth God is righteous. In

his being he is righteous. His thoughts are righteous. His deeds are righteous. His laws are righteous. His decrees are righteous. He is altogether righteous. Being what he is, certain laws determine what his relationship shall be. Since God is righteous he will not tolerate sin in his presence: "For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" (2 Cor. 6:14). Therefore, men must possess righteousness to stand in the presence of God, "For without holiness no man shall see God" Heb. 12:14). Since truth declares that men do not possess righteousness, and cannot attain it by themselves, the justice of God demands eternal enmity and separation from God. When men look the righteousness of God in the face, attempt to measure up to its standards, fail utterly and miserably in the effort, then they cry out: "Grant us thy salvation," give us deliverance.

Humanly speaking, men cannot satisfy the standard of truth; nor produce the righteousness of God; but in the extremity of man, the grace of God performs the most marvelous, most unthinkable, and most unspeakable task of all eternity. The Psalmist refers to the work of creation, as the work of God's fingers. But when Isaiah mentions the work of redemption, he talks of the arm of the Lord. Here in the words of the text is the marvel of grace: "Mercy and truth are met together; righteousness and peace have kissed each other."

III. The Supreme Accomplishment of the Grace of God

We are so ready to declare the love of God and ignore the justice of God. But there is no love of God, if there is no justice. Because the justice of God makes its just demands, and they must be satisfied, then the Love of God comes to the front, and by grace supplies all the demands of justice. And herein is love: "For God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life." Before the foundations of the world, God the Father, and the Lord Jesus Christ made a covenant in heaven. In their plan, Christ the Son was to become the servant of the Father, and he was to be sent into the world to do his Father's bidding. Time after time in the Gospels you will hear Jesus say, "I do the will of him that sent me."

The first thing he did was to lay aside the garments of glory and be made in the likeness of sinful man. The independent use of his heavenly attributes was no longer his privilege. As a servant he was sent into this world, and throughout his servanthip he obeyed the will of him who sent him.

Out of the Ivory palaces
Into a world of woe,
Only his great eternal love
Made my Savior go.

This servanthip of the Lord Jesus Christ is the governing principle of heaven. It has baffled the sages and the wisemen of all ages. They could not understand it, so they denied that it existed. But the inability of the finite mind to understand the mystery of his Grace does not annihilate the grace of God. Daniel Webster made the assertion to a group of assembled guests that if he could understand Jesus Christ he would no longer worship him. We marvel at the love of mother. It is sometimes true that we are astonished at the love of a wife or a husband. But face to face with the Grace of God manifest to us in the incarnation of his own Son in human flesh, defies astonishment. It is an ineffable, unspeakable, wordless manifestation of the Grace of God. The sacrifice of a missionary, who leaves home to go into heathen lands commands our admiration; but Jesus Christ, the first missionary, left heaven to journey into this wilderness of sin. The incarnation is the Grace of God.

By the decree of Grace, Jesus Christ was to be the mercy of God to a lost world. He was to go to the Cross and there bear in his own body, the punishment of men, that men might escape punishment. In love God sent

Christ to satisfy his justice. In this manner, mercy might be extended to miserable humanity, whose wailing cry had gone up: "Show us thy mercy, O Lord." In a certain school, the law had been laid down that anyone caught doing wrong, or breaking the rules, should be subject to a punishment of so many strikes with the birch rod. Unfortunately, a small lad was caught soon afterwards in the very act. He was arraigned before the whole school for punishment. The little fellow sensed his danger and feared the consequences. The teacher, calling him to the front, ordered him to remove his coat. The little lad, shivering with fright, could scarcely move. He pulled the coat up closer around his neck. The situation became so tense, that a young lad who could stand it no longer, threw off his coat, marched between the small boy and the teacher, and demanded to be whipped instead of the small boy.

This is a miniature of the grace of God. Shivering humanity faces punishment, but Christ, the Son of God steps forth in our place, throws off the mantle of his glory, and giving himself to be rent with cruel nails, and pierced with a sharp spear, and lifted upon a Cross, suffered the punishment for all humanity. Jesus Christ who knew no sin, became sin for us. But that is not all of grace.

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5:21). Clothed in a robe of righteousness which is by faith in him, we are no longer at war with God, but there is peace between us, and we may look forward to the time when we shall stand in his presence unashamed and without blame. By Grace, he came to take away our sin and give us in exchange his spotless robe of righteousness. He wore the crown of thorns but he gave us a crown of glory. Wonderful, marvelous, matchless grace, that can achieve the impossible, fulfill the demands of justice, and yet release the hands of God to bestow eternal life on whom he wills. Thus in the Cross of Christ—"Mercy and truth are met together; righteousness and peace have kissed each other."

As we review the marvelous record of Grace in God, In Christ, and in us, we see plainly two things. It is a gospel for the sinner. It excludes all human merit, renounces all human claim, and centers in God alone. If anyone should say, "It is too cheap," let him look at Calvary and see the cost to God. If anyone should say, "It is too easy," let him look at Calvary again, and realize what was needed to put sin away. It is cheap. It is easy for us, because it is without money and without price. If it were not so, there would be no salvation at all. But to God it was unspeakably costly, because sin was so hideous and awful as to necessitate it. But the precious Blood of Christ is the glory of his grace, and now to us who believe it, he is indeed precious and will be through all eternity. It is also a gospel for the saint. It not only provides redemption, but it humbles pride, guarantees holiness, inspires to service, incites to hope, pledges heaven, and glorifies God. No wonder we are invited to receive this grace and are warned against receiving it in vain. Grace does not work apart from our responsibility. We must use it, believe it, respond to it, and reproduce it.

In this closing poem, you will find in the first two verses, despair,—the condition of a man outside of Christ. The last two verses were written when the same man had found hope in Christ Jesus.

I've tried in vain a thousand ways
My fears to quell, my hopes to raise;
But what I need the Bible says,
Is only Jesus.

My soul is night, my heart is steel;
I cannot see, I cannot feel.
For light, for life, I must appeal
In simple faith to Jesus.

He died, he lives, he reigns, he pleads;
There's love in all his words and deeds;

There's all a guilty sinner needs
Forevermore in Jesus.

Tho some should sneer, and some should blame,
I'll go with all my guilt and shame;
I'll go to him because his name,
Above all names is Jesus.

In the Cross of the Lord Jesus Christ, the convergent event of all history, "Mercy and truth are met together; righteousness and peace have kissed each other," accomplished through the grace of God. "Let them not turn again to folly." Ashland, Ohio.

Studies in the Book of Revelation

By R. I. Humberd

Study Number Nine

The Tree of Life

The Overcomer at Ephesus is given right "to eat of the tree of life, which is in the midst of the paradise of God." Mortal tongue cannot convey the blessedness of this promise. If eating of the tree of the knowledge of good and evil, in the Garden of Eden, brought all of the sin and suffering about us, what joy and peace will come from eating of the tree of life.

A Suffering Humanity

God sometimes hangs a great spiritual truth on a very small peg of facts. The eating of the tree of knowledge of good and evil brought the human race to a depth of degradation beyond all tongue to tell. There are, at this moment, probably nineteen hundred millions of human beings on this earth, not one of which but has its sorrow and its heartaches.

Some are mourning the loss of a loved companion, others are pining away because of betrayed love; some are in the bog of despair, others are crossing the burning sands of shame; some are hungry and sick, others are naked and cold; some are homeless, others are friendless; some are wedged in between unweildling circumstances, others are pressed down with the cares of daily toil.

A Suffering Creation

Even creation about us is groaning because of the curse of man's sin. The little mouse must be alert for the cat; the hawk spies the nest of the song bird and the world loses some of its joy. Every acre of ground is a scene of fear, strife and death, as millions of ants pounce upon the wounded grasshoppers and bug eats bug. The lowing of the cattle is in the minor key, while the wind sighs a mournful tune as it whirls around the corner of our house.

At this present moment the sufferings of the world are mountain high. Yesterday it was the same. Not one moment of last year that did not bring its dreadful toll of suffering and sorrow. Multiply this by all the centuries since Adam ate of the forbidden fruit, and it staggers the human mind. If this is the result of eating the fruit of that tree, what will it mean to eat of the tree of life? The answer to that question must wait until our Lord returns, but we have the assurance that the sufferings of this present time are not worthy to be compared to the glory that shall be revealed in us (Rom. 8:18-20).

Death and the Overcomer

"He that overcometh shall not be hurt of the second death." The faithful at Smyrna may be ground under the heels of physical death but they will be far beyond the range of the second death. Persecution and physical death will come to them, but that is of such little consequence, in comparison to the horrors of the second death, that they are exhorted to care nothing for it.

Death a Dread Enemy

There is no making light of death. Funeral homes may be furnished with all the gay trimmings of paint and brush; flowers and perfumes may put forth their efforts to hide the fact of a decaying corpse, but the terrible fact remains, all that we know of that loved one is there. The hands that once prepared our meals are cold and lifeless now; the eyes that so lately answered our smile with a warmth of love and joy, are dark and glassy now. Soon the fluids of that body will stain the silken linings of the casket; the flesh will soften and slip from the bones. A few years and a ghastly framework of white bones is all that we can see of that beloved companion. Yes, death is a terrible reality, its horrors are unspeakable, but make it as bad as you can and it is as nothing compared to the horrors of the second death. If the reader of these notes is an overcomer through our Lord Jesus Christ, he need not fear for he will be beyond the reach of the fangs of that dread monster, the second death.

Time and space does not permit us to go into detail in considering these messages but no doubt each reward speaks of glories beyond the capacity of mortal man to understand.

The Application

Love to our Lord Jesus Christ is the root of true Christianity. Let a man be alive in love to God and make it his joy to give him his whole heart, and his title is sure. He can, however, look for persecution. But this will keep him ill at ease in this world and better prepare him for the world to come. A true overcomer will live a martyr's life if not die a martyr's death. Let us dwell upon the standard set up by our Lord in these messages and animate ourselves to the zeal and self sacrifice and devotion that alone can win the prize.

After the Church is Removed

We have been considering Christ and his relation to the church on earth. We have seen him walking amidst the golden candlesticks, inspecting their light and giving warnings of failure and directions for a closer walk. These messages take us up to the close of the church age. At the beginning of chapter four, the church is removed from the earth and God begins to clear the scene for the Kingdom Age. Satan fights to the last ditch and this brings a time of tribulation such as was not since the beginning of the world to this time, no, nor ever shall be, (Matt. 24:21).

Chapter Four

"After this I looked, and, behold, a door was opened in heaven; and the first voice I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter" (after these) that is, after the church age (Rev. 4:1).

According to the signs of the times we are very near the close of the church age when the trumpet of the Lord shall sound and in a moment, in the twinkling of an eye we shall be caught up to meet the Lord in the air (1 Cor. 15:52 and 1 Thess. 4:14-18).

When the Christians are removed from the earth they will stand before the Judgment Seat of Christ and receive rewards according to their works. This will take place in the clouds. (For a fuller study of this subject, send for my booklet, "The Rewards of Christians," (price 10c). During this time the Great tribulation will run its course upon the earth.

John Caught Up to Heaven

"And immediately I was in the spirit" (Vs. 2). Paul had a somewhat similar experience (2 Cor. 12) but he did not know whether he took his body with him or not. When

John was caught up to heaven, he saw a throne and the indescribable deity upon the throne. The terrible purplish light, blazing with blood red rays; the voices from the throne; the flashing lightning and the crashing thunder, remind us of the terrible display at Mount Sinai.

But there is something more. Upon those black and threatening clouds of wrath he sees a rainbow. Although it is a scene of judgment, the rainbow speaks of mercy. In chapter twenty we see another throne set for judgment but there is no rainbow. It is the Great White Throne, before which the unrighteous dead must stand. There is no mercy at this judgment for the day of mercy has passed for them, but in chapter four there is a judgment with mercy. Terrible things are to happen on earth, but they are purifying judgments. God will redeem and bless the earth until even the desert will blossom as the rose.

Martinsburg, Pennsylvania.

THE VOICE OF THE CHURCH

Editorials from Ministers and Laymen

THE WORLD'S GREATEST NEED

It is not material prosperity. There is plenty of bread and butter for every mouth. Our harvests have been abundant. And yet some have had to go hungry because of improper distribution. We just came through a period of almost unprecedented material prosperity. One hundred twenty millions of people are now suffering the after effects of universal indulgence in a prosperity spree. Everybody was more or less drunken, staggering along, thinking they were going up hill when in reality they were speeding down the toboggan slide to the individual, state, national and world failure. The arrival has been a hard bump to man's pride and the wreckage of the modern Tower of Babel is strewn everywhere.

It is not more secular education. Schools and colleges and universities have been crowded. Increasing efficiency has marked the educational programs everywhere. We have an abundance of so-called educated people.

It is not more efficiency in industry. The machine is here in its glory, accomplishing that of which our fathers never dreamed. Men have too much leisure and still the technocrat promises him more.

It is not more pleasure. The world has gone pleasure mad, and in the wrong direction. Why is there such a tendency on the part of man to go down hill rather than up hill? The world's pleasure program is corrupt to the core. Listen in or look in and the godly must be ashamed.

It is not a return to our land of legalized beer and wine and whiskey. That would mean increased drunkenness, forbidden by God. That would mean the spending of bread money for drink. That would mean untold suffering of cold, hunger and brutality by wives, mothers and children. That would mean a partnership between Uncle Sam and Satan.

It is not a change of political administration at Washington. Democrats are not angels, only mortal men, not unlike the rest of humanity. May those who will soon take up the reins of government at Washington be not unmindful of God's law that "Righteousness exalteth a nation, but sin is a reproach to any people." Politics will always be more or less selfish and corrupt because unregenerate man is selfish and corrupt.

A VITAL PARTNERSHIP BETWEEN MAN AND GOD IS THE WORLD'S GREATEST NEED. That means more belief in and faith in God the Father, God, the Son, and God the Holy Ghost. That means more of genuine Christianity. That means more genuine loyalty to Christ and his Church. That means a return on the part of man to his humble position of dependency upon God. Man apart from God has always been an utter failure, and always will be. Let man turn in repentance to God and to "The Old Time Religion," and many perplexing problems will be solved. Let man turn again and build a temple that shall reach to God's throne. Let

man enter into a VITAL PARTNERSHIP WITH GOD THROUGH THE SON and true prosperity will be at hand.

G. C. CARPENTER, Smithville, Ohio.

THE APPEAL OF THE CROSS

(1 Corinthians 1:18-31)

Under the Cross is the sinner's sanctuary. This is one spot on earth where the fear of death, of sin, and of judgment, need never trouble us; the only safe spot on earth where the sinner can stand—blessed Calvary. The cross was the background for punishment for vilest slaves; it has become the symbol of self-sacrifice; it indicates the depth of Christ's humiliation; the secret of reconciliation and is the object of shame. Many have cherished the Cross while others have been ashamed of it. One thing must be remembered by all believers, viz., at the foot of the Cross the ground is level. This is the only place to find peace, joy, salvation. It is the only way home.

True disciples and servants of Christ take up the cross daily, deny themselves and follow him. They submit to all afflictions God may lay upon them. The Cross of Christ removed the curse of sin. Christ changed the cursed tree into the precious cross. He makes cross-bearing easy. He shares the yoke and takes the heavy end. The Divine message to the Church is, "Ye are my witnesses." The Divine commission is, "Preach the Gospel." The Gospel centers around the Cross. The Church bears testimony to the power of the Cross. Paul voices the clergy in declaring, "God forbid that I should glory save on the Cross of Jesus Christ." The worldly wise sneer at the Cross and official dignity deny its power.

Those who are perishing regard the preaching of the Cross as foolishness. Carnal wisdom labels it as irrational. One thing must be remembered, the Cross stands between the saved and the lost. Christ's arms are outstretched to receive both. The Cross is God's power to save. Eloquent, rhetorical and philosophical preaching may inform the intellect; please the taste; appeal to the senses. It may convict, but only the preaching of Christ crucified can save man and bring pardon, peace, justification and power over Satan.

Unbelievers are to be saved by the foolishness of preaching but not by preaching foolishness. Christ on the Cross properly preached and appropriated becomes wisdom for the mind; righteousness for the heart—"Not I but Christ"; sanctification for works—God's workers should be clean in mouth, for our conversation betrays us. They should be clean in walk. We should bow in faith with Abel at the altar, catch up step with Enoch and walk with God. They should be clean in heart for such have the assurance of seeing God. "Welcome, welcome, cross of Christ, if Christ be with it."

JOS. L. GINGRICH, Johnstown, Pa.

Finish each day and be done with it. You have done what you could. Some blunders and absurdities no doubt crept in; forget them as soon as you can. Tomorrow is a new day; begin it well and serenely, and with too high a spirit to be cumbered with your old nonsense. This day is all that is good and fair. It is too dear with its hopes and invitations to waste a moment on the yesterdays.—Ralph Waldo Emerson.

BROTHERHOOD

Of all things beautiful and good,
The kingliest is brotherhood;
For it will bring again to earth
Her long lost poesy and mirth;
And till it comes these men are slaves,
And travel downward to the dust to graves.

Clear the way, then, clear the way;
Blind creeds and kings have had their day;
Break the dead branches from the path;
Our hope is in the aftermath.
To this event the ages ran;
Make way for brotherhood—make way for man.

—Edwin Markham.

SIGNIFICANT NEWS AND VIEWS

NINETEENTH CENTENARY OF CALVARY

As one of the more interesting items of news released during the closing week of 1932, we would cite the announcement of Pope Pius XI, that 1933 would be recognized as the nineteenth centenary of the crucifixion of our Lord. In the report of his communication to cardinals, bishops, priests and "religions," the Holy Father seems not quite sure whether our Lord's death should be credited to the year thirty-three or thirty-four A. D., but he considers a mistake of one year in the date capable of future correction, should new information come to hand as to the Christian calendar's adjustment to its predecessor accepted by the Caesars.

Naturally the recognition of the birth of Jesus in Bethlehem as the pivotal year of human history could only occur after Christianity had acquired dominant authority. "It was not until A. D. 532," we quote from Larned's History, "that the Christian era was invented by Dionysius Exiguus, a Scythian by birth and a Roman abbot, who flourished in the time of Justinian." Dionysius considered the birth of Christ to have occurred in the year 753 after the founding of Rome. This was altered to the year 754 by the Venerable Bede of the next century after Dionysius.

More modern computations have assigned a greater and an opposite error in our present calendar. The claim is made that an addition of years not less than three nor more than ten was made in dating the nativity by the early authorities. Most of our Bibles give the year 4 B. C. as the date of Jesus' birth. This would make 30 A. D. the time of his crucifixion. The Protestant world authorized this assignment when it made 1930 the nineteenth centenary of the Christian Church.—The Lutheran.

LOCUST SWARM 300 MILES LONG DESTROYS ARGENTINA CROPS

According to a press report of December 26 the relentless advance of a swarm of locusts, estimated 300 miles long and five miles wide, down the banks of the Bermejo river was causing a panic among the farmers. The insects were completely destroying the cotton, maize and tobacco crops. Farmers strenuously dug trenches and constructed traps in an effort to save their crops. Available supplies of arsenic dust and other locust killing products were soon exhausted and the farmers appealed to the government for aid.—The Evangelical-Messenger.

WAR DEBTS AND PROSPERITY

This short article is being written on the 15th of December, the day instalments are due the United States on war debts. Great Britain has met her obligation of \$95,500,000 in gold, but all the other debtors to the U. S. have defaulted in their payments. It has become perfectly obvious to every thinking person that the question of war debts has become inseparably bound up with the return of better times and world peace. One does not need to be a financial expert to see that. Great Britain has kept faith strictly to the letter and while staggering along under desperate burdens of taxation has scrupulously honored her word as her bond. For that we believe God will honor her. But it can hardly be expected that with nations behind in their payments to her, and seeking and receiving further extensions of time, like Rumania and others, Britain should be called upon to meet further obligations. In the present situation there are unlimited possibilities of trouble between the nations, and what the outcome of the whole business will be does not appear. It is clear to every thoughtful person that the present situation cannot continue indefinitely with the depression and misery of the people getting worse and worse each day.

The war debt problem is only one of the human angles of the present strange times in which we live. As a matter of fact the complexities of the situation in the world today baffle the keenest minds or combination of minds to see the way out. We are frank to state what we have said before: that the quickest and surest way out of this morass and Slough of Despond is by a return of the people to God. One day of real prayer on the part of the nations would do more to solve the world's problems than one year of conferences. There is nothing too hard for God, however far beyond the reach of man's wisdom a solution of our present distress may seem.—The Evangelical-Christian.

PRODIGAL BAPTISTS

It seems according to the handbook, which comes out of the Nashville headquarters, that the Southern Baptists spent \$166,000,000 for their own pleasure and amusement last year, and gave their church only \$32,618,125, a per capita contribution of about \$8.27, which some others think is not so bad.

The handbook compiler goes on to say that "the great losses and 'hard times' which have come upon Southern Baptists by reason of the present prolonged depression have not stopped them from wasting their substance in riotous living. Southern Baptists waste sufficient money, along five or six lines of extravagant living, every year to finance the whole program of Southern Baptist's work."

They spend, the report says, over \$40,000,000 a year on tobacco, from \$25,000,000 to \$40,000,000 on moving-pictures, more than \$21,000,000 on once-a-week automobile outings, \$35,000,000 for soft drinks and chewing gum, and more than \$43,000,000 for cosmetics and beauty-parlor bills.

For church work the Southern Baptists contributed in 1931 \$32,618,125.56, which is smaller than the contribution for 1930 by \$4,870,892.72, a decrease of 12.99 per cent.

"God pity us and help us!" comments Dr. E. P. Aldredge, secretary of the department of survey, statistics, and information of the Sunday School Board, as he signs the outspoken handbook.

But before the other denominations consign the Southern Baptists to pity, let them read that in 1931 the very same Southern Baptists achieved one of the greatest records in all their history.

The membership gain, the largest annual gain reported since 1923, was 94,288, bringing the total membership to 3,944,566. Baptisms totaled 211,253, the largest number since 1925. And for the first time since 1925, gains were reported in the number of churches and Sunday Schools—Seventy-five for the former, and 325 for the latter.—Literary Digest.

CHRISTIANITY OUTGAINS OTHER RELIGIONS IN INDIA

According to Stanley High the three principal religions of India and Burma—Hinduism, Mahometanism, Buddhism—increased ten per cent during the past decade, but Christianity has far outstripped them with its total of 32.5 per cent. In the same time, since 1921, India's population has increased 10.6 per cent to a total of 352,837,779. This is one-fifth of the world's total. The census reports that 225 languages are in use among the Indians, that 66.4 per cent of the people are farmers and that only 28,000,000 are literate.—The Evangelical-Messenger.

CONFESSIONS OF POVERTY

Financial losses are practically universal these days. People who once spoke with some pride of their sufficient funds now very generally plead poverty. The trouble is that many do it to escape their duty in aiding good causes, and that is not commendable. One person bemoaned losses continuously and talked like one on the way to a charity home. The fact is that securities, wisely chosen, have depreciated in sale value, but the income therefrom has not decreased but a small per cent. That person has practically the same income that was received three years ago. Another wealthy person complained bitterly of great loss of income, but a question brought a reply that the income still received was twice the amount needed to care well for him and his. The cut seemed large, but the amount still flowing in was also larger than most of us ever had in the high-tide of prosperity. We are sorry for anyone who loses money or income, but the thing to think about is the amount that still comes in. If one uses a decrease to lessen gifts to good causes, he makes an unpleasant situation very much worse. We believe it was Robert Lenox, many years ago, who, having met great losses in both principal and income, immediately made a very generous gift to the cause of the Lord. In a few years he had more money than ever before and used it in a noble way.—The Presbyterian.

All truth is mysterious. The religion that had no mystery would not be worth believing. Wherever man thinks, mystery finds him, mystery besets him, mystery holds him in its hand. . . . So far from mystery being a reason for unbelief, it is a reason for belief. The system that has none knows nothing of truth; the system with no mystery can know neither God nor man.—Andrew H. Fairbairn.

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Bible Study for Personal Spiritual Growth

By R. P. Wilder, Esq.

I THE PREPARATION FOR BIBLE STUDY

1. The Inner Preparation

(a) Let us come to the study determined to do hard thinking, for God places no premium no indolence. One has well said:—"The natural powers of man are to be mistrusted, as too often the willing instruments of the Evil One; but they are to be honored as the necessary instruments for the Spirit of God, whose operation is but a dream, if it be not through reason, conscience, judgment, and action." But let us in reading heed the warning of Sir Walter Scott, who wrote:

"Better had he ne'er been born,
Who reads to doubt or reads to scorn."

(b) Let us come to the reading determined to put into practice any truths that may be revealed to us, remembering the word of Jesus, "If ye know these things, blessed are ye if ye do them."

(c) Let us come humbly remembering that it is God himself who speaks to us through the pages of this Book. It is said of the writers of the Bible: "Men spake from God, being moved by the Holy Spirit."

(d) No one knows a book as well as the author, so let us come to the daily reading with the prayer: "Open thou mine eyes, that I may behold wondrous things out of thy Law."

In the last chapter of St. Luke's Gospel we read of Jesus that he opened to his disciples the Scriptures, but we also read "Then opened he their mind, that they might understand the Scriptures."

On one of my journeys, I tried to speak to a fellow passenger about the Bible. He replied: "I have read it, and there is nothing in it," and to prevent a discussion he added "you know how scientific my people are." He did represent a very scholarly people in Europe, but in my humble judgment this particular man was not scientific. According to St. Paul: "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; and he cannot know them, because they are spiritually examined" (margin). If a man said that microbes do not exist, and yet he has never looked through a microscope, would he be scientific? If one said the Milky Way in the heavens is not composed of stars, and yet he has never looked through a telescope, would he be scientific? "Things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love him. But unto us God revealed them through the Spirit, for the Spirit searcheth all things, yea, the deep things of God," even as the telescope searches the starry heavens, and the microscope searches microbes. According to his own testimony, my fellow passenger had not the instrument necessary for a proper examination of the Bible.

If tonight we look up at the cluster of

stars called the Pleiades, six or seven stars will be visible to the naked eye, but if we turn one of the larger telescopes upon the constellation, we shall see 2,000 where the naked eye revealed but six or seven. One reading the sacred Scriptures without the aid of the Holy Spirit can find the six or seven truths; but under the guidance and inspiration of the Holy Spirit, he could find 2,000 more.

2. The Outer Preparation

Is it not well that in approaching the Word of God we should have paper and pencil, so as to jot down at once the results of our study? One helpful thought secured each day will mean more than 300 helpful thoughts in the course of the year,—thoughts, which have helped us in our own character building, we can pass on to others with confidence. Frequently I am asked if I use devotional books during the Quiet Time. I have received much help from such books; but in my Quiet Time I like to have no book before me but the Bible and a Concordance. At one time Martin Luther wished that all the devotional books he had written might be destroyed, because he found the German people reading his books to the exclusion of the Book of books. We are certainly thankful that Luther's wish was not gratified, as some of his books are most helpful. But one has well said about the devotional books:—"They make us think that we are thinking when we are only locking step with the thought of someone else, and when they help us to think they make thinking too easy." Easy thinking results in flimsy thought."

It is said of the eagle that it will never eat prey that it has not itself caught. The vulture will. Let us imitate the eagle in our Bible Study. Surely truths secured first hand from God's Word mean more than those secured second or third hand from devotional books.

My reading of devotional books is left to some other hour of the day than my Quiet Time, but I may be wrong in this. Each one must decide for himself.

II THE TIME FOR BIBLE STUDY

In each place I visit, the people seem to be busier than any other place visited; but however much one has to do, time must be given to the securing of nourishment. Is it not true that to keep fit physically one needs food, air, and exercise—so for keeping fit spiritually one needs food, air, and exercise. By food, I mean getting nourishment from the Word of God. By air, I mean breathing in the breath of heaven through prayer, and by exercise I mean helping others in their fight for character.

At a conference of university students, one said: "I was present at a similar gathering a year ago, but it did not last." I asked what she meant by "it." Did she expect to live for a whole year on the inspiration received at a week-end conference? One

might as well say: "I had a good meal a year ago and it did not last." "Day by day the manna fell." Our Lord taught the disciples to pray: "Give us this day our daily bread." Is it not true that many people are starved spiritually because they receive only once a week at some religious service the nourishment on which they expect to live.

What time of the day is best for Bible Study? Personally I prefer to take the first hour, or hour and a half, of each day. Is it not wiser to put on the spiritual armor before we go into the day's battle rather than after we have entered the fight and have been wounded? My own experience is that if I do not use the first hour of the day, work crowds in upon me to such an extent that later on in the day I cannot find an uninterrupted period of time to meet God in prayer and Bible study.

It was said of Chinese Gordon that he had a special period of each day when he was alone with God, and people were not allowed to interrupt him during that period. In one of his letters to his sister he wrote that he had just been "heaving Agag in pieces," by which he meant dealing firmly with self under the searchlight of God's Word.

III METHODS OF STUDY

It has been well said that education is not to learn but to learn how to learn; and

(Continued on page 15)

STUDYING THE SUNDAY SCHOOL
LESSON
at the
Family Altar
With
Thoburn C. Lyon

JESUS' TEACHING BY PARABLES— FOUR KINDS OF HEARERS

(Lesson for February 12)

Lesson Text: Mark 4:1-10. 13-20; Golden
Text: John 15:8

Daily Readings and Suggestions

MONDAY

Parable of the Sower. Mark 4:1-9

There are many sermons that seem to have little purpose other than the multiplication of high-sounding words. Jesus abhorred such practices, and particularly warned against them when he spoke of the prayers of the scribes and pharisees. How we ought to praise God daily for the clear and unmistakable revelation that is ours in Christ Jesus! He was forever drawing comparisons between spiritual things and everyday things, trying to help us understand; and when he left us to return to the Father, he sent another Comforter who continues to guide and instruct. Truly, grace came by Christ Jesus!

TUESDAY

Meaning of the Parable, Mark 4:10-20

This parable and its simple interpretation have been so long familiar to us that it seems hard to understand how the disciples could have failed to understand it. Probably every Christian worker who has passed through even one evangelistic meeting has observed all four classes of hearers. It is not necessary to spend much time today on the first three kinds, unless it is to inquire to what extent we have allowed the "cares of this world, and the deceitfulness of riches, and the lusts of other things" to

enter in and choke OUR lives into unfruitfulness." Let us be sure that we represent the fourth kind: "such as hear the word, and receive it, and bring forth fruit."

WEDNESDAY

Hearing the Word. Nehemiah 8:1-8

These Jews, who had forgotten the LAW, might be likened unto the third kind of hearer in our Lord's parable, since they had allowed the burden of their captivity to choke out much of the word they had previously received. But now they heard the word and received it gladly again, and it bore much fruit in their lives: they had now become the fourth kind of hearer. And herein lies one of the greatest miracles: God can remove the stones from the stony soil; if we ask him he can pluck out the weeds and briars, and save from the forces of evil. However barren our natural state. ALL may become fruitful soil. Let us praise such a Husbandman!

THURSDAY

The Word Enlightening. Ps. 119:97-106

The wisdom of this world is as foolishness when compared with the wisdom that comes from above. An ignorant soul well grounded in the truths of the Scripture is wiser than the most educated who know not the things of the Spirit. It was in recognition of this that a great college professor stated that he would rather have the Bible without a college education than a college education without the Bible. God's Word is a lamp unto our feet in dark places where the light of this world can never shine. Around our Family Altar this day let us renew our covenant to observe his righteous ordinances.

FRIDAY

The Word Sanctifying. John 17:11-21

That the unrighteous might be made righteous, sanctified, Jesus had come; now that he was about to depart unto the Father, it was still his chief concern. If the unrighteous art ever to be sanctified it is through the God-breathed word which reveals unto us the things of God and the way of life. Let us give more time to reading and meditating upon the sanctifying word.

SATURDAY

Building on the Word. Matt. 7:24-29

This parable might be entitled, "Building according to God's Plan." God's word tells each one how he ought to build his life; some build according to the plan, while others disregard the plan and build according to their own ideas. Now our own ideas may seem right in our own eyes, but the end thereof are the ways of death. The greatest work of the believer is to try to show others God's plan for them, and to encourage them, by word and example, to build according thereto. God help us all to build aright.

SUNDAY

Cleansing Power of the Word. Ps. 119:9-16

How we may cleanse our ways, our life—that is still one of the greatest questions for us all. We may not cleanse our way by following out the precepts of any earthly teacher, nor even by attempting to keep the Law. The Living Word has showed us the way and given us the power—and the record thereof God has caused to be made for us. At the Last Supper Jesus said to all but Judas: "Ye are clean." Let us praise God for the cleansing Word!

"help in its work and worship"; but they were not really doing much in the way of fulfilling that promise.

There was need for something larger and better than social and literary work with young people. There had been a young people's prayer meeting, and it had been fairly well attended; but it was rather an elderly young people's meeting, and the younger folks took very little part in it except to help in the singing.

The Week of Prayer at the beginning of the year was always observed in that church with much earnestness and deep devotion. As a result of the Week of Prayer in January, 1881, supplemented by the Sunday school prayer meetings and the minister's class, many young hearts were given to the Lord Jesus Christ; and their eager impulse was, as is always the impulse of new converts, to do something for him whom they had begun to love. After the Week of Prayer was over special meetings were held, and a number of young converts were born into the family of God.

It was felt that this was a very serious and critical time. The new converts would receive impressions and form religious habits during the first few weeks after conversion which would never be lost. The first three months would set the stamp of consistent devotion to Christ or sluggish indifference to his claims on the whole of their subsequent Christian lives. The minister and his wife resolved that these new converts must not be left to haphazard growth and spasmodic service, but that the way must be made plain and easy for them to confess their Lord before men and to renew this confession often enough to make sure that they should not forget their obligations, and that something should be given to each of them to do for him whom, with trembling aspirations, they had thus begun to follow. Frequent public confession of Christ and constant appropriate work for him, they believed, were the two panaceas for spiritual idleness and inactivity.

That church had the usual means of grace, the ordinary appliances of a church, all vigorous and vital, but still there was not in that church, nor was there in any other church at that time, a sufficient opportunity for young people to express their devotion or to utilize their enthusiastic love and abounding aspirations in their service for Christ.

The great problem of that hour was how to change this state of affairs; how to provide some natural outlet for these young energies; how to furnish appropriate work which should be not merely playing at work, but actually accomplishing something for Christ and the church.

So, it was that a number of the young people were invited to come to the Williston parsonage in the evening of February 2, 1881. Mrs. Clark has told me how on that day she spent a busy morning in the kitchen preparing a repast for the young people in the evening and wondering how much such a group could eat. The minister was in his study, writing his sermon as usual, but earnestly thinking about his young people and how he could help them to a more earnest and more useful Christian life. While his wife was busy in the kitchen, he made plans in the study.

Mrs. Clark says that she was just putting her fourth batch of cakes into the oven when she heard footsteps on the stairs, and the minister appeared with a paper in his

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J. D. WHITMER, 317 E. Duball Ave., South Bend, Ind.

The Story of Christian Endeavor

By Rev. Knight Chaplin

When the first Christian Endeavor Society was formed, there were very few distinctly religious societies for young people. Now, as we look about there is scarcely a Protestant church in the five continents without a society for its young people. A vast number of them all over the world are Christian Endeavor Societies. Every year there are held not fewer than four millions of young people's meetings, adopting the methods, principles and topics of the C. E. society.

How did all this come to pass? "Tall oaks from little acorns grow." It is hard to say when the "acorn" that eventually became the Christian Endeavor Society was first planted. The revered founder of the society, Dr. Francis E. Clark himself, frequently declared that it must not be supposed there were no Endeavorers before the first Endeavor society was formed. There is evidence that a multitude of Christian people all over the world were imbued with the spirit of this idea long before it was formulated. Thousands of ministers were eagerly desiring some method, better than they had known before, of reaching and

training their young people for Christ's service. "Just as the ore lies in the mountains for hundreds of centuries before it is discovered, so the ore of consecration and pledged service has lain in the lives of young people in all the Christian ages. It was only waiting for the Christian Endeavor society to unearth it and mould it into many beautiful forms for the Lord's use.

On October 9, 1876, Francis E. Clark, was ordained and installed as pastor of Williston church at Portland in the state of Maine. The church thrived amazingly and at the end of 1877 had so increased in membership that it became necessary to erect a new church building in the western part of the city. Two or three years later records in the young minister's diary tell of various kinds of work with the young people in social, musical and literary organizations, all of which the young people seemed to enjoy. They were interested and entertained, but they were not being led into active work in and for the church. The minister's class had helped to lead many of the young people into the Christian life, and a number of them had joined the church, promising to

hand, which he asked her to read and tell him what she thought of it. Hastily closing the oven door, she opened the paper and read as follows:

CONSTITUTION

NAME. This society shall be called the Williston Young People's Society of Christian Endeavor.

OBJECT. Its object shall be to promote an earnest Christian life among its members, to increase their mutual acquaintance, and to make them more useful in the service of God.

MEMBERSHIP. The members of this society shall consist of all young people who sincerely desire to accomplish the results above specified. They shall become members upon being elected by the society and by signing their names in this book.

By the kindness of Mrs. Clark I am fortunately able to report to you the substance of the conversation that ensued in the parsonage kitchen that February morning in 1881.

"That is very good," said the minister's wife. "I like the name and the object of the society. I believe it is just what you need; we must try it." Then she read on, suppressing a sigh as she came to these words: "It is expected that all members of the society will be present at every meeting unless detained by some absolute necessity, and that each one will take some part however slight in every meeting."

By this time her mind was so perturbed that she had no thought for her cakes merrily burning in the oven.

"Do you expect the young people to promise all that?" she asked.

"Yes" said the minister, "it is not too much; it is only what a Christian should be willing to do whether promising it or not."

"But how can they promise it?" said his wife. "How many of the older members of the Church are doing as much as that?"

"Not as many as I could wish," he replied; "it would be a wonderful thing for the church if they would do it."

"And do you really mean that you would expect us all to speak in meetings, and speak every time?"

"Yes," replied the minister, "that is just what I am hoping they will all be willing to promise."

"Why, they will never promise that," said the minister's wife. "I could not promise that myself. Why, I have never taken part except in our own ladies' prayer meeting, and I find that very hard. I just dread it every time. I simply couldn't do it. I have never heard women talk in any such meeting. It isn't done. I think Paul was right when he said, 'Let the women keep silence in the churches.' I don't believe the young people will promise that. If their minister's wife cannot do it, how can you expect it of them? The rest I will promise, but this I can never do. I'm sorry, but I just can't. You had better leave that out." And she turned away in a spirit of finality, considering the discussion ended.

Now that minister was not only a very good man, but a very wise one; and without further discussion he laid the paper on the table, saying, "Well, you can think it over," and returned to his study, helping himself to cakes as he went, leaving his wife to her cooking and her conscience.

The minister's wife stood in the middle of the kitchen, fighting a losing battle with her

conscience, leaving Christian Endeavor on the table and the cakes in the oven. The battle ended as both the minister and his wife knew it would. Conscience conquered, and the cakes burned.

It was a very sober minister's wife who took those coal-black cakes from the oven, and mixed some more, and began again, thinking all the time of the promise she would make, and praying for help to keep it.

That evening a happy crowd of young people came ploughing their way through the snow, laughing and chatting and wondering what new plan their minister had to propose. They little thought how serious a proposition it would be, and what it would mean for their after-lives and for the lives of millions of young people the world around.

After a short talk the minister presented his plan for the new organization, to be called a Christian Endeavor society. The young people listened quietly while he read the proposed constitution, and as he closed there was a dead silence. They looked at each other, and they looked into their own hearts and I suppose they all felt as their pastor's wife had felt. They could not do it. What! go to meeting every week whether they felt like it or not! And promise to speak at every meeting! They had never done such a thing. They couldn't! Nothing of the sort had been heard of in that church, or to their knowledge in any church before.

For awhile it seemed as though the society would die still-born, and be simply a creature of the pastor's imagination. But God had ordered it otherwise. In that company were two who were especially influential and helpful in launching the little craft. These were Mr. W. H. Pennell, leader of the young men's Bible class, and the

minister's wife. To a few of the young fellows sitting near to him Mr. Pennell said, "I'll sign it if you will." After a few moments they said, "We will if you will." Then (as does sometimes happen in America) the young women followed the young men. When the covenant came back to the minister's hands the second time that night, there were not fewer than fifty-seven names attached to it. And so the Christian Endeavor society was born, born for that one church, and without the slightest idea that it would ever be heard about beyond the bounds of that one church. But so wonderfully was the good hand of God upon it that in a very little while there were societies literally belting the globe in fellowship and service for Christ and the Church.

Any story of Christian Endeavor that did not set forth its ideals and aims would be incomplete. Let me summarize them very briefly. They are:

1. Personal devotion to the Lord Jesus Christ and the confession of his name.
2. Covenant relation with Christ, embodied in a pledge.
3. Training in religious service through the work of the committees. Definite standards of service, and definite commitment to them.
4. Loyalty to the local church and denomination.
5. Interdenominational fellowship.
6. Cultivation of the devotional life through prayer and Bible study.
7. Generous giving to Christian work.
8. Christian citizenship and participation in social service to make our communities better places to live in.
9. The promotion of peace and good will among the nations of the earth.

—C. E. World, 1930.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
 Financial Secretary Foreign Board
 1925 East 5th St.,
 Long Beach, California

MISSIONS

Send Home Missionary Funds to
R. PAUL MILLER
 Home Missionary Secretary
 Berne, Indiana

Missionaries Arrive on the Field

(Continued from last week)

This delayed we foresaw a late arrival at Bozoum, but more trouble awaited us. We were soon flagged with flaming torches and told there was a dangerous bridge ahead. For ten bridges we dismounted and walked across, while the chauffeur drove cautiously with his lightened load. Then came the really dangerous one—over which however, the Director advised us to make the trial. It was a dangerous experiment to cross before repairs, but an interminable wait would have been necessary to accomplish them. We were indeed full of praise to be at last safely across. Very fortunately our heaviest load had preceded us by some hours, and had crossed before the bridge broke. It was 9 o'clock P. M. when finally we reached Bozoum. Then came the rearrangement of the trucks and by 10 we were off for Bassai. We had difficulty in getting quickly across this last barge, and it was one A. M. before we reached Bassai. At the sound of the auto, the missionaries were awakened. Mrs. Kennedy was the first to rush out to embrace us, with Miss Byron a close second. The Fosters, who are now at

Bassai, followed quickly. The Jobsons were last but not least in the Bassai force to welcome us. Mrs. Kennedy served supper and at 2 A. M. we were in bed. Some, however did not close their eyes that night. Miss Myers was now at her destination. Miss Crawford remained at Bassai until the following Monday when Mr. Jobson took her to Bellevue, Miss Myers accompanying them for the trip and the pleasure of greeting the Bellevue missionaries.

It was necessary for me to continue my trip the next day, weary as I was. Shortly after 9 o'clock I was off, part of the S. E. A. convoy awaiting me at Bozoum. We arrived at Yaloke at 4:40 P. M.—to receive one of those ovations which only a returned missionary can know. It was Thanksgiving Day—and dinner was served at the Hathaway home shortly after my arrival.

Both houses are now reconstructed after the fire. Miss Emmert and Miss Tyson had moved in about the 1st of November and had my room ready for me. Except for the ceilings, our house is now completely finished. On Saturday the Hathaways moved

in with us, as their composition roof, which while non-inflammable was not waterproof, is being taken off and replaced with tile. Tile, we believe, has solved Yaloke's roofing problems. Whether or not a suitable clay will be obtainable at the other stations we do not know.

Some of the other events on the Yaloke news sheet since my arrival are:

The visit of the Boali administrator.
The visit of a traveling veterinarian.

The re-roofing of the Yaloke schoolhouse with tile, as well as of the Yaloke Storehouse.

The killing of a leopard, which was caught in one of the mission traps and shot by Mr. Hathaway.

Yesterday we had a love feast. The thing that impressed me most, since newly returned, was the substitution of the native for the Oriental kiss. (The native blows in one's ear.) Native foods are served for the feast. Cassava root is the bread. Pineapple juice is the wine in season!

I spent the Friday and Saturday after Thanksgiving in unpacking and settling.

Monday I commenced routine hospital work, although we had a fracture case Sunday, which required our presence at the hospital.

I brought back with me from the Camerouns one of our native nurses, Abada Andre. His passage with the S. E. A. was made possible by a gift from a passenger on the boat. Who can doubt but that God who foresaw this need and provided it will continue to provide the funds necessary for his support? He and David Remy, government nurses from the same tribe, are helping to put the Yaloke hospital on a basis of real service for the Lord. We will gladly spare one of them on demand for either of the other hospitals.

The early hours, from 7 to 8:30, are spent in taking records. At 8:30 the service begins, Elie, our Banou nurse in training, being our native preacher. Miss Tyson and I also preach. Immediately after the service the treatments begin simultaneously in all departments of the work. Abada Andre cares for the yaws cases, Tinguede washes and Elie dresses the numerous ulcers. David Remy works in what might be called the "Eye and Ear" department. Meanwhile I am prescribing internal remedies, and Miss Tyson is here, there and everywhere, superintending and advising the native nurses. We have made much progress in diagnosis since having our boys to devote their extra time to microscopic work. They are surprisingly expert. Saturday morning I asked Andre to make a blood-test and had scarcely turned to another task, when he said "Madame Doctor, come and see the filaria." There they were—in great numbers!

One of the very sad things which has occurred is the departure of our native Christian Jean Mbo because his wife is a leper.

The sad part of it is that they are tempted to feel that the medicine of the village sorcerer has more power than our own. We trust God will overrule to his glory—any failure on our part and will mercifully provide adequate facilities for treating and curing our lepers.

Miss Emmert and I have both had birthdays since my arrival. We celebrated on the evening of December 3rd. It seemed hard to realize in the old environment and with the same missionary personnel in part

that I had been away on furlough. We are now five each at Bellevue and Yaloke, and seven at Bassai. We thank God for health and life spared in the last thirteen months.

I trust soon to be able to visit Bellevue station and hospital and to make a visit of greater length at Bassai.

One of the great sorrows in my return has been the death of my personal boy, Paul Tigara. I am writing more at length concerning him for the "Missionary." He died while I was in England. There have been many deaths during my absence, three of which have touched me very deeply in a personal way. Our dear Brother Kennedy who was to me as a son, my chauffeur Mangou, and now my boy Tigara.

Mr. Sheldon is bringing my little car down about the middle of the month, and

Mr. Hathaway plans to complete the training of Joseph Nguede so that he may act as my chauffeur.

I hope to be out much after these events transpire, out much for the sake of the people and the work and for my own health—as the time which I pass in the car is almost invariably free from pain.

The long hours without food and sleep recounted on the trip were naturally exceptional, but happily they need not be repeated in one's own caravan.

Please pray that the needs of the medical work, of the school work, of the evangelistic work per se or connected with both, as well as of the building work on all our stations, may continue to be supplied.

Very faithfully yours,
F. N. GRIBBLE.



NEWS FROM THE FIELD

Our Lord's Greatest Apostle
was a great correspondent



BERLIN BRETHREN, PENNSYLVANIA

Our last report was prior to our evangelistic campaign in October. Hence we believe it well to begin with that meeting. This was one of the best meetings the pastor has ever had in cooperation with the church. There was a mind not only to attend but a mind to work as well. The people yielded to the suggestions for Bible readings, quotations and prayer. Each auxiliary had some part during the meeting and these features were means of special interest. Although there was no entertainment, no big excitement or stir, there was manifest a real spiritual interest in the prosperity of Christ's people and church. The results as summed up on the last Sunday, October 30 were twenty-one baptized and received into the church and one hundred and eighty-four around the communion tables in the evening.

There is a fine spirit of cooperation among the church people of Berlin. This is a conservative community and the fruits thereof tell for happiness and I might say as well for prosperity among the churches. There are two services each year in which the churches cooperate; the Thanksgiving service and the week of prayer services. The latter was held the first week of January of course, and was well attended each night. Renewed interest was manifest in all our churches as a result.

We believe special mention of our choir is particularly fitting. We have an excellent organist in the person of Mrs. George Dively. And now for the past six months the choir by the good judgment of our music committee has chosen as director Miss Thelma Saylor, a graduate of Hood College the last year. The choir rendered a most excellent cantata and pageant at Christmas time. We appreciate their splendid cooperation.

The Sunday school interest and attendance is keeping up well under the able leadership of our Superintendent, Prof. A. B. Cober. New leaders are continually being discovered and developed. A training class will be started soon. A social of importance not only to our church but to the community, one held annually and of note will be held again this February. Last year the social room was crowded to capacity.

At the annual business meeting held at New Years, this year on the Saturday prior, the treasurer reported all bills paid. And that means our people sacrificed. Special effort on the part of John Glessner and others who assisted in visiting the membership of the church, as well as the fine spirit in which they were received and the response on the part of the members made this fine report possible. The church here has an excellent new church edifice, dedicated in 1926 on which there remains an indebtedness of \$11,000.00. The Sunday school cares for the major portion of this remaining debt. Yet the Sunday school is made up of the church members in the main and the giving is largely from the same source. These are difficult times. Yet our people are not complaining. And we praise the good Lord for that. We praise our people too.

Somerset county is noted for its many aged people. Indeed our church has its share of these fine hearted and physically well persons who may be spoken of as octogenarians. Yet the time comes for all of us when we must lay down our earthly tent and await that new occupancy which our Lord has gone to prepare for us. Since last reporting we have laid to rest from our number: Mrs. Sarah Crissinger, October 26, aged 80; Mrs. Laura Coleman, October 30, aged 74; Jacob G. Kimmel, brother of our deceased elder J. L. Kimmel, December 18, aged 82; William H. Miller, December 22, aged 82; and Mrs. Louisa Meyers, December 25, aged 89 years, 9 months and 23 days. Doubtless the time is not far distant when the Lord himself shall come and the reunion of the faithful shall be perfected.

N. V. LEATHERMAN, Pastor.

THE WORK IN DELAWARE

Dear Evangelist: I am just returning from our Mission in Delaware. The distance being so far away I stayed down over three Sundays. We had very good services at Mt. Olivet church Sunday afternoon and night each Sunday. Last night we had one of the best meetings we have had for a long time. The largest crowd and best interest.

We drove 125 miles after the service to Camden, New Jersey, and tonight will go home for over two Sundays. We hope to

have preaching one, if not both Sundays I am away. We have had several good local preachers in the community who are very willing to help out.

We also had cottage prayer meetings at Ocean View, twenty miles from Mt. Olivet, two Friday nights. These were the largest and most spiritual we have had for years. They will continue them while I am away.

We are also having one cottage meeting a week near Mt. Olivet preparatory to our evangelistic service which we hope to begin some time after the middle of February.

Our Christian Endeavor society and Sunday school are doing good work although increasing but little in attendance. None of the churches have a young people's society, hence ours is attracting much attention in the community. Some of the best of the other churches are saying they wished that their church would drill their young people to pray and testify and sing like ours. We hope that ours may be the means of others training their young.

We had our annual church meeting the 14th of January. They reelected the Sunday school and C. E. officers for another year. Also unanimously accepted the same pastor. We have accepted the Envelope System of finances and are trying to work a small budget system. We have as good and willing a people as I have ever preached for but the hardest pressed financially I have ever seen. The only slight in some that some of these farmers had has been entirely cut off. Eggs have fallen in price 14 cents in two weeks—selling at a cent apiece. I told them I would share the hardships with them—they said they would do the best they can.

We have a membership of 70 including the four that were taken in this last trip. They are scattered very much but we count at least fifty active members. As the membership has been increasing wife and I have transferred our membership from the Third Brethren church to Mt. Olivet.

We also accepted two very faithful members who once belonged to the Whole Gospel Mission Brethren church. These will help the church a little financially and much spiritually.

Please pray for this needy field.

ISAAC D. BOWMAN.

Leesburg, New Jersey.

FIRST BRETHREN CHURCH, PHILADELPHIA, PENNSYLVANIA

The Philadelphia church is still on the map even though she hasn't reported through the columns of the Evangelist, for some time.

We have entered the New Year with enthusiasm and a bright outlook and January has been a time of business meetings, annual reports, election of officers, appointment of standing committees and reorganization. We had on Tuesday evening, January the tenth, the best annual business meeting we have ever known, that is, best in attendance and in spirit and the reports from all of our auxiliaries show splendid achievements during the year of Nineteen hundred and thirty-two.

On Thursday evening, January twelfth, our annual Sunday School Board meeting was held and we are glad to report the same intense interest and good spirit at this meeting as at the previous one. Our Sunday school has had an unusual record of good attendance during the past year in spite of the many handicaps.

On Sunday morning, January the twenty-second, we had an installation service, for all newly elected officers of the church and Sunday school. We are blessed with a fine corps of workers in Philadelphia, clean cut men and faithful women, in whom we can place the leadership of our church with confidence. We would not forget in this capacity the main leader, our good pastor, who faithfully feeds the flock with the best of spiritual food. Our own people often say there should be a thousand people to hear some of his forceful sermons, instead of a few hundred. We are proud of him for he is president of the "Fundamentalist Association" of our city and teaches regularly at the Pennsylvania Bible Institute and along with these two he is often invited to speak over the radio where many other folks have the privilege of hearing his messages. We are glad he stands true to the faith and in these different works he advertises the Brethren church and we would not forget to pray for him daily.

All of our organizations do good work continually, both in and out of our local body. The Young People's Society of the Christian Endeavor has had charge of a meeting at one of the rescue missions each month for a number of years and has been used of God to lead souls from the depths of sin to real Christian experience and have thus helped to develop their own lives. We think of Proverbs 11:25, "He that watereth shall be watered also himself."

Our fine Sunday school superintendent has been a helper in another mission of our city and each month he invites a number of our people to go with him to hold a service at this mission. The Women's Missionary Society recently visited this mission with Brother Seitz and members took active part in the service with one of them delivering the message for the evening.

Our "King's Daughters", a society of girls, visit the "Florence Crittenden Home" every other month and hold spiritual services and often take small gifts for the inmates and endeavor to bring some encouragement and better living for these unfortunate girls.

THE BENEVOLENT BOARD

of the
BRETHREN CHURCH
Asks You
to

THINK
PRAY
GIVE

If you will think
You will Pray!!
If you will Pray
You will Give!!

Offering—February 26th

Our choir is always ready for each church service and ready to lend assistance at the various missions, singing unto the Lord faithfully and well.

We must not forget our young men who are ushers for us and who render a real service to the church and congregation in a most pleasing manner and are ready to be called on at any time.

We could go on and on mentioning other who help with the great work and want to thank God for past blessings and usefulness and pray very earnestly, that as we enter another year, he may continue to bless us and use us for "HIS" glory and the saving of many souls.

MRS. H. RAUDENBUSH,
Church Correspondent.

COLUMBUS COOPERATIVE CHURCH

Just a few lines concerning the work of the Cooperative Brethren church in Columbus, Ohio.

We all realize that we are living in unusual and trying times for Church work. The economic situation has, of course, been felt by our church people here like all church people everywhere. A large number of the fathers of our Sunday school children are among the unemployed and depend upon the few days work per month the city gives them for their living. Also some have moved away. But our attendance has been keeping up very good. Last Sunday there were 74 at Sunday school and church (our morning service is a combined service). The average attendance will be around 60. Mrs. Murry and I have been doing quite a bit of visiting each week. We have gotten into several new homes. We are urging others to visit their neighbors and friends and bring them to church also. Some good has thus been accomplished.

The finances of the church are all that could be expected or hoped for. The offerings are not quite as large as the last several years but that is true everywhere, I suppose. We have all our running expenses paid up to date and have given \$40.00 to the Ohio Mission Board of the Brethren Church and \$40.00 to the Southern Ohio Mission Board of the Church of the Brethren. We hope to be able to give more soon.

During the Christmas season we had White Gift Service at the church and were able to bring a little Christmas cheer into 7 homes by gifts of food or clothing. I secured from Crestview school, where I teach, 4 bushel baskets heaping full of provisions for the poor. These we distributed to some of our most needy homes. Also an offering was lifted at our White Gift Service in order to buy coal for several families. All these gifts were deeply appreciated and have perhaps made a warmer spot in their hearts for the Church and the Christ whom it serves.

We are planning on holding a Communion service around Easter, most likely on the Sunday evening of April 9. This will not be a very largely attended service, for there are not many active members of either church here. But we need a Communion service although we are but few in numbers.

Our Sunday school boys and girls are already looking forward to and asking about a Vacation Bible School this summer. I think, by some hard work, we will be able to finance and conduct our fourth Vacation

Bible School here next summer, sometime in July.

We are hoping and praying that it will be possible for the Mission Boards to arrange for us an evangelistic meeting early next fall. We certainly need a revival meeting some time this year. We will do our best to make such a meeting worth while.

Continue to remember the work here in Columbus in your prayers.

In his Service,
D. R. MURRAY.

ELKHART, INDIANA

We have just closed one of the most successful revivals we have ever experienced—successful because so many of the essentials were present—unity of purpose, loyalty, prayer and effort. Then added to all this, the message brought by our pastor, Brother Stuckman, was the important thing of each service. This message was presented in its gospel simplicity and so forcibly that no one could mistake its teaching or fail to understand that salvation is a personal matter—accept or reject.

There was a tenseness and quietness in the hour of service, and in this quiet hour of waiting, boys and girls, young men and women, fathers and mothers confessed their Savior. An unusual occurrence, a mother and her daughter of about ten years came hand in hand. In this quiet hour of prayer the Spirit worked among our people until fifty-two followed his leading—forty-three by confession, eight by relation and one by letter. Twenty-five were baptized ere the meetings closed.

These meetings have been avenues of strength to the church. We do thank him for the wonderful victories—through him victories are won. Victories won mean work, greater service to hold what has been won for him. MRS. EDNA NICHOLAS.

PASSING OF A PIONEER

An Appreciation

On the first of December last there passed away at Strasburg, Virginia, the first member of the Brethren Church of the South-eastern district. Madison Monroe Funkhouser was the first Progressive Brethren in this district and a man who knew his Lord and enjoyed the church and its services. Had he lived until the thirtieth of December he would have been eighty years old. He made his stand for the Lord in the year 1884 under the preaching of the late S. H. Bashore, who held a meeting of revival at nearby Toms Brook. At the time elder Bashore was still a member of the Church of the Brethren. At the call for converts, Brother Funkhouser and his good wife, who survives him, made the good stand. They were followed by others, among whom were Brother George A. Copp and Sister G. Harry Haun of the Maurertown congregation. The year following this meeting, under the direction of Elder H. B. Shaver, who in the meantime had also cast his lot with the Progressives as they then were called, the First Brethren church of this district was organized and Brother Funkhouser was among the charter members, and always accepted as the first member of the Brethren Church in the South-eastern district.

Brother Funkhouser had retired from the farming business for some years prior to his departure, and quietly with his beloved wife he lived in Strasburg, but attended the

services of the church at Maurertown as regularly as his health would permit. An affliction, the loss of an eye, made it rather difficult for him to drive a car at night but he did drive by day until his health and strength would no longer permit when he hired a driver to bring him to the church which he loved so well and which he served as trustee for more than forty years and of which he was a deacon for more than thirty-five years. The immense throng at the services in his honor held in the church at Maurertown on Sunday, December fifth, was an eloquent testimonial of the place that Brother Funkhouser had in the hearts, esteem and affections of his townsmen and neighbors as well as his brethren in the church. I loved Brother Funkhouser and I am sure he knew it. I feel also that the love was mutual and feel that it will be a grand thing to be able to renew the associations that we had established here, but which for the time being are sundered, when we meet again in the glorious Presence.

We quietly laid the remains of the brother to rest in beautiful Riverview cemetery at Strasburg, there to await the day of days when the Lord shall call forth those who have fallen asleep in him. Besides the wife there are three daughters and one son and several grandchildren and other more distant relatives to mourn the passing of this man of affairs, for he was interested in the welfare of his community, and had a part in its financial affairs, etc. Anent the latter, the financial matters, it is noteworthy that the departed was a stockholder and trustee of the First National Bank of Strasburg of which Elder George A. Copp, a convert at the same meeting with Brother Funkhouser, is the President. All these years they had worked and served together. In a word, Brother Funkhouser was one of the solid, earnest, religious type of men that made the passing generation look up to them. Would that God would raise up others to take their places as they are being called hence. We believe that he is doing so and will continue the good work. I might add that the church has already filled the vacant place on the board of trustees by electing the son of Brother Funkhouser, Frank, to fill the place made vacant by the death of the father. We unite in extending our sympathies and continued prayers to and on behalf of Sister Funkhouser and the family as a whole. Services in honor of the brother were conducted by his pastor, the undersigned.

E. L. MILLER.

BIBLE STUDY FOR PERSONAL SPIRITUAL GROWTH

(Continued from page 10)

what one feels most grateful for as one looks back on student days, is not so much the information acquired, as the methods and habits of study acquired. One man's methods may not be of any help to another, but the recounting of these methods may be suggestive. In my own personal Bible study, I have followed six methods:

1. The Paragraph Method: by which is meant going through a Gospel or an Epistle one paragraph each day with three things in mind; (a) What is the main thought of the passage? (b) What is the main teaching, that is, what lessons can one draw to help in one's personal life and in service for others? (c) What verse should be selected

as the theme for special meditation during the day?

If those following this plan belong to Bible Study Groups, they can take as the subjects for their group study the results of their individual study during the previous week. Thus, no special preparation will be required for the members of the group other than faithfulness in daily study.

The readings begin with Mark's Gospel, which is the shortest, and is regarded by most Bible students as the oldest Gospel. Since Peter and Mark labored together Peter's letters come after Mark's Gospel. For a similar reason Paul's epistles follow Luke's Gospel and the Acts, since Paul and Luke were companions in travel. Following John's Gospel come his epistles and the Revelation. Matthew's Gospel, which was written primarily for the Jews, is preceded by the epistle to the Hebrews, the epistle of James, and the epistle of Jude.

2. The Book Method. The first Book I took up was the Epistle of Philemon because it is so short. I wanted to begin by trying out my method on one of the smaller books. First I studied it intellectually, e. g., who wrote it, when, whence, why and to whom? Then I studied the argument and divisions of the book and any special matters of style, such as the play on words

THE BRETHREN'S HOME EMERGENCY CORNER

WHAT WOULD THEY DO?

The above question may not mean much to the average member of the Brethren Church whose eyes may wander to this corner of the Evangelist. However, it means a lot to eight inmates who are now in the Brethren's Home at Flora if the Church breaks faith with them. The Home has accepted their money and the obligation of their keeping. Since coming some have lost every blood relative that they possessed. Perhaps the brotherhood may be unaware of the fact that the widow of Elder P. J. Brown is an inmate of the Home. She has no other. Day after day, almost a helpless invalid, seventy-eight years of age, she sits in her room, looking out her windows upon scenes that change but little. She calmly and patiently waits the final Home Call. In a room not far away is a little woman, 79 years of age, who had spent nearly fourteen months in bed because of a broken hip. "Tiny" she is called and she is tiny, she is weighing perhaps not much over fifty pounds. She is a little bundle of cheerfulness and her real name is Jestina Brenner. Like the last leaf upon the tree, there are none through whose veins runs blood of her blood. She has no other earthly home. The morning sun peeps through her one window which furnishes her only view of the out of doors.

Times may be difficult, and unexpected things have come to pass, but our obligation is there. Mistakes no doubt have been made, but there have been things worth while accomplished. The Brethren Church has in the Brethren's Home that which should some day not far off be all that it was meant to be.

FREEMAN ANKRUM, Flora, Indiana.
Pastor Flora Brethren Church.

(e. g. verse 11); also the courtesy, skill and confidence shown in the book.

Secondly I studied it devotionally to try and get from this wonderful story something that would be a help to me spiritually. Onesimus was a slave who had evidently robbed his master and fled to hide in the slave quarter of Rome. There he met Paul and through the preaching of the Gospel his life was changed, and Paul sends him back to his master no longer as a slave but as a brother in the Lord, writing: "If he hath wronged thee at all, or oweth thee ought, put that to my account." "Receive him as myself"; and so the sinner alienated from God meets Christ and is changed and is reconciled to God by him who says, "Put that to my account," "Receive him as myself." Here we have suggested redemption and intercession. The key word is in verse 17. The subjects which can be used for devotional study are peace (V. 3); grace (3, 25); praise (4); prayer (4, 22); love (5, 9); faith (5); joy (7, 20); obedience (21).

Thirdly I studied it for application to others. At the time when I was working on this book I was in one of the British universities and felt keenly the way in which certain of the undergraduates acted towards people of the servant class, and so I talked to the undergraduates from this Epistle on how St. Paul, who was a University man, treated a runaway slave, calling him "my very heart."

Next I took up the Epistle to the Hebrews, which was a much bigger task.

3. The Study of Characters in the Bible. Three of us made a careful study of Joseph in the Bible and found it most profitable. Again I spent several weeks reading all I could find in both Old and New Testaments on David and have written down the results of the study in my study Bible, so that if I were to meet David on the street I think I would recognize him. Of course the study of the character of Jesus will yield more than any other.

4. Topical Study. At one time in India when the climate was very trying and the work exceptionally difficult, one was tempted to worry. Accordingly I went through every reference in the Old and New Testaments on anxiety and care and have kept the results of that study, so that when temptation to be anxious comes I have the antidote in God's Word. Possibly the topic which has helped me most has been the topic of the Holy Spirit; some 86 references in the Old Testament and over 200 in the New Testament.

(To be Continued)

The difficulty with philosophy is that when you pick up a single thread the whole pattern comes up with it.—Henry Suzzallo.

A CHRISTIAN'S INFLUENCE

It is only by coming into touch and contact with the great and real busy life of the world that the Christian life can exert to the utmost of influence in the world. The Christian life must stand upon the earth in the midst of earthly affairs, interests, duties, ambitions, pleasures, and yet must somehow find a pathway clear and open to things above the earth, to joys that do not perish, to hopes that do not die, to faiths that do not fail, to riches that do not rust, to great and eternal realities beyond the world.—Bishop Greer.

ANNOUNCEMENTS

WANTED—A NAME

A name for our new Brethren Young People's Training School and Camp for the East. You see, it has taken eleven words for me to name this new project. We need a name that will cause everybody to think of our new project which I have named in my first sentence. But this name must be short, meaningful, attractive and characteristic of our purpose.

To secure this name we are inviting all the Brethren young people of the Pennsylvania and Southeastern Districts, of high school age and older, to enter our contest for suggestions. Each person may suggest any amount of names. Write your suggestions on a sheet of paper clearly, together with your own name and address and the church of which you are a member, and mail to N. V. Leatherman, Berlin, Pennsylvania, at once.

As an award for the one who suggests the name that shall be chosen by the committee, all meals will be paid for during our camp and training school this June.

N. V. LEATHERMAN.

Business Manager's Corner

THE BRETHREN ANNUAL

Last August the General Conference at Winona Lake VOTED to have one thousand copies of the minutes of the Conference and the Brethren Annual printed and distributed among the churches according to their membership, each church to assume the cost of the number sent to it for distribution, and thus lighten the burden of the Conference.

Later a committee was appointed to collect the various addresses delivered at the Conference and prepare them for publication in connection with the minutes. This committee made a careful survey of the situation and decided that such an undertaking would not be practical at this time.

This left only the Minutes and Annual to be published, which was done as soon as the material for the same could be secured from the various conference districts.

The work has been completed and the Minutes are now being mailed to the pastor, or some member of every church in the brotherhood, with an effort being made not to miss a single one; yet such might be the case that a few would be missed. We will gladly supply any that have been missed, if we are notified of the omission.

The cost to each congregation is approximately ONE cent per member, and we trust a prompt settlement will be made by all, as the Publishing House is greatly in need of all funds owing it. The price of the Minutes and Annual is twenty-five cents per copy.

What church will be the first one to make a remittance?

R. R. TEETER, Business Manager

THE TIE THAT BINDS

WINKLER-STEINER—On Dec. 24, 1932 in Smithville Miss Irene G. Steiner was united in marriage to Everett Winkler of Rittman. The bride is the daughter of Mrs. Alice Steiner of Rittman and is a faithful member of the Smithville Brethren church. These promising young people will reside in Rittman. Their many friends wish them "bon voyage." Ceremony by the writer.

G. C. CARPENTER.

IN THE SHADOW

TROUTMAN—Eugene Wendell Troutman was born November 4, 1926 and departed this life December 16, 1932. Besides the father and mother, Mr. and Mrs. Edgar Troutman of Albion, Pennsylvania, he is also survived by one sister, Nellie, and a brother, Clair. The grandparents, Mr. and Mrs. Frank Himes and Mr. and Mrs. John Troutman also mourn the loss.

Funeral services were conducted by the writer at the Bayston Brethren church. Our sympathy goes out to the loved ones in their bereavement.

S. S. FLOLA.

THOMAS—Joseph L. Thomas died at his home in Michigan City, Indiana, on Sunday morning, December 4, 1932, aged 39 years. Mr. Thomas united with the First Brethren church of South Bend when a boy of nine years. He was the son of Brother and Sister L. Wilmer Thomas. The funeral was conducted by the pastor of the South Bend church on Wednesday, December 7, from the church.

R. F. PORTE.

WITMER—Mrs. Eva Witmer died very suddenly at her home in South Bend on Saturday evening, January 14, 1933. Sister Witmer was very active in the work of the South Bend Brethren church. She leaves her husband, Brother A. A. Witmer and one son, Daniel Witmer of Elkhart. Funeral was conducted from the church on Tuesday, January 17. Brief services were conducted at the Culp Funeral Home in Goshen and burial was made at Goshen. Our sympathy is extended to both families in their loss and we commend them to the care of a loving Heavenly Father.

R. F. PORTE.

LAFOLETTE—Laura Kerns LaFollette was born November 24, 1852, and departed this life January 12, 1933, at the age of sixty-nine years, one month and nineteen days. She had been a resident of Warsaw for nearly forty years. She was a native of Kosciusko County, being born on a farm near Leeburg, a daughter of William C. and Sarah Kerns. On October 21, 1880 she was united in marriage with Jefferson LaFollette, who preceded her in death, January 18, 1920. Since before her marriage she was a member of the First Brethren church of Warsaw. Surviving are, two sisters, Mrs. Charles Brown of Ashland, Ky., and Mrs. Eliza Curry of Warsaw; a brother, H. C. Kerns of Abingdon, Illinois, and a son, Robert. Funeral services were held at her home, Sunday, January 15, with the undersigned in charge.

L. E. LINDOWER.

FLORA—Laura Estella Flora, daughter of Joel and Mary Flora, was born, December 4, 1877 and passed to her reward December 19, 1932. Sister Flora had been a paralytic for forty-three years. Through denial of the rest of her physical body for so long, yet her spiritual body was renewed day by day by him who redeemed her and gave her the blessed hope of a body free from sorrow, sickness, pain and death. She united with the Mexico Brethren church in 1908, always living a true and consistent Christian life. Tenderly cared for by her kind and loving sisters, of them and all her relatives, may it truly be said, they loved her. She leaves to remember her missing, two sisters, Mrs. Howard Flora and Mrs. Richard Gilbert, of Ohio, Indiana, and a large circle of friends. Funeral services were conducted in the Methodist church of Chili by the undersigned assisted by Rev. Edgar Moore of Denver, Indiana.

W. F. JOHNSON.

FLORA—Clarence Flora was born near Chili, Indiana, January 23, 1872, and departed this life November 25, 1932, at his home near Denver, Indiana. He was a member of the Denver Brethren church, always taking an active part in the church and Sunday school, being a teacher of the Young People's Bible Class. He leaves his companion, six children and a large number of relatives and friends. Funeral services were conducted in the Brethren church in Denver by the writer, assisted by Rev. Albert Bond and Edgar Moore.

W. F. JOHNSON.

BINKERD—Andrew Binkerd passed away on January 20, 1933, at the age of 33 years, 6 months and 2 days, death being due to influenza of the bowels and other complications. He was born near Peoria, Indiana, the son of pious and noble parents, Jacob and Sarah (Shenck) Binkerd. He spent his early life on the home farm. On February 23, 1929 he was married to Goldie Munnaugh, to which union were born four children—two daughters and two sons. He is survived by his wife, four children, his father and mother, and six sisters. These, together with a host of friends and relatives mourn his passing. He, together with his wife, was a member of the Center Chapel Brethren church, having been baptized by Brother John Clark on March 4, 1931. He was recognized as a true Christian man, faithful to his Lord and active in his church, having served as Sunday school teacher and temperance superintendent. He truly loved his Lord and engaged much in prayer. Funeral services were conducted at the home and from the Center Chapel by the writer, assisted by Brother John Clark, a former pastor.

PAUL A. DAVIS.

GOOD—Margaret, the second of nine children of Samuel and Mary West, was born April 1, 1843, in Chester Township, Wayne County, Ohio, and died December 23, 1932, aged 89 years, 8 months and 22 days. She was married to Daniel E. Good and resided near and in Pleasant Home all her life. Her two children, Mrs. C. V. Keener and Clayton were born to this union and both have shared their homes with her during recent years. Her husband preceded her in death thirty-one years ago. Besides her son and daughter, one brother, Rev. David Worst of Lattasburg, and one sister, Mrs. Mary Snyder of Smithville, she leaves a foster son, E. G. Mason of Ashland, ten grandchildren and five great-grandchildren survive her. She leaves a host of friends and relatives in whose memory her deep devotion to her home and church and her fine Christian character will always be cherished.

The funeral services were held at the Fair Haven church by the writer, assisted by the pastor, Brother Raymond Winkler. The large church was filled with sympathizing neighbors and friends of Sister Good. She was a life-long member of the church and one of the most faithful and exemplary Christians of this fine church and neighborhood. May her fine example be emulated by all her friends.

J. ALLEN MILLER.

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THE BRETHREN EVANGELIST

Winning the World to Christ

By John R. Sampey

President Southern Baptist Theological Seminary

THE life of every Christian should be keyed to the winning of the world to faith in our Lord Jesus. The prayer of every believer should constantly be, "Thy Kingdom come, Thy will be done, on earth as it is in heaven." We need to remind ourselves of the greatness of the task in which we are called to participate. The smallest details of our daily life will be invested with rich meaning if we hold ourselves to the sublime task of persuading all men to accept Jesus as Saviour and Lord. The Great Commission challenges the humblest believer to do his best to win every human being to living faith in the Son of God.

The local church should key all its work to the marching orders of the Lord Jesus. All expenditures of money should be made in the light of the Great Commission. Sanctified common sense should be invoked to pass on all plans involving the investment of money and effort. How can the congregation of baptized believers best promote the enterprise of winning the whole world to faith in our Saviour? We should offer our lives to any form of activity that will give the gospel to the perishing millions of our fellow men. Our goal should always be clearly seen and we should press toward it at top speed.

Cooperative work on the part of churches and individual believers should keep in the foreground the aim of all Christian effort. We must bear witness of the saving grace of our Christ in all lands until every hamlet on earth knows the story of God's love in Christ.

Christian education and Christian philanthropy must also be keyed to the central task of making Jesus King of Kings and Lord of Lords.—The Christian Index.

Signs of the Times

by
Alva J. McClain

WHAT Makes it Go?

You have all read the story of the "town fool" who shut himself in the barn and worked on a queer contraption with all sorts of wheels, squirts, gadgets, springs, pulleys and what not. It was to be, when finished, a machine that would run without power; in other words "perpetual motion." The people of the town tapped their foreheads and smiled when they spoke of the "inventor" and his project.

Many of the present day philosopher-scientists are trying to do the same thing. They try to make a model or picture of a universe which will run without anything to make it go. A wiser man, James Clark Maxwell once said that "There never was a theory of the Universe that did not need a God to make it go."

The philosophy of the atheistic scientist is at bottom identical with that of the "town fool." The distance between merely worldly wisdom and foolishness is short. "Professing themselves to be wise, they became fools," Paul says. With God ruled out, the step is easy.

THE Proper Form of Baptism

Dr. Conant, a noted Biblical scholar, in discussing the meaning of the Greek word translated "BAPTIZE", cites examples of its use "drawn from writers in almost every department of literature and science; from poets, rhetoricians, philosophers, critics, historians, geographers; from writers on husbandry, on medicine, on natural history, on grammar, on theology; from almost every style of form and composition, romances, epistles, orations, fables, odes, epigrams, sermons, narratives; from writers of various nations and religions, Pagan, Jew, and Christian, belonging to many countries and through a long succession of ages. In all, the word has retained its ground-meaning without change. From the earliest age of Greek literature down to its close, a period of nearly two thousand years, not an example has been found in which the word has any other meaning. There is no instance in which it signifies to make a partial application of water by affusion or sprinkling, or to cleanse, to purify apart from the literal act of immersion as the means of cleansing or purifying." (Quoted from Strong's Theology, page 953).

The Brethren position that BAPTISM is IMMERSION is based upon facts which cannot be refuted. The real controversy, you will discover, between immersionists and the sprinklers is not over the question of whether the New Testament teaches immersion, but whether some other form may not do just as well. To this there is but one reply, "God hath spoken. Whatsoever he saith, do it."

CAN Europe Keep the Peace?

Under the above title, Dr. Frank H. Simonds, famous news correspondent and student of European conditions, has recently produced a remarkable book. His survey of the situation is realistic and objec-

tive. Some of his conclusions are as follows:

"Universally convinced that a new conflict would insure disaster without limit, post-war mankind has easily adopted the conviction that such a war is at once impossible and unthinkable. But those who lived in the years between 1905 and 1914, when the last war was approaching with steady and unmistakable steps, must recall that the same conviction, and the same words, were equally common. Today, the purposes and policies which made the last war inescapable survive unmodified..."

"In 1914 war came, not because any people desired it, but because the policies which all peoples were pursuing and the objectives which they were seeking, could be realized only through victorious conflict. In 1932 the situation is unchanged."

"Absence of armed conflict upon the European Continent, which in America is described as peace, results simply from the fact that peoples, who find the existing order intolerable, are by reason of economic exhaustion and financial weakness incapable of resorting to war..."

"The truce of exhaustion may continue, but it is nevertheless clear that the prostration which today prohibits deliberate war may tomorrow provoke a conflict of despair."

Dr. Simonds' analysis of the situation may seem gloomy, but the Christian will remember the words of the prophet Isaiah, "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked."

THE Danger of Peace Conferences

Dr. Simonds, himself a firm believer in the value of international conferences under proper conditions, points out in a striking chapter how that such conferences may actually bring evil results. "The statesmen who meet are inevitably bound by the policies of the nations which they represent. And if the policies of these nations are irreconcilable, the conference is doomed to failure in advance. Agreement is impossible as long as the statesmen cling to their instructions. On the other hand, if these men abandon the policies of their respective nations, any agreements made are certain to be repudiated. The failure of conferences, which have raised the hopes of men, only plunges them deeper in the pit of despair and resentment. Each nation blames the other for the failure. "This fact," says Dr. Simonds, "explains the Geneva axiom that one disarmament conference is more disastrous to world peace than three battles in actual war." And he cites the prayer of a London preacher, offered following the Naval Conference—"Give us peace in our time, O Lord, peace without conference!"

What is the solution for the lamentable situation? Dr. Simonds answers that no such conferences should be held without preparation in advance. This means that the irreconcilable ideas of the participating nations must be modified before the Conference. It also means that until the citizens of the various countries change their minds on certain points, international conferences are both futile and dangerous.

Our Lord once said to the people of his day, "Except ye repent, ye shall all perish." The word "repent" means literally "to change the mind." This is going to the

heart of the problem. You cannot get right action apart from right thinking, whether in individuals or nations.

THE Stars of Heaven Fell

Reputable scientists of the University of Oklahoma declare that traces have been found in South Carolina where a comet struck. A comet, they say, is simply a cluster of meteorites; and they have found more than 1500 craters or "scars" caused by the striking comet. Some of the craters are two miles long. Part of the shower hit the Atlantic ocean, fortunately. The area covered was about 400 by 630 miles in extent. And the evidence seems to indicate that all the meteors struck within the space of a minute. Such a catastrophe would probably destroy all human life within the area struck. It would be accompanied by terrific shock.

Doubtless something like this is involved in the awful judgment which is predicted in Revelation 6:12-13 at the opening of the sixth seal. "And lo, there was a great earth-quake... and the stars of heaven fell unto the earth... and every mountain and island were moved out of their place."

The word translated "earth-quake" is not the ordinary word, but means literally a tremendous "shaking" of things.

PHYSICIAN, Heal Thyself

The story is told of an old-time evangelist who, at the close of a Sunday night service, was informed by a young theological student that the "after-meeting" was not conducted properly. "I did not like it," said the student. "Neither do I," answered the evangelist, "I always feel as though I have missed it at some point in my after-meeting. I never go home without feeling that I might have done the thing better." "By the way," he said to the student, "how do you conduct your after-meeting?" "Oh," said the young man, "I don't have any at all." "Well," said the old warrior, "then I think my way of doing it is better than yours."

An expert, a friend of mine used to say, is a man far from home telling other men how to do what he cannot do himself.

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Buchmanism, or the Oxford Group Movement

A new religious movement making the popular appeal that Buchmanism is, deserves careful study. If it is of God, if it has the power and possibility of revitalizing the church, if it is indeed a revival of "First Century Christian Fellowship," as some of its adherents prefer to call it, we ought to know it and to embrace it. But if on the other hand it is just another religious fad, a humanly devised scheme whereby men would attempt to secure for themselves some of the thrills of the Christian experience without giving full acceptance and obedience to the whole Gospel message and method, then we ought to know that and be warned against it. It possesses some characteristics that would tend to lead one to believe that it has come from God as a means of giving new life and power to the church, but a closer scrutiny reveals weaknesses that separate it by wide reaches from first century Christianity.

The movement gets its most distinctive name from the man who founded it, Dr. Frank N. D. Buchman, a Lutheran minister of German stock, born at Emaus, Lehigh County, Pennsylvania, and educated at Muhlenberg College and Mt. Airy Seminary. It is also called the "Oxford Group Movement", as it was at Oxford, England, that the movement that was refused shelter at Princeton University gained respectability and prestige, and it is there that the fellowship now centers. For the most authoritative setting forth of the Movement one must read the book entitled "For Sinners Only", by A. J. Russell, an editor of one of London's foremost dailies, and who from starting out to get a "news" feature ended with writing a semi-official interpretation of the Movement as an enthusiastic convert. Besides many appraisals are being presented in magazine articles, but we have formed our judgment primarily from personal observation of Group demonstrations and from personally participating in the questioning of Group leaders.

We must confess that we discovered in the Movement certain qualities that we could wish the church possessed in larger measure,—namely, a deep personal consecration to the Lord Jesus, readiness to testify to the goodness and power of God, emphasis of divine leadership, and a real evangelistic passion. At the beginning of our inquiry it seemed that these people must be leading in a movement that was destined to revitalize Christianity and rekindle the fires of evangelism. When we considered the slow pulse of our own spiritual life and contemplated the coldness and indifference abroad in the churches, we were made to feel ashamed in the presence of this demonstration of devotion and zeal.

But back of the zeal we discerned certain deficiencies and in their public testimonies we noted certain inconsistencies that made us shrink from taking a stand with them. "Sharing" proved to be an important word in their vocabulary—they must share their religious experiences with their fellow-members and must share also with those whose lives were not "changed." But their "sharing" seemed to consist almost wholly in sharing their own experiences. No one seemed to have in his consciousness any definite sense of the preciousness of the Word and the necessity of sharing it and its truths. No one made any reference to any new appreciation of the Word of God, nor to any particular Scripture passage or Bible truth they had shared, but many personal experiences and confessions were related. They were stressing the importance of getting this new experience, this changed life, forgetting all the while that Jesus placed the Word as the means of this new and sanctifying experience, when he prayed: "Sanctify them through thy truth; thy Word is truth." They of course urged daily Bible reading, but they did not seem to give the Bible or its truths any prominent place in their consciousness. Their minds were primarily on what they must do rather than on what Christ had done. There was no place in their program for definite Bible instruction, but there was large place given to experience sharing. Doubtless

the latter ought to be done, within proper limits, but the former, ought not to have been left undone, if the religious experience is to be rounded and the heart is to know the blessing of a full Gospel message.

They put great stress on "guidance," and certainly divine guidance in the affairs of life should be desired and sought by every Christian. But sitting quietly, with the mind passive, and a note book in hand, ready to write down any impulse or "hunch" that may come to mind has its dangers. It is hardly a safe means of securing divine guidance. Too often it runs into radicalism. John of Leyden during the Reformation thought he was "guided" when he introduced polygamy; John Wesley was "guided" when he resorted to lottery; Thomas Muenzer was "guided" while he reviled all who opposed him and caused them to be suspected as enemies of the Gospel. And some of these Buchmanites thought they might be "guided" to card playing or dancing. Very often our supposed "guidance" is merely a pious excuse for insisting on what we want to do. More often the one who really seeks God's guidance gets it through the maturer judgment, or more impartial judgment of others, the counsels of elders, or the expressed will of the church, and by prayerful meditation on the word of God. That is the attitude of mind more readily "guided."

They were a fine group of people, these members of the Oxford Group, but numbers of them seemed quite conscious of their spiritual attainment and were unable to avoid giving the impression that they were in a class by themselves. That religious caste spirit is a big temptation to any Christian, but the danger is all the greater with those who are encouraged to use the term "absolute." Back of the admonition to "absolute honesty, absolute purity, absolute unselfishness and absolute love", these initiates have the Lord's admonition, "Be ye therefore perfect, even as your Father which is in heaven is perfect," and, to their credit, we heard none laying claim to having attained, but we did see need of keeping strongly in mind that other admonition, "Watch and pray, lest ye enter into temptation, . . . the flesh is weak."

Confession of sins which they continually encourage in others and engage in themselves warrants criticism from two points of view. First it savors too much of Roman Catholic practice of the Confessional. Confession of sins is to be made unto God who alone forgives, and not necessarily to men, except in case of anointing for healing or when a wrong has been done against some person in particular. Second, in the confessions there is frequent reference to conditions that are embarrassing and improper. One young ministers' made a confession that made one think of divorce court troubles. It just didn't fit the occasion; it was repelling. Even "absolute honesty" is against it. Honesty requires the keeping of confidences sacred. So do all the other "absolutes." Such confessions are not the Christian way. Nor is such a Movement.

EDITORIAL REVIEW

Dr. L. S. Bauman began on January 22, a week of meetings in the First Mennonite church of Upland, California, giving Bible lectures in the afternoon and evangelistic sermons in evenings.

We learn through a member of the Goshen, Indiana, church, that the revival being conducted by the pastor, Brother S. M. Whetstone and assisted by Mr. and Mrs. Richer, is proving a splendid success, more than three dozen having taken a stand for Christ at the time of the report.

The church at Muncie, Indiana has a new pastor in the person of Rev. Delbert B. Flora and we are informed that the people like his messages. One member of the congregation also wrote just recently to the editor personally, saying, "We have two preachers

now, as Rev. and Mrs. Flora were blessed with a baby boy on Tuesday, January 17th." And we are informed that he has been named Jerry Rees. We congratulate Brother and Sister Flora.

Brother Homer Anderson gives us a word about the community Sunday school at Gritter, Iowa, where Brethren people are participating. He doesn't say that he has been preaching there, but he reports six conversions, four of which were baptized by apostolic immersion, but only one of which united with the Brethren church at Pleasant Grove, Iowa.

Brother Fred C. Vanator, pastor of the church at Peru, Indiana, says the church has gotten considerable relief from the wave of "flu" that has been troubling the work there for a number of weeks. "Practically every family in the church has been touched in some way." And now they are rejoicing that improvement has come, and with it increased interest in the activities of the church.

Brother E. M. Riddle, pastor of the church at Waterloo, Iowa, writes of a forward step in the field of church music undertaken by his congregation. They have a Minister of Music in the person of Mrs. Owen McCartneysmith, a member of that church, who, with her assistants, is developing several choirs and choruses among the different ages and groups of the membership. There are large possibilities in the service of church music, and our Waterloo Brethren have launched a program designed to make the most of it.

We have a report of progress from the South Gate church in California, where Brother Leo Polman is the efficient pastor. Twenty-five have been added to the church during the past six months, and most of them by confession of faith and baptism. Some of these are the fruit of Bible classes conducted in homes in different parts of the city. The pastor has an evangelistic passion upon his heart and naturally he passes that spirit on to his people. The Sunday school is steadily increasing in attendance, the average for the last quarter having risen eighteen above the same period a year ago, and the Rally Day attendance of 206 having broken previous records.

We appreciate the good newsletter of Brother John F. Locke, pastor of the Bethlehem and Mount Olive churches in Virginia. The former mentioned church, located in the country from Harrisonburg, is to be host to the Southeastern district conference this coming June. We appreciate Brother Locke's personal interest in behalf of The Evangelist and the new subscriptions received from his church. The Bethlehem church is one among that comparatively small group that was able to close their year without a financial deficit. The reorganization of a Christian Endeavor society is reported for Mount Olive. Both congregations have in past months enjoyed the leadership of Brother E. L. Miller in an evangelistic campaign, and were much strengthened thereby, as previously reported in this paper.

THE LAST SUNDAY IN FEBRUARY is Benevolence Day, according to the calendar arranged by National Conference, the time when the churches are asked to make a contribution for the support of the Superannuated Ministers and the Brethren Home at Flora, Indiana. We have some obligations that we have assumed, obligations so binding and sacred that we cannot escape them, even in a time like this. Large numbers of our people will not be able to do what they have been wont to do along this line, but every member who can possibly do something is duty bound to do what he or she can. This is a time when those who have, should share with those who have not, and especially with those who are of our own household of faith.

Brother J. M. Bowman, of near Bethlehem, Virginia, wrote to the Business Manager, when renewing his subscription to the Evangelist, that he had been "taking the paper since its very beginning or very soon after." The Evangelist is in its fifty-fifth year and so must have been making weekly visits to Brother Bowman's home for more than half a century, at the least. We are not surprised that he finds it essential to his home. He is seventy-four years old, and we extend to him congratulations, both on having reached that age and on having been a member of the Evangelist family from its beginning. We are wondering how many others there might be who have a church paper record equal to Brother Bowman's, or very near approaching it. Write us about it.

Brother R. I. Humberd, pastor of the churches at Martinsburg and McKee, Pennsylvania, writes of special meetings he has held at a number of places, as well as meetings held in his own churches. First he gave his Bible Chart lectures in Brother J. L. Gingrich's church. Then Brother E. S. Flora assisted him one week in a two weeks' series of meetings at McKee, following which he assisted Brother Flora in a two weeks' meeting in the Yellow Creek church. A short series of meetings at Cumberland resulted in three baptisms, two received by letter and two reconsecrations. In his Martinsburg church he was assisted in a three weeks' meeting by a Church of the Brethren minister, Brother Earl Bowser of Juniata. Twenty-one confessed Christ as a result of this campaign, seventeen of which had been baptized at the time of the report.

Brother E. L. Miller met with a serious automobile accident, we are sorry to say, on Wednesday, January 25th, according to word received at our office on February 2. We are publishing this week Brother John F. Locke's report of the accident (See the News department.) With two cervical vertebrae broken, lying in a cast, and looking forward to not less than two months of absolute inactivity, even though no unfortunate complications should arise, his condition is both serious and trying, and he will need our prayers. As Brother Locke requests, we too urge members of the Evangelist family to remember him earnestly before the throne of grace, and an occasional message would no doubt cheer him up and be much appreciated.

We told our readers last week about the union revival in which our Conemaugh, Pennsylvania, church is cooperating, the plan being to hold one week of services in each church, the pastor of each church doing the preaching in his own church. A note just received from Brother W. H. Schaffer informs us that the week of services held in the Brethren church with himself doing the preaching, closed January 27th with eighteen confessions for the week, most of which desire fellowship in our church. Then he relates this interesting incident: The last night of the meetings in our own Conemaugh church, the lights went out just as the services were about to begin, with over 300 people present. They waited awhile, then started the services by the use of flashlights. Eventually a neighbor resurrected an oil lamp (the lights were out in the entire town), which was brought into the church and placed on the pulpit. The service was proceeding and the preacher stood up to preach, not being able to see more than a dim outline of the faces in his audience. The service was near its close when the lights came on. When Brother Schaffer gave the invitation, nine souls came forward to confess Christ as their Savior, and many others, he says, were under conviction. Even so, the darker the gloom surrounding us, the more real becomes our sense of the need of Christ as the Light of the world.

The New York Bible Society, an organization having as its sole work the distribution of Bibles in the city and harbor of New York, reports 802,563 volumes of the Scriptures distributed during 1932. These were given to crews of steamers and freighters, to immigrants upon arrival (both those who are permitted to land, and to those who are compelled to return to their native land), to hotels, hospitals, prisons and other institutions and to the homes of the needy of all races. During the Society's 123 years of existence, a total of 18,177,452 volumes have been given out. Four new languages were added by the Society during 1932 to its list of unusual tongues and dialects in which the Bible is circulated, making a total of seventy-nine foreign languages in which the Bible was distributed in New York last year. Dr. Millard L. Robinson, the General Secretary, says that his correspondence "showed conclusively the increasing dependence upon the Bible during this most trying year of financial depression." It is to be hoped that this conclusion is well founded. There has not appeared much evidence of such a revived interest in the Bible on the part of the more influential sections and classes of New York's citizens as yet, particularly those classes that make news for the newspapers. Such people, however, are not the kind to whom a Bible distributing organization could satisfactorily minister. For them the churches must be held responsible. For their spiritual welfare there needs to be a revival of passion and intensity of preaching—a preaching of old fashioned righteousness and repentance of sin, such as was proclaimed by Amos and John the Baptist.

“The First Shall Be Last”

By Raymond F. Burch

God, the Chief Architect and Master Builder, is still at work. He is daily adding to “the building fitly framed together that groweth unto an holy temple in the Lord.” And it would be intensely interesting were it only possible to examine each bit of human material that God takes in his hands and skilfully shapes into some necessary furnishing for this flawless temple.

We occasionally see him sending out into the forests on the towering peaks of Life to select the tallest, strongest, proudest tree among mankind for some very specific need in his building. After the “tree” has been definitely selected, the double-bladed axe of the Word is applied and the outer bark of indifference is carefully trimmed away. Then the saw of Conviction is patiently set in motion. Back and forth it drags at the utterance of every sincere prayer, but not a vibration is seen in this strong giant of the forests of humankind, until the sharp teeth of the saw begin biting into its heart.

It is then, and not until then, that one can observe any semblance of quivering, that tells of a weakening Will. Slowly, slowly the saw eats away and the huge tree slightly sways in a state of indecision. On and on creeps the saw. The swaying becomes more pronounced and then this towering symbol of strength, with a mighty lunge, crashes to earth, helpless and undone,—a penitent sinner on his face before God.

The “tree” now lies separated from the roots of Sin and Death that held it firmly fixed to earth, but there are branches of pride, selfishness, bad habits, worldly companions, love of money, a career out of the will of God,

SANCTUARY

*Be near me, God
Here at this forest shrine;
Let my chilled heart be warmed
By fire from Thine.*

*Grave-rooted priests
Perform the seasonal rites,
The altar candles lit
By acolytes.*

*The city's threat
Shall not defeat me here;
My reborn strength shall slay
The gorgon, Fear;*

*And peace from heaven
With filtered sunshine drift
Between the leafy fingers
Druids lift.*

—Minnie M. La Huis.

etc., that still remain as a part of the “tree.” Perhaps a few or many of these branches were broken in its earthward plunge, but there are always a certain amount that need to be trimmed, for such a “tree” is entirely useless for strong spiritual timber until it has been shorn of all the branches that might cast a shadow over its Christian growth.

When this is accomplished it is taken from its habitation and completely “Separated from the World” as it enters the mill of Christian Experience, where it is cut into the desired dimensions by many trials and sore afflictions.

From here it is carried through the door of Consecration into the Temple. Ofttimes, because of its supreme strength, it is placed down out of sight, to become one of the underpinnings of this huge Building of God. The Master Builder makes no mistakes.

This portion of his work completed, we oftentimes see him return to the very spot where once stood this stately “tree” of the forest of Life and turn back the roots and earth, only to remove a rough, ordinary-appearing “rock” that has lain hidden from view in the depth of sin all its life.

This dirty, uninviting slab of “rock” he washes in the water of Regeneration, patiently cuts and polishes it by the Word of God, and then sets it firmly and squarely upon the huge hidden “beam,” to become a beautifully engraven “portal” to grace the Temple throughout eternity.

“... Many that are first shall be last ... for the ways of God are past finding out!”

Long Beach, California.

Church Music and Great Hymns of the Church

By Robert E. Kline, Organist for First Brethren Church and for the National Cash Register

In accepting the invitation which I received to contribute several articles to your valuable paper, “The Evangelist”, I consider it a privilege to discuss a subject which is very much in my mind and which I know is of vital importance to the Brethren Church, our own beloved denomination: namely, Church music and the use and history of the great hymns of the Church.

The musical program of the Church service can be arranged to inspire reverence and worship. On the other hand, if it is neglected or taken as a matter of fact as a fill-in, it is bound to react unfavorably and eventually will tend to break down the dignity of the service built up by the pastor.

The subject of music in the Brethren Church today is important because of the fact that our branch of the church is comparatively young, and only in the last ten or fifteen years has there been any serious thought given to the importance of the musical program. In discussing this subject I realize there are many smaller churches in our denomination, consequently I will endeavor to make suggestions which will be of help to those interested in music in both the smaller and larger churches.

Music in the church service should be an act of worship. It is important that serious thought be given to both the vocal and instrumental portions. In the first

several articles of this series I will deal more specifically with the vocal portions, especially the selection of hymns for congregational singing and the type of solos and anthems for the special music.

I realize that each congregation presents its particular problem in arranging a suitable musical program. I should like to especially emphasize the importance of endeavoring to please the congregation, at the same time seeking to educate them to appreciate the better anthems and hymns.

In the Dayton church we plan the morning service carefully, using good standard hymns and the very best anthems, keeping the service more or less formal, dignified and reverent. The evening service we make very informal, the evangelistic type of service. In planning the services in this manner we appeal to all personalities.

This plan might not be successful in all churches, however, it is always important that we strive to give the best in music.

In endeavoring to educate the congregation to appreciate the great hymns of the Church, it is well to give them the historical background of the composer and the hymn. Take for instance the history of the life of Dr. Isaac Watts. He may be called the Inventor of hymns in the English language, which are sung by all people. Dr.

Watts never wrote but for a good purpose. Few men have left behind such purity of character as he. A study of Dr. Watts' hymns is both interesting and educational. Every congregation should know of the consecrated life of this great man, in order that they may better appreciate and enjoy the hymns he wrote.

In succeeding articles I will endeavor to discuss all phases of the musical life of the Church, hoping that our readers may receive helpful information that will raise the standard of music throughout our entire brotherhood. Dayton, Ohio.

What I Know About Beer

By S. J. Duncan-Clarke

(As the invited guest of Bob and Harve, creators of the series of economic dialogues on The Alcohol Problem, conducted weekly over Chicago Station WLS by the American Business Men's Prohibition Foundation, S. J. Duncan-Clarke, an editorial writer on the Chicago Daily News, spoke at the regular broadcasting hour, 1:30 P. M., Thursday, December 29, 1932. The Editor is glad for the privilege of passing on to his readers this exceptionally strong and timely address.)

Beer is coming back, we are told. There is a jubilant note in the announcement. Beer is to balance the budget. Beer is to banish the depression and restore prosperity. Beer is to revive the discouraged souls of men and renew happiness in human hearts.

Well, I know something about beer. Back in the so-called good old wet days when beer was lawful, I was a police reporter for awhile on a morning newspaper in an American city of about 300,000 population. Beer was plentiful then. I doubt if there was a point in that city from which you could not find your way to a licensed saloon or a beer garden in less than five minutes. It was my business to gather the news of crime, of vice, of underworld activities. I remember that lawful beer played a large part in making that news. It was inseparably mixed up with the brew of lawlessness, of violence, of indecency and corruption out of which came the happenings that made sensational items for the newspaper.

The Record of Beer

I did not notice that beer was making anybody prosperous but the brewers and the saloon keepers. I did notice that it was making a lot of folks poor. I did notice that it was breaking up homes. I did notice that it was destroying the worth of fatherhood and demoralizing the value of motherhood. True it was contributing revenue to the government, but it was canceling that contribution by reducing the earning power of workers, eating up their possible savings, preventing them from acquiring property and homes, creating slum neighborhoods and non-taxpaying citizens.

That is why all this talk about the blessings which are to come to us from the return of lawful beer makes no impression on my mind. It may carry some weight with persons who have short memories, or persons who were born too late to know by experience the good old wet days. But to a newspaper man who was a police reporter in times when beer was legalized and made semi-respectable by government sanction, the loud advertising of its virtues sounds like the silliest nonsense.

Beer, Intoxicant?

Let nobody tell you that beer is not intoxicating. I have seen men drunk on beer, and nothing but beer, much too often to fall for that fable. It may take several bottles to produce obvious results, but several bottles is no impossible quantity for a man. I have seen men become morose, quarrelsome, ugly tempered and fightingly stupid on beer. Moreover beer, with its milder alcoholic content, is the appetizer for more ardent liquors. Alcohol is a habit forming drug. In beer it stimulates the desire for something with a bigger kick.

You are all familiar with the little pilot light on the

gas range. It is a small flame. You cannot boil the kettle on it. But that small flame will set all the big burners ablaze. Beer acts as the pilot light for possible greater alcoholic conflagrations in the human system.

What Law Cannot Do

Congress proposes to call beer non-intoxicating. Our wet friends are fond of saying that you cannot change human nature by legislation. They are probably right. But if you cannot change human nature by act of congress or parliament, no more can you change the nature of alcoholic beer by a like process.

If 3.2 beer does not have kick enough to produce the sort of feeling which those who want beer want to feel, it will not satisfy them; and if it does produce it, then it will create the desire for stronger liquors. Lawful beer will become the effective screen for bootlegged spirits. It will not end bootlegging. It will not close the speakeasies. It will only make bootlegging easier, and the speakeasy for whiskey and its allied intoxicants more secure from detection.

Our wet friends say they want beer and other liquors made lawful again because prohibition of their manufacture and sale led to all sorts of lawlessness.

If they think they are going to escape liquor lawlessness by licensing the traffic they have either forgotten history of the days not so long past, or they are too youthful to know the record of the traffic when it had the law behind it.

Experience

My newspaper experience taught me that the most persistent lawbreaker in the community was the liquor traffic. It violated every regulation made to govern it. It would not observe restricted hours of sale. It would not obey the Sunday closing law. It sold liquor to drunkards and minors contrary to law. It was the nursery of crime and criminals. My best source of crime news in the old reporting days was the saloon and its bartenders.

Liquor is inherently lawless. It cannot be made to obey any rules. Its part as a factor in demoralizing society, in promoting violence and murder, in encouraging vice was so commonplace that it had ceased to be a matter of news. County option and statewide prohibition were the answer of people in revolt against the law-breaking traffic. Logically they came to the conclusion that a traffic which persistently disregarded the law and fostered crime ought to be outlawed. What can be said for the logic that now argues for legal recognition of a business inherently lawless?

Leaves Statistics to Others

I am not strong on statistics. Too many tricks can be played with figures. I am willing to leave the statistical argument to those wiser than myself. But my newspaper training taught me to observe, and to draw conclusions from my observations. My newspaper experience brought me in contact with every phase of life. Although I am no longer a reporter I have not lost touch with the conditions which surround me. For years as a public speaker I have been accustomed to travel about my city—this big city of Chicago—at all hours of the day and night, and by every means of conveyance. Comparing what I have seen since the liquor traffic was outlawed with what I saw in the days when it was lawful, I am convinced beyond all possible contradiction that things are better now than they were then; that vastly less liquor is being consumed and that much less of woe and poverty and crime are due to its consumption.

In the old days it was seldom that I traveled home at night from a speaking engagement, using train or trolley, that I did not encounter among the passengers one or more persons who were disgustingly and disturbingly drunk. Since the enactment of the eighteenth amendment it has become a rare thing in my experience to see such persons. I have seen perhaps half a dozen in the last dozen years. In former times I would see that many in

a week. Where have they gone? The street drunk is now a rare sight. He used to be commonplace.

When Beer Ran Free

I recall in those good old wet days that the newspaper for which I worked—it was not in Chicago—used to pay off its men on Saturday after the banks had closed. Newspaper men were proverbially spendthrift. By Saturday morning their pockets were empty. They could not wait for Monday to cash their checks. The kind saloonkeeper on the opposite corner realized their urgent need and made provision to accommodate them. Each man, as he left the cashier's window in the office, took the shortest cut across the street and vanished through the swinging doors. Behind the mahogany bar stood the friendly saloonkeeper, with an extra staff of bartenders. He smiled a cordial welcome, greeting each man by his name, and cashed the proffered checks. Of course that service called for some recognition. Part of the cash received was spent on drinks. Everybody bought drinks. Treating became general. Conviviality grew. The week's pay diminished. The kind saloonkeeper was happy. He whistled a tune to the accompaniment of the tinkling cash register. I knew fellows who have never been in a saloon, never tasted liquor until they were given that excuse for entering a bar and sampling its wares. But it was all legitimate—perfectly legitimate. The law sanctioned it. The respectable newspaper proprietor encouraged it by his pay-off methods. He figured that he saved one day's interest on his bank deposits. It did not seem to occur to him that he lost much more than that in the decreased reliability of his staff. He probably deplored the fact that some of his employes drank to excess at times, but in those good old wet days, it was traditional that newspaper men and printers drank. He accepted that tradition as one of the settled facts for which allowance must be made.

Contrast that picture with what became familiar to me after the liquor traffic was outlawed. About nine o'clock each morning the milkman would arrive at the office, and a distribution of pint and quart bottles of milk would begin in the composing room and spread through the business office and editorial floor—scores of bottles. Milk had taken the place of beer as a lunch hour beverage.

I stood the other day at a drug store soda fountain, enjoying a soft drink. Touching my elbow was a burly truck driver contentedly disposing of a cup of hot chocolate. I thought to myself how strange that sight was as compared with the old days. And yet that sight has become ordinary since the eighteenth amendment was enacted.

The outlawed liquor traffic is lawless. Of course it is lawless. But even so, conditions are vastly better than they were under the lawful liquor traffic that was no less lawless.

But they say they are going to restore lawful beer in order to create better conditions. That is a tragic jest.

Beer and Prosperity!

They say this country will drink itself back to prosperity.

Look at any country that has lawful beer today and then tell me is there any evidence that it is prospering through consumption of the amber suds.

Great Britain has lawful beer, and dire poverty stalks in its streets.

Germany has lawful beer, and unemployment threatens the life of Germany.

Economic salvation is not to be found in beer, or else these countries would be in better shape than the United States, and the fact is they are worse off than America.

Employment

Breweries will create employment, they tell us. That is not true. They will shift employment. They will lower demand for soft drinks and milk, and throw dairymen out of jobs. They will, in time, create the unemployable,

just as they did before. They will decrease the efficiency of workers, just as they did before.

But the crusade to bring back lawful beer is merely preliminary to the bringing back of lawful spirits, lawful whiskey and gin and all the rest of the bottled trouble that is now an outlaw.

If one could forget for a moment how serious the problem is one would be moved to mirth by the difficulties in which the wets find themselves involved now that they have the promise of the two big political parties to open the road for beer and "repeal."

It is evident that now that the wets have their opportunity to improve conditions they are losing confidence in their ability to make good on the loud promises which have been shouted up and down the land. And they will may lose confidence. They cannot make good. The beer that looked to them so desirable last July when they sickened sensible people by their sordidly maudlin demonstrations in the party conventions looks less like a great white hope now. But we can leave the wets to their worries.

The important thing for us to recognize, it seems to me, is the fact that lay behind the prohibition movement, and that is still a fact challenging our civilization—Intoxicating beverages are an evil and only an evil, and the traffic in them whether sanctioned by law or forbidden, is inherently a lawless traffic, the enemy of individual welfare and social security.

Whatever happens in the next few months that fact will remain unchanged. I am not nearly as much concerned about defending prohibition, as I am about fighting the evil of intoxicants and the traffic that deals with them. I believe it is important to shift the emphasis now from the virtues of prohibition to the evils of liquor. Let the enemies of prohibition say what they please about it—the accusation they cannot answer is that the substitutes they propose will not lessen the evil of intoxicants, will not cure the lawlessness of the liquor traffic. Civilization must face those evils if it is to be able to tackle its other tasks which crowd upon it and threaten its existence.

What Made the Trouble

Our wet friends piously declare they are against the return of the saloon. What of it? It was not the saloon that made trouble. It was the liquor the saloon sold. There was no mischief in the bright lights of the old-time bar-room; no perils in the mahogany bar and the brass rail. Some of the pictures on the walls were undesirable, but they drove no man to crime or violence.

Rape and arson and murder were not in the cheer and comfort of the saloon; they did not hide the free lunch; but they were in the liquor that the saloon sold.

When a man proposes abolishing the saloon but restoring liquor, and thinks himself virtuous, I begin to wonder about the sort of mind he has. It is not the return of the saloon that gives me anxiety. It is the return of liquor, bearing the sanction of law.

I would be in favor of retaining the saloon and abolishing liquor. I think one of the places where we failed was in neglect to provide cheery, comfortable resorts, where there was warmth and light and music, and chance for social gatherings and entertainment, as substitutes for the licensed saloon. Man craves those things; they are good things. It was stupid to leave the provision of them to the liquor traffic, which made them traps for men, instead of sources of help and encouragement.

We must not be led astray by the idea that banishing the saloon as one sort of dispensary for liquor, and substituting some other sort of dispensary is going to help the situation. The fight that has meaning is not against the saloon, not against any particular method for selling liquor, but against the liquor itself and all methods of lawful traffic in it for beverage purposes.

And we must bear in mind that if beer comes back be-

fore the Eighteenth Amendment is repealed—should it be repealed, which is far from being a certainty even in the minds of the wets—it can come back only on the theory that it is not intoxicating; that it is, in fact, a soft drink. That theory is utterly false, but law may be passed to give it support.

And if that is done, what safeguards can be placed around the sale of beer, alleged to be a soft drink, that is not placed around the sale of other soft drinks—of ice cream sodas and malted milk and the like? On what theory will soda fountains be prevented from selling it? How are we to avoid the danger that it will be drunk by children as well as adults? There are no safeguards in the so-called Collier Beer bill passed by the House at Washington.

Beer with 3.2 per cent alcoholic content may be as easily obtainable by children and grown-up as orange juice now is. The alcoholic habit may be cultivated under sanction of law in the school children of America. If the distillers of ardent spirits wanted to find a way to create a demand for their destructive decoctions they could ask nothing better.

That is a subtle and dangerous phase of the present situation which demands earnest consideration and vigorous effort.

A New Crusade

I am convinced that one thing we can do, and must do, is to renew the educational warfare against the evils of alcohol as an element in beverages. The crusade of education must be carried into every section of the land. The help of science must be enlisted as never before. This is a scientific age. Our boys and girls are laboratory trained. They respect science. Modern science indicts alcohol. The ablest minds denounce it as a beverage. In the schools, in the homes, in the churches, by spoken word and written word, the inherent dangers of intoxicants must be attacked. Informed sentiment must be created that will deal with the liquor evil more effectively than by any method yet tried or now proposed. We cannot accept defeat in this battle. The war must go on, more intelligently, more vigorously, more persistently than ever.

THE VOICE OF THE CHURCH

Editorials from Ministers and Laymen

WHY STARVATION WHEN FOODSTUFFS ROT?

We need a more just distribution. There are millions on the verge of starvation in the presence of abundance of food. Some one, somewhere, is to blame. We are rapidly approaching the time when those who control production and distribution of foodstuffs cannot live peaceably in a land where so many are hungry for a morsel to eat.

A docile majority seems to have been frightened into submission by threatenings from a hypocritical minority, which has actually destroyed food rather than permit men, women and children, who die in cellars, garrets, coal-rooms, parks and on the streets, to have sufficient nourishment to sustain life.

With the 10 to 12 million unemployed in America alone, and bread lines in every major city, compare these figures, both here and elsewhere: Australia, last fall, destroyed 80,000 sheep because of a very low value. England threw 500,000 herring back into the sea, because they were unsaleable. America burned 2 million of its 6 billion superfluous bushels of wheat. Mexico destroyed millions of rotting bananas. Egypt burned 100,000 tons of unsaleable cotton. Central America heated stoves with corn and barley. Even in our own state, and a few adjoining, people are keeping their own firesides warm with surplus corn which has a value less than the cost of production.

They are starving in China, India, and a few other countries. In Germany 30,000 committed suicide. In the U. S. there is a suicide

for every three minutes of the day and night, and multitudes doing without any form of income to help sustain life.

Enough coal to keep everybody warm; enough food for all; enough to use and be used. What is the matter? Its improper distribution. Why? SOMEONE has Forgotten God. May God raise up leaders to show us the way by following him more closely from day to day.

W. R. DEETER, Carleton, Nebraska.

IN HIM THE STORM SUBSIDES

These are perilous days through which we are passing. Angry passions are rising among men. This frenzy is not confined alone to our economic perils. Its streaks of fire are flashing in all directions. Political panaceas just fill the air. Builders of Babel Towers are filling the air with their din. Ecclesiastical nostrums are left at your doors with a new supply every morning. Religious quacks follow them up with their advice on how to use them. Civilization itself is alarmed.

But to those of us who have remained anchored to the dictum, "And ye are complete in him, which is the head of all principality and power" (Col. 2:10), we are not unduly alarmed as the breakers roar. To me, in times like these, human pronouncements are like bits of seaweeds, only seen in the swish as some one who is wondering how they are faring, points them out. "AND YE ARE COMPLETE IN HIM." Seaweeds may take care of themselves in a storm like this. The boat that carries the Master can never sink. It's of his own construction and it will not break in pieces NOW, for it has weathered many a storm. Besides, my Captain is on board; we are manning the oars according to his directions. Sometimes, as some faint heart loses hope and expresses a faint longing that we might try something else, the Master with pity remembers the frailty of human flesh, "And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and the water, and they obey him" (Luke 8:25).

"Lord, as to thy dear cross we flee,
And plead to be forgiven,
So let thy life our pattern be,
And form our souls for heaven.

Help us through good report or ill,
Our daily cross to bear;
Like thee, to do our Father's will,
Our brethren's grief to share.

Let grace our selfishness expel.
Our earthliness refine;
And kindness in our bosoms dwell,
As free, as true as Thine.

Should friends misjudge, or foes defame,
Or brethren faithless prove,
Then, like thine own, be all our aim
To conquer them by love."

G. W. RENCH, New Paris, Indiana.

SIGNIFICANT NEWS AND VIEWS

FROM BAD TO WORSE

Mrs. Franklin D. Roosevelt, wife of the President-elect, brought upon herself a storm of protest by a statement she made over the radio recently. Characterizing the "average" girl of today, she is reported to have said: "The average girl of today faces the problem of learning very young how much she can drink of such things as whisky and gin and sticking to the proper quantity."

It scarcely is believable that an intelligent woman, especially a mother, could be guilty of such a silly statement, and the good women of America may well be alarmed that one whose mental and moral texture is thus indicated is to occupy the White House for the next four years.

Under the storm of protest, in which the Women's Christian Temperance Union played a leading role, Mrs. Roosevelt comes back with a weak explanation which leaves her in no better light. She claims to be personally dry, but seems to be in full harmony with the wet cause. "It is living in a fool's paradise," she avers, "to imagine that the young girl of good family today doesn't meet a different sort of pressure on the question than her mother or grandmother." It is a sort of vague, weak statement which gains little in clarity or merit by what follows:

"The young man with a flask replaces the hostess with a glass of light wine, which a girl in our own days could either take or refuse without feeling conspicuous." This astounding remark, which one would think might come from the lowest social level, instead of what ought to be the highest, is not only a shock to the better element of American womanhood, but may well lead to gloomy forebodings regarding the sort of atmosphere that is to prevail in the White House throughout the next administration.

But here follows the most damaging part of her so-called "explanation," and which confirms the accuracy of the original report: "Because the young girl of today is offered gin as a matter of course, it is well for her to learn to recognize her own limits!" The idea of teaching a "young girl to recognize her limits" in the matter of drinking gin—well, mothers, use your own language in expressing your contempt for such sordid sentiment.

It may be possible for a person to be dry personally, but wet socially, politically, and intellectually.—Religious Telescope.

CANADIAN MINISTERS DEFEND OXFORD GROUPS

The *New Outlook*, of Toronto, Canada, official organ of the United Church of Canada, is not sympathetic with the Oxford Groups, who recently visited that city. The editor in his paper took a position against the movement which is the outstanding evangelistic movement of the day. Leading ministers sharply disagreed with him and sent him this protest, which sets forth the position of those who are sympathetic with and supporters of this newer form of evangelism:

To the Editor of *The New Outlook*:

Dear Sir: In view of the position taken in your last issue toward the work of the Oxford Group, we write to state our profound conviction that the Movement is of God. We do not believe it right to allow differences about methods and forms of presentation to blind us to its central demand for completely surrendered lives and to the effect of that demand on our people. Lives in great numbers are being "changed," often with dramatic suddenness; in other cases fear and doubt and anxiety are being replaced by peace and rejoicing confidence; and many defeated and discouraged workers, including ministers, have become "life changers," in whose hands the gospel is once more "the power of God unto salvation." Already new life is stirring in our churches and our own lives have been quickened. The Movement does not attempt to cover the whole work of the Christian Church, since it is a Movement within the Church. It gives a special message for a special need, and we think that its concentration is its strength. In any case, Christ is preached, and we therein do rejoice, yea, and will rejoice.

George C. Pidgeon, John J. Coulter, Trevor H. Davies, George G. D. Kilpatrick, J. Y. MacKinnon, J. Russell Harris, E. Leslie Pidgeon.

Toronto, December 21, 1932.—*The Evangelical-Messenger*.

OUR BIBLE STUDY DEPARTMENT

"In the Beginning."

(No. III.)

By Louis S. Bauman, D.D.

As we have seen, in the first six majestic words written by "holy men of God who spake as they were moved by the Holy Ghost" (II Pet. 1:21), we have the source of all things which exist—GOD! Refuse to admit these first six words, and the universe, and all that within it is, remains an insoluble riddle. The difficulties of unbelief immediately surpass the difficulties of faith.

But, admit these first six words, and all else follows in course. For, with the admission of God, naturalism ends and supernaturalism begins. Why belittle the First Cause—God—to the place where all he could do was to vitalize a few molecules about a billion of years ago, and then disappear from the scene? The eminent French infidel, Voltaire, was at least consistent: "If once we are prepared to admit the existence of a God, of a Creator who could make this wonderful universe, what is the use of cavilling at minor miracles, as surely the greater involves the less."

Where Faith Steps In

The faith of the Christian is not a blind unreasoning faith. It is true that it accepts many things that the mind of man cannot comprehend, but it accepts those things because they are, and because the deepest research of the reasoning powers of man fails to give a more reasonable reason than that which faith accepts.

"In the beginning—God,"—the God who, by his own incomprehensible power, spake, and it was so! And God said, "Light be!" and, light was! "By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth. . . . For, he spake, and it was done" (Ps. 33:6,9). We shall not attempt to reason it out. There are a few things, at least, in this universe beyond the domain of reason. The power of Omnipotence is one of them. So, "through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear" (Heb. 11:3).

We shall not attempt to "reconcile science and Genesis." How can we reconcile man's knowledge, much of it presumed, with that which is beyond man's comprehension? We have no desire—in fact, time is too valuable for faith to be spending its precious time on this earth trying to reconcile the uncertain "science" of man with the revelation of an Omnipotent God. Let the authors of "science" reconcile their "science" with God's revelation. If they cannot,—well, God isn't worrying over this particular failure of man!

The Creative Word

God "spake, and it was done"! One feels a sense of brevity in these words. It does not sound exactly as if God carried a shovel and pushed a wheel-barrow up and down through his universe for some hundreds of millions of years. The omnipotent Word "spake," and "in six days" the heavens and the earth, the land and sea, and "all that in them is"—were! "Six days"—interpret them as you will. When done, you will have time enough for all the creative work attributed to Elohim in Genesis.

The Creative Word of God! Wisdom beyond the ken of all the keen! Power beyond the prowess of all the strong! With what surpassing majesty it steps out of the fathomless eternity behind us to speak into existence the marvels of our present universe,—to throw galaxy upon galaxy of glittering worlds, whirling as in serried ranks through limitless space. Verily, "The heavens declare the glory of God!" (Ps. 19:1). Little wonder that the great shepherd king of Israel, who so often fell asleep beneath the covering of those same mighty stars, should cry out in amazement: "When I consider Thy heavens, and the work of Thy fingers, the moon and the stars which Thou hast ordained; what is man that Thou art mindful of him?" (Ps. 3:3, 4).

The Greater Work of the Creative Word

And yet, as we shall see, the great glory of God lies not in these glittering orbs that roll in splendor above us, but in the man who seems so insignificant beneath their covering. The greatest of all the creative acts of the creative Word, came when God took of the dust of the earth and fashioned a temple for a living soul, and crowned his whole creation once again with the Word of his power: "Life be!" And, with that word, life from Elohim sprang into that temple of glorious dust, and the one to have dominion over all the wondrous works of the creative Word was here!

The almost unbelievable story of the fall of this new lord of creation is ahead of us, together with the yet more amazing story of his recreation—of a day when the Omnipotent Word shall again speak, and life eternal shall spring from the Immanent God into a new creation in Christ Jesus. Almost surpassing belief indeed is the birth, the fall, and the rebirth of a universe! Wonderment is only increased in the record of the birth, fall, and rebirth of the lord of that universe!

SEEKING GOD

Dear reader, take this word into your heart! Think over it! Pray over it? Speak out before God until you feel, "I really mean what I say, and I have the assurance that God will hear my prayer." Say it each morning as you approach God in prayer, "I seek thee with my whole heart." You will by degrees feel the need of waiting in holy stillness upon God that he may take possession of your whole heart, and you will learn to love him with your whole heart and with all your strength.—Andrew Murray.

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NATIONAL SUNDAY SCHOOL ASSN.
MAGAZINE SECTION
M. A. STUCKEY, EDITOR,
ASHLAND, OHIO

The Book of Supreme Influence

Address of William Jennings Bryan on the occasion of the Tercentenary Celebration of the King James Version of the Bible, in Orchestra Hall, Chicago, Ill., May 4, 1911, under the auspices of the American Bible Society.

For nineteen hundred years the battle between the spiritual and the material conception of life has raged around the Bible. "Search the Scriptures" was the command of Christ, and to the Scriptures the Christian world has turned ever since for their authority.

Atheists and materialists have assailed the Bible at every point; they have disputed the facts which it sets forth and ridiculed the prophecies which it recites; they have rejected the account which it gives of the creation, and scoffed at the miracles which it records. They have denied the existence of the God of the Bible and have sought to reduce the Savior to the stature of a man. They have been as bold as the prophets of Baal in defying the Living God and in heaping contempt upon the written Word. Why not challenge the atheists and the materialists to put their doctrines to the test?

When Elijah was confronted by a group of scorners who mocked at the Lord whom he worshipped, he invited them to match the power of their god against the power of his, and he was willing to concede superiority to the one who would answer with fire. When the challenge was accepted he built an altar, prepared a sacrifice, and then, to leave no room for doubt, he poured water upon the wood and the sacrifice—poured until the water filled the trenches round about. So firm was his trust that he even taunted his adversaries with their failure while his proofs were yet to be presented. The prophets of Baal, he it said to their credit, had enough confidence in their god to agree to the test, and their disappointment was real when he failed them—they gashed themselves with knives when their entreaties were unanswered.

Why not a Bible test? The Book of Books has lived and grown through the centuries; we are celebrating the three hundredth anniversary of the King James translation. The Christian world has confidence in the Bible; it presents the book as the work of God, but the attacks made upon it by its enemies continue in spite of the growth of the Bible's influence. The Christian world, by its attitude, presents a challenge to the opposition, and this is an opportune moment to emphasize the challenge—the moment when Christianity around the world is celebrating the triumphs that the Bible has won during the past three centuries.

Is the Bible the work of man, or is it an inspired book? Is it the product of human wisdom, or did its authors speak as they were commanded by the Lord?

Atheists and materialists declare that it is merely the work of man—that it was written under the limitations that apply to human wisdom. Taking this position, they must necessarily contend that, unless man has degenerated in ability and declined in wisdom, he can now produce a book equal to the Bible. Let them produce it.

Judged by human standards, man is far better prepared to write a Bible now than he was when our Bible was written. The characters whose words and deeds are recorded in the Bible were members of a single race; they lived among the hills of Palestine in a territory scarcely larger than one of our counties. They did not have printing presses, and they lacked the learning of the schools; they had no great libraries to consult, no steamboats to carry them around the world and make them acquainted with the various centers of ancient civilization; they had no telegraph wires to bring them the news from the ends of the earth, and no newspapers to spread before them each morning the doings of the day before. Science had not unlocked Nature's door and revealed the secrets of rocks below and stars above. From what a scantily supplied storehouse of knowledge they had to draw, compared with the unlimited wealth of information at man's command today! And yet these Bible characters grapple with every problem that confronts mankind, from the creation of the world to eternal life beyond the tomb. They have given us a diagram of man's existence from the cradle to the grave, and they have set up sign posts at every dangerous point along the path. We turn back to the Bible for the Ten Commandments, which form the foundation for our statute law, and for the Sermon on the Mount, which lays down the rules for our spiritual growth. The Bible gives us the story of the birth, the words, the works, the crucifixion, the resurrection, and the ascension of him whose coming was foretold in prophecy, whose arrival was announced by the angel voices, singing Peace and Good-will—the story of him who gave to the world a code of morality superior to anything that the world had known before or has known since—the story of him who is the growing figure of all time, whom the world is accepting as Savior and as the perfect example.

Let the atheists and the materialists produce a better Bible than ours, if they can. Let them collect the best of their school to be found among the graduates of universities—as many as they please and from every land. Let the members of this selected group travel where they will, consult such libraries as they please, and employ every modern means of swift communication. Let them glean from the fields of geology, botany, astronomy, biology, and zoology, and then roam at will wherever science has opened a way; let them take advantage of all the progress in art and in literature, in oratory and in history—let them use to the full every instrumentality that is employed in modern civilization; and when they have exhausted every source, let them employ the results of their best intelligence in a book and offer it to the world as a substitute for this Bible of ours. Have they the confidence that the prophets of Baal had in their god? Will they try? If not, what excuse will

they give? Has man fallen from his high estate, so that we cannot rightfully expect as much of him now as nineteen centuries ago? Or does the Bible come to us from a source that is higher than man—which?

But our case is even stronger. The opponents of the Bible cannot take refuge in the plea that man is retrograding. They loudly proclaim that man has grown and that he is growing still. They boast of a world-wide advance and their claim is founded upon fact. In all matters except in the science of life, man has made wonderful progress. The mastery of the mind over the forces of nature seems almost complete, so far do we surpass the ancients in harnessing the water, the wind, and the lightning.

For ages the rivers plunged down the mountain sides and exhausted their energies without any appreciable contribution to man's service; now they are estimated as so many units of horse-power, and we find that their fretting and foaming was merely a language they employed to tell us of their strength and of their willingness to work for us. And while falling water is becoming each day a larger factor in burden bearing, water, rising in the form of steam, is revolutionizing transportation methods of the world.

The wind that first whispered its secret
(Continued on page 15)

BIBLE STUDY FOR PERSONAL SPIRITUAL GROWTH

(Continued from last week)

5. Chapter Study. The division of the Bible into chapters is often arbitrary, and on one or two occasions the chapter ends in the middle of a paragraph. Yet I like to put over each chapter a few words which will remind me of the contents of the chapter. These headings serve as stepping stones which enable one to pass rapidly through the book and master it as a whole. I also like to jot down any word which arrests one's attention, to keep for future word study, also any topic or character which should be reserved for further study.

6. The Study of the Bible as a Whole. This of course is a life study. One has well said: "The Bible should not be treated as a wood-pile, from which one can take a fagot or an armful at random, but it must be regarded as a structure." Through the Bible three thoughts run—Ruin, Redemption, Regeneration. Both the Old Testament and the New Testament fall naturally each into four divisions, namely:—Manifestation, application, experience, and outlook. For example; the first division of the Old Testament gives us the Books of the Law in which God manifests his will through Moses.

Second—the application of this manifestation is found in the historical books—Joshua, Judges, Ruth (books of the commonwealth), 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles (books of the Kingdom), and Ezra, Nehemiah and Esther (books of foreign dominion).

The third main division embraces the books of experience. The Poetical books: Devotion (Psalms). Piety without Prosperity (Job). Piety and Prosperity (Proverbs). Prosperity without Piety (Ecclesiastes), until we come to the last chapter: The experience of Love—the Song of Solomon.

The fourth division consists of the books of outlook: The major and minor Prophets.

In the New Testament we have the same four-fold division. The manifestation of

God's will as revealed in the person of Jesus Christ is found in the four Gospels. The application of this manifestation is found in the one historical book—the Acts of the Apostles, beginning from Jerusalem unto Rome and possibly beyond. The third division consists of the books of experience: St. Paul's letters, in which the major emphasis is on Faith; the letters of St. John, Love; St. James', Works; St. Peter's letters, Hope; Jude, Perseverance unto the end. The fourth division consists of but one book of outlook—the Revelation, from the Isle of Patmos to the Heavenly Jerusalem.

Some years ago, at the time of a coal strike, a friend of mine in Scotland said there was no real scarcity because people were living on surface coal; but had the strike continued a fortnight longer the surface coal would have been exhausted and real scarcity would have followed, as there were no men mining in the pits. He said: "I wonder if the young people of this generation are not living on surface truths, so few are going down daily into the shafts digging for the hidden treasures found in God's Word.—The Inter-Varsity Magazine.

STUDYING THE SUNDAY SCHOOL LESSON
at the
Family Altar
With
Thoburn C. Lyon

JESUS TEACHING BY PARABLES—THE GROWTH OF THE KINGDOM

(Lesson for February 19)

Lesson Text: Mark 4:21-34; Golden Text: Isaiah 11:9

Daily Readings and Suggestions

MONDAY

A Law of Growth. Mark 4:21-25

"Unto you that hear shall more be given"—not hear as the first three kinds of soil in the parable of the sower, but as the part of the gospel of Christ which we have already learned to do serves as a foundation upon which we may build further. We do not really have anything unless it has become a part of our very soul, which is the only thing that survives eternally; and when the truth which we have received becomes a vital part of us, then further truth is revealed: to him that hath shall be given. But he who does not live up to his knowledge of the truth soon becomes hardened and loses what little light he had. Pray that we may so live as to grow.

TUESDAY

Parables of Growth. Mark 4:26-34

These parables especially refer to the growth of the kingdom, but they apply with equal force to the growth of individuals. In the parable of the growing seed, it is true that God himself gives the increase, in ways that we may understand only in part; but like Paul and Apollos, we must plant, and water, and cultivate, if the fruit is to be as perfect as God intends. Also, like the grain of mustard seed, many of God's greatest leaders have sprung from humble beginnings. They have become great, of course, only through that which they have received from God. May our beings ever be ready to drink in the rain and sunshine that comes from above.

WEDNESDAY

The Growth of the Kingdom. Isa. 9:1-7

Like the leaven in the parable recorded in Matthew and Luke, the Kingdom of God is even now working mysteriously in the world, through the lives of believers. But Isaiah looks forward to the glorious day for which Jesus taught us to pray, the day when the Prince of Peace himself shall come, and his kingdom shall be established forever in the earth. This is indeed a blessed hope, and it is certain, for the "zeal of the Lord of hosts will perform this." What a privilege to have part in it!

THURSDAY

The Path of the Just. Prov. 4:18-27

Verse 18 is commonly supposed to mean that as one goes further and further along the way of truth, his life becomes more and more blessed. This in itself is true, but we believe the verse also teaches that as the just walk to and fro in the earth from day to day, their pathway sheds light upon those around them who sit in darkness. Are our own paths shining more and more each day? Let us ponder the paths of our feet and see that all our ways are established in him.

FRIDAY

Growing in Grace. 2 Pet. 3:11-18

In the scriptures are many things hard to be understood; we may, in our ignorance, wrest these things to our own destruction, or we may, if rightly led, grow in grace and knowledge. God's most important means

of grace is a knowledge of his word, with his Holy Spirit to guide and instruct us therein, together with real communion with him. Let us spend much time in these two labors, that we may grow and "be strong in the Lord."

SATURDAY


The Glorious Progression. 2 Cor. 3:7-18

From day to day the child of God who keeps his thoughts centered upon the Lord is changed from glory to glory, ever becoming more and more like unto the Lord himself, until that glorious day when he shall return and we shall in very truth be like him, for we shall see him as he is! Such statements are almost beyond human comprehension, but such is the matchless promise of God.

SUNDAY

A Prayer for Understanding. Psalm 119:33-40

This prayer for understanding really outlines the great laws of growth. For example, in v. 33, if we are to grow we must not only be taught in the way of his statutes, but we must keep it unto the end. With this in mind, read the remaining verses and note the laws of growth which they teach. Then pray that we may understand those laws, and that we may find in Jesus Christ the incentive for living in accordance therewith. Pray, too, that we may be used in helping others to this same understanding; that they, too, may grow in grace and in that knowledge which shall make them like unto our Lord.

<p>E. M. RIDDLE, President 1117 Randolph St., Waterloo, Iowa F. C. VANATOR, Associate Peru, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p> 	<p>G. ADAMS M. SPICER, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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J. D. WHITMER, 317 E. DuBall Ave., South Bend, Ind.

When You Plan Worship

By Betty Sholl

You are to plan and lead worship? Fine! When your service is over will the members of your group feel that they have experienced God? Will they feel refreshed because of the reverence and beauty of your service?

You will need to spend moments alone in which you yourself worship again and again through the service you have planned. You must feel it, let it become a part of you. You cannot give to the group what you yourself have not found in the service. Then when you lead you will have the poise necessary in every good leader of worship.

Your poise will partly depend upon your preparation. Have every detail arranged well in advance if the time you are to lead. Be sure that every one who is to share in the service, including the pianist, has an outline of the program and understands fully what his part is. But be so prepared that if any interruption or break comes on you can carry on with ease and graciousness.

Even when you have planned and led many worship services, you cannot put together a good program in fifteen minutes. Two hours is not too long to spend in collecting, arranging, and rearranging your materials, and sometimes you will not be satisfied even then.

Unless a theme has been given you, make your selection carefully. Do not choose some broad subject such as "Service." If your group needs to think of service you might take as your theme "Service Through My Job" or "To Know Thy Will, to Serve Thy Cause." The theme should always relate to some need of the group and should be to the point.

In order that your theme may be most effective, material must be wisely selected so that the service will rise to a climax and accomplish its purpose. If you have not been keeping a scrapbook of poems and miscellaneous material, start one now. In assembling material for a worship program, list all possible Scripture, all poems, stories, and prose selections that could be used. Look at the topical index in front of the hymnal and decide what headings might include usable hymns. Go through these sections listing those hymns best suited to your theme. With your material conveniently at hand begin to compile your service.

Begin with a prelude to make the transition from what may have gone before and to give the worshipful "set" to your service. Then build up the program using the best of the material you have listed. Let one element lead naturally to the next. In choosing hymns use only the stanzas which

are appropriate, and if the hymn is long use only part of it. Seek to maintain a high level of quality throughout. Be sure to time your service before you lead it, so that it will not be too brief or too lengthy when you do give it.

Copy all your material on paper or into a notebook, five by seven inches in order to avoid the confusion of books and many papers. A loose-leaf notebook will be a

good thing to keep a record of your services in.

Consider the atmosphere of the place of worship. Orderliness should be given thought. Scattered books, papers, disarranged chairs are not conducive to a worshipful attitude. Try using some symbolism—a picture, flowers, candles, a cross, but avoid constant repetition of one symbol. In everything try to create reverence and an appreciation of the beautiful.—Forward.

the back of my head, but his eyes were directed to Mabalive who was aiming at him. He gave a spring toward him but in a moment fell dead." Livingstone escaped marvelously, but the bone of his arm was crushed into splinters. For thirty years all his labors and adventures, entailing much exertion and fatigue, were undertaken with his arm so maimed that it was painful for him to raise it above the level of the shoulder.

Livingstone taught the natives the way to Christ and also instructed them in how to make gardens, raise cattle, and build houses. He taught their young people everything practical from carpentry to taking care of the sick. After his marriage to Doctor Moffatt's daughter, she taught the girls dressmaking. She was as brimful of bravery as her husband. He says of her, "When I took her with me on two occasions to Lake Gnome, and far beyond, she endured more than some who have written large books of travel."

Doctor Livingstone gives the following catalogue of his necessary accomplishments: "Building, gardening, cobbling, doctoring, tinkering, carpentering, gun-mending, wagon-mending, preaching, schooling, lecturing on physics, occupying a chair in divinity, and helping my wife make soap, candles, and clothes."

He continually fought the nefarious slave-trade, the horrors of which were beyond description. Three times Livingstone built his home, only to have it destroyed by slave-traders who hated him. After that, he was always homeless. It was necessary for his wife to go to England to plan for the education of their children. For three years he had no news from them; for two years the world heard nothing of him.

He returned to England after fifteen years. On this trip to the coast he had the fever thirty times. His wife sailed back to Africa with him, but in 1862, the dreadful fever took her away. "Oh, my Mary, my Mary how often we have longed for a quiet home, since you and I were cast adrift," he sobbed. "For the first time in my life I felt willing to die, yet am sustained by Christ's promise, 'Lo, I am with you always, even unto the end.'"

In 1864, Livingstone returned to England for the second and last visit. All kinds of honors, medals, and degrees from England, Scotland, France, and Italy were bestowed upon him. The Queen sent for him, having a private interview. He returned to the heart of Africa. In 1871 he had become almost a skeleton, and all his goods had been stolen. It was at this time he was found by Stanley, who had been commissioned by the New York Herald to find Livingstone, sparing no expense. It was a dramatic meeting.

"Tell me the news. It is two years since I have heard a word." Stanley urged him to return with him, but no, he felt Africa needed him.

On a May morning in 1873, his faithful black servant found Livingstone kneeling by the bedside with head bowed, but life was extinct. His faithful black friends laid his heart to rest in Africa, but his body, encased in tree bark and sail cloth, they carried over a thousand miles through the jungle to the ship that would bear it home.

David Livingstone traveled twenty-nine thousand miles in Africa and added to the known part of the globe about a million square miles. He discovered Lakes Ngoni,

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David Livingstone

By May Genevieve McGee

David Livingstone grew up in an humble home near Glasgow, Scotland. His birthday was March 19, 1813. It was a merry home of five boys and two girls. It is said that not an hour was lost during the six weekdays; that the day of rest was welcomed and honored; that books were read and loved; and that God was revered.

At the age of ten, David went to work in a cotton factory as a piecer. Later he was promoted to a spinner. He had to be at the factory at six. With just a short time to rest and eat, his little hands would tie broken threads until eight at night. Fixed to the spinning-jenny was a Latin grammar so that while his fingers were busy, his brain could keep pace with the boys at school. He had purchased the grammar with part of his first earnings. By working at Latin, until midnight, he mastered Virgil and Horace by the time he was sixteen.

When he was twenty, a great conviction came to him and he decided to surrender his life to God and to give to the cause of missions all that he earned beyond his actual living expenses. He soon went to Glasgow to study for the ministry, where, as Doctor Hillis puts it, "He hired a garret, cooked his oatmeal, and studied, and made a little tea, and studied, went forth to walk, and studied ever."

During his second session at Glasgow, David Livingstone came to the great decision of his life. He decided to offer himself to one of the missionary societies for foreign service. He chose the London Missionary Society. In 1838, he traveled to London to appear before the Mission Board. The examinations were satisfactory and he was committed to the tutorship of Rev. Richard Cecil, to give proof of his preaching ability. One Sunday evening he was sent to preach in a nearby village. He gave out his text deliberately. That was all the congregation got. Midnight darkness came upon him in his nervous embarrassment.

"My friends," he said, with frank straightforwardness, "I have forgotten all I had to say," and hurrying out of the pulpit, he left the church.

Doctor Cecil reported that he feared Livingstone had mistaken his vocation. His probation, however, was extended, and he continued medical studies in London hospitals. In 1840, he returned to Glasgow, and qualified as a licentiate of the Faculty of Physicians and Surgeons.

When he decided on Africa, as the land for his work the whole world tried to scare him, with the exception of his own family. Death they said, would meet him at every turn; between African fever, savage natives, and the merciless power of the sun, he would be cut off in his prime. But the strong, brave heart of David Livingstone was unshaken. A steamer would sail for Africa almost immediately and on that steamer he would go. He hurried home to say good-by to his father and mother, reaching home in the evening. At dawn, he left for a seven-mile walk to Glasgow.

David Livingstone was as daring and adventurous as the bravest explorer, but never, for one moment, did he falter in his great purpose which was to help redeem Africa, with a saving knowledge of the living Christ.

In five months he reached Africa, and by ox cart, traveled seven hundred miles into the interior to Kuvamau, Dr. Robert Moffatt's station. He isolated himself absolutely from all Europeans, living among the natives to learn their language and study their habits and laws. He made friends with the Bechnana chief Sechele, one of the most interesting and intelligent of the many great natives who surrendered to the charm of Livingstone.

He was directed to locate at Mabotsa and it was there that a lion nearly killed him. The lions would often come near the camp and roar. It took tremendous courage to lead lion hunts, but Livingstone was the man who could do it. They formed a circle one day, around a group of lions, but were afraid to throw their spears. Someone fired. Three animals roaring leaped through the line and escaped. As the attack seemed dangerous, the circle broke up, and they were about to return to the village, when from the other side of the hill Livingstone made out the outline of a tawny foe. He took aim and fired.

"He is shot!" the men shouted. "Let us go to him."

"Stop a little till I load again," warned Livingstone, for he saw the lion's tail erected in anger. He then heard a shout and looking half around saw the lion spring upon him.

"He caught me by the shoulder," reads his vivid account, "and we both came to the ground together. Growling horribly, he shook me as a terrier dog does a rat. The shock produced a stupor. He had a paw on

Shiviva, Nyassa, Moero, and Bangweola, the upper Zambezi, and many other rivers. He made known the wonderful Victoria Falls.

He was a missionary traveler, geographer, geneologist, physician, but the most fundamental fact in his whole career was the absolute surrender of his will and mind to "his fair Captain, Christ."

England gave him a place in Westminster Abbey, with her poets and kings. On the slap she inscribed:

Brought by Faithful Hands
Over Land and Sea
Here Rests
David Livingstone,
Missionary, Traveler, Philanthropist.
Born March 19, 1813,
At Blantyre, Lanarkshire,
Died May 4, 1873.
At Chitambos Village, Iloa.

For thirty years his life was spent in an unwearying effort to evangelize the native races, to explore the undiscovered secrets and abolish the desolating slave trade of Central Africa.—The Watchword.

THE GRUDGING SPIRIT

"Rejoice with them that do rejoice." Little thing as this seems, it still is exceeding great, and requireth for it the spirit of true wisdom. And we might find many that perform the more irksome part, and yet want vigor for this. For many weep with them that weep, but still do not rejoice with them that rejoice. . . . So great is the tyranny of a grudging spirit.—Elizabeth Waterhouse.

generosity in serving the churches of this district. His contributions in time and energy and money to the welfare of the church have been very large. Greatly beloved by all, his services with us at the Mount Olive church were well attended. He spoke to a house well filled with good listeners almost every night. He was with us three weeks. There were eleven confessions and ten baptisms.

A Christmas program was prepared but not given in the Mt. Olive church due to the prevalence of "flu" at the time. The Bethlehem church presented a program but the pastor had the "flu" and so cannot tell it from first hand knowledge.

Both congregations at special programs showered Mrs. Locke and myself with a multitude of useful and attractive gifts for our new home. Our people have endeared themselves to us in many ways of which these showers are fair examples.

One of our folks from the Mount Olive church though living several thousand miles distant, remembered the entire church with a Christmas gift, a copy of "Undaunted Hope," which is being passed from home to home. Part of the good results of reading this valuable work we hope may be seen in the Easter Offering for Foreign Missions.

One of the features about the Mount Olive church which has pleased me greatly of late is the fine attendance of young people at our evening services.

A Christian Endeavor society has been reorganized at the Mount Olive church.

At Bethlehem there is an active Sisterhood of Mary and Martha.

S. M. M. girls from Maurertown visited us at Mount Olive not long ago with a playlet entitled "Missionary Arithmetic." It was an impressive way of bringing the truth and was greatly appreciated by our people here.

With Love and Prayers for all,
JOHN F. LOCKE,

Pastor Bethlehem and Mt. Olive Brethren Churches.

FIRST BRETHERN CHURCH,

Waterloo, Iowa

We made a promise some time ago to report on the Music Department of our church. At the beginning of the conference year, the Music Committee secured Mrs. Owen McCartneysmith, member of this church, to become the Minister of Music for the church.

A complete organization of the Music Department was effected. Because of this effort, we have a Senior choir, a Junior choir of High School students (who sing every Sunday at the opening of the Young People's division of the Sunday school), a Children's choir called "The Jewels," and a Men's Chorus, with ten voices.

The music of the church has been of very high order, wonderfully selected and full of inspiration and devotion. Our director is assisted by Mrs. Vernon Schrock and Mr. Graham Hay, also with Mrs. Harold Patterson as pianist and accompanist. Since the beginning of the new year there has been a class in methods and conducting.

At Christmas time the choirs of the church presented a very beautiful service—"The Messiah's Coming," choral, pictorial and dramatic. It consisted of three parts—(1) A King Is Promised, (2) The King Is Born, (3) The King Is Worshiped.

Music properly selected and presented becomes a real asset to the services of the



E. L. MILLER IN ACCIDENT

(The Editor is passing the following letter entire to the brotherhood that all our readers may know all that we have learned of the sad accident and be the better able to pray intelligently, as Brother Locke requests.)

Dear Dr. Baer:

It is my unhappy duty to inform you of the serious accident sustained by our Brother E. L. Miller. Brother Miller narrowly escaped sudden death last Wednesday night when the car driven by his brother-in-law, Mr. James B. Sunday skidded on a bad curve near Hogestown, Pennsylvania. Two of his cervical vertebrae were broken and he faces a month or two of absolute inactivity looking straight up at the ceiling of the Harrisburg Hospital, Harrisburg, Pennsylvania. Mr. and Mrs. Sunday were also slightly injured but are not confined to the hospital.

I visited Brother Miller yesterday and though he could scarcely open his mouth enough to speak for the cast, yet I found him to be his usual cheery self. He found all manner of things to be glad about. If no unfortunate complications aggravate his very serious condition he looks forward to being in a little more comfortable position after 3 weeks or more. For a man of Brother Millers' tremendous energy to be so very closely confined is a real hardship.

He has given me the responsibility of looking after his work as best I can. Brother George A. Copp ably filled the appointment last Sunday morning. It being the fifth Sunday (my Sunday free) I preached at night. When I announced the news of his accident there was many a moist eye. Brother Miller has been with us some time and he gets better and is better beloved all the while.

Brother Copp has graciously offered his services as preacher, excepting such times as he has another stated preaching appointment. Brother Copp is well known and well beloved here and his help at this time is much appreciated. I am hopeful that Brethren everywhere will pray earnestly for the speedy recovery of this noble man of God and that many who know him intimately

throughout the brotherhood will remember him with letters. His address: A 2, Room 27, Harrisburg Hospital, Harrisburg, Pennsylvania.

Yours truly,
JOHN F. LOCKE.

NEWS OF BETHLEHEM AND MOUNT OLIVE BRETHERN CHURCHES

The Bethlehem church will be the meeting place of the Southeastern Conference of our churches this year in June. Already our people are beginning to prepare for that event. We are hoping to make the conference delegates' stay with us a very happy event for all concerned.

During the past year we enjoyed the ministry of Brother E. L. Miller in a revival. Additions were made to our membership and every one was strengthened. Our people frequently call upon Brother Miller and he generously responds.

Our church suffered the loss of a faithful leader in Brother Lee A. Logan, who had served as superintendent of the Sunday school for almost 20 years. Brother Timothy D. Swartz has been selected to carry on the work of superintendent.

Despite the hard times our folks have carried forward the work of the church without any deficit. We are hoping to do better than ever for Foreign Missions at Easter time and we hope and pray that the church as a whole will beat last year's record.

A few new subscriptions to the Evangelist have been secured. We consider the paper ably edited and following after things which make for peace and mutual edification.

At this time some are sick among us but are faithfully trusting HIM.

Elder J. M. Bowman whose faith was rewarded by his being made whole of a grievous physical affliction is a faithful member of Bethlehem church. At the time of this writing he is enjoying good health.

The Mount Olive church enjoyed in November a series of Evangelistic sermons by our beloved brother, previously mentioned, i. e., the Rev. E. L. Miller. It is difficult to pay sufficient tribute to Rev. Miller's

church. We have been invited to broadcast from the Waterloo station at an early hour some Sunday evening soon. We will try to inform our readers of the date.

E. M. RIDDLE, Pastor.

EVANGELISTIC ITEMS Johnstown, Pennsylvania

For five nights, the latter part of October, I gave my Bible Chart lectures in the Third Brethren church of Johnstown, of which Brother Joe Gingrich is pastor. Although I had never worked with Brother Gingrich I had often noted his expert advice in the district conference.

We were glad for the presence of Brother Ashman and a delegation from his church and also Brother Schaffer and his people from Conemaugh. In our time so many churches have turned to politics and social service, but Brother Gingrich is determined that his church will be famous for the Gospel, and I believe that he is succeeding in drawing the attention of the goodly element in the community.

McKee

November 13 we began a two weeks' meeting at the McKee, Pennsylvania, church. Brother E. S. Flora preached six nights and I gave my Bible Chart lectures on the other nights except Thanksgiving evening, when I spoke at the union meeting in Martinsburg. Brother Long, pastor of the Church of the Brethren in Altoona, spoke at McKee on that evening.

We spent a busy and happy week with Brother Flora, calling in homes in the forenoon and in the afternoon attending a Bible class in Altoona, taught by Mel Trotter.

Yellow Creek

November 28 I began a two weeks' meeting with my Bible Chart lectures at the Brethren church at Yellow Creek, Pennsylvania, where Brother E. S. Flora is pastor. It was exactly two years before that we worked together in a meeting in Spokane, Washington.

These people love their pastor and show forth their love in a practical manner. Not only was there a continual inflow of the necessities of life and invitations out for meals, but one evening when we returned from church we were surprised to find the kitchen table overloaded and one room filled with people from the Raystown church.

Believing that the coming of the Lord draweth nigh, I have tried to make full use of the remaining time in my pastoral work. In meetings, in writing articles for papers and in getting out my booklets and tracts as I receive orders from far and near. During the meetings at Yellow Creek, it became evident that I was to the end of the strength of my nerves. On Sunday evening, I fully determined not to preach the next week and told some of the people at Martinsburg but on Monday I felt stronger and preached that night. On returning to my home in Martinsburg, the W. M. S. were in the parsonage making bandages for Africa. As I entered the room they asked how I felt and I told them that I was much stronger. Immediately Sister Mary Klepser replied, "Well, maybe the Lord has answered our prayers." Certainly, like Paul when the brethren met him at Appii forum, I thanked God and took courage, (Acts 28:15). There is a real conflict in the air between the mighty fallen princes of Satan and the holy angels of God and the outcome often de-

pends upon the prayers of God's saints here on earth (Dan. 10:13).

Cumberland, Maryland

I began a three nights' meeting with my Bible Chart lectures with the Brethren at Cumberland, on December 14. I made my home with the pastor, Brother C. H. Wakeman and family, and a most hospitable home it was in every way. Brother Wakeman is one of the most universally beloved men I have ever met.

In pastoral work and meetings, three have been baptized two reconsecrations and two added by letter.

Martinsburg, Pennsylvania

January 9 we began what we thought was to be a two weeks' meeting, at Martinsburg, under the leadership of Rev. Earl Bowser, pastor of the Church of the Brethren at Juniata. Brother Bowser is almost a local boy and his presence attracted attention far and wide.

An earnest soul, preaching a pure fundamental message, winged on its way by the Holy Spirit, was too much for stolid indifference and the audience increased until there was a full house on Sunday night. We had planned to close on the second Sunday evening but a packed house (many turned away) and several conversions convinced us that the Lord was leading for another week. Martinsburg and community have seldom if ever seen such an awakening. One woman living in the country became so convicted while she was doing her ironing that she drove to the parsonage one forenoon.

Among those coming forward were both children and adults. We do not make the mistake, that is often made, of apologizing for the children. Certainly they are worth just as much in the sight of the Lord as any adult, and we thank God for those who remember their Creator in the days of their youth.

Some of those coming forward came to join this church, others to be baptized and join another church, etc. In the book of Acts, baptism was an immediate act and during this meeting we tried to carry out the same plan. A baptismal service was held the second Sunday evening when three were baptized, the next evening ten partook of the same ordinance. Tuesday evening two were baptized and Wednesday evening there was one and another on Sunday. In all there were twenty-one that came forward.

"To God only wise, be glory through Jesus Christ for ever."

R. I. HUMBERD.

FIRST BRETHREN CHURCH OF SOUTH-GATE, CALIFORNIA

The Lord has greatly blessed and honored his work at this place.

In the past six months 25 have joined our group; most of which came through confession and being baptized.

Our pastor has led into a more faithful study of the Word. Many have expressed their desire to read the Bible through this year, aside from the study for the regular services. Two Bible classes a week are being held in the homes of a part of the city where there are no churches, and many are being reached in this way. Eight of our new members were first contacted through the Home Bible classes. We have just finished a study of the book of Daniel in the Wednesday night prayer meetings and are

now starting Paul's Epistle to the Romans. We thank God for a pastor who loves the Book and can teach it.

In November we received a great spiritual blessing from two weeks' meetings with Brothers Lynn, Leinhard, and Bauman; also Drs. Isaac Ward and William Pike.

Our Sunday school record was broken on Rally Day with 206 present. The average Sunday school attendance during October, November, and December was 149 against that of 131 over the same period last year.

We celebrated our third anniversary the last Sunday in October with an all day meeting. At the close of the afternoon service many rededicated their lives to Christ. We thank him for the blessing and strength we received at our last communion service. There were several attended who had never before been to a Brethren communion. These all testified to the joy and blessing it gave them. The whole service was one of quiet and reverence.

We ask for your prayers that we might be found faithful as a church and as individuals.

LUELLA BURK,
Corresponding Secretary.

INDIANAPOLIS, INDIANA

The National Convention of Evangelists and Christian Workers has just closed at Indianapolis, Indiana, being held in the Cadle tabernacle seating ten thousand and in the eight days sessions nearly one hundred thousand people attended. The Convention Director, Evangelist Elmer C. Miller, of South Bend, Indiana, states it was the most successful convention and most largely attended of any ever held.

Reports from every part of the U. S. by leading evangelists indicate that pastors and churches everywhere are preparing for great emphasis on evangelism and arranging for revivals during the year. A number of evangelists report they are engaged for many months ahead and some for over a year. The imperative need of a nationwide revival is apparent to all.

Many prominent speakers were heard on the program among whom were Dr. Robert G. Lee of Memphis, Tennessee; Dr. J. C. Masse of Atlanta, Georgia; Lou Hill of New York; Harry W. Vom Bruch of Long Beach, California; McKendree Long, of Statesville, North Carolina; Howard Williams of Hattiesburg, Mississippi; Dr. Chas. A. Brewbaker, of Dayton, Ohio; Dr. Earl Naftzgar, and Dr. John S. Hamilton of Winona Lake, Indiana; Mrs. George Dibble of Bloomington, Michigan. Among the noted musicians were Homer Rodheaver, Arthur McKee, Walter McDonald, Virgil Brock, John Troy, George Dibble, Paul White, James Kindig and numbers of others.

Meetings were held all over Indianapolis and suburbs by the visiting delegates and over two thousand decisions for Christ in conversions and renewals were reported by the pastors and evangelists. The whole city and community were deeply stirred and a number of revivals began in the churches immediately at the close of the Convention and others are being arranged.

This Convention is held annually under the auspices of the Interdenominational Evangelistic Association, of Winona Lake, Indiana, of which Dr. W. E. Beiderwolf is President, Billy Sunday, Vice-President, Dr. Elmer C. Miller Executive Secretary, R. Hayes Willis, Treasurer.

Invitations were received from New York,

Chicago, Detroit, Washington, Philadelphia, Indianapolis, Toronto, Long Beach, New Orleans, and other cities for the convention next year.

GRITTER, IOWA

This community Sunday school was organized one year ago. Brethren, Methodist and Christian church people are those who worship at the Gritter school house. The average attendance was about twenty for the year 1932. Six persons were converted, four of whom were baptized by trine immersion and two were baptized by the Christian church. Five went to the Christian church and one to the Pleasant Grove church.

It seems rather strange that some Brethren churches will go pastorless when there are preachers of their own faith to be had, and preachers who are willing to share conditions with them. Sunday schools are good, but they never can take the place of the preaching of the Gospel. And the church that tries to get along without a pastor will soon find itself losing out.

There is another thing that is helping to make churches weak. People are getting too worldly. The movies, card parties and dancing are having too large a place among church people. Some preachers say nothing against these things, and some do, but those who do are having trouble over it. This pleasure seeking gang is leading the church away from Christ instead of the church leading them to Christ. . . . It's time we were following Christ, and not our own ways.

H. W. ANDERSON.

MRS. FRANKLIN ROOSEVELT TOLD AVERAGE GIRLS DO NOT DRINK

An Open Letter of Protest to Wife of President-elect

Dear Mrs. Roosevelt:

An article in our morning paper saying that a statement of yours brought forth a "shocked protest" from a group of women leaders in Topeka, brings forth an equally shocked protest from me. You were quoted as saying that "the average girl of today faces the problem very young how much she can drink of such things as whisky and gin and sticking to the proper quantity." If you have been correctly quoted, you surely do not know the "average girl of today." I would not undertake to inform you were I not an "average girl of today."

I am eighteen years of age. I was graduated from a standard high school a little more than a year ago and I am now attending the Nashville Business College. I cannot remember one instance when I have seen a girl of my own age under the influence of liquor, and I can remember seeing but three boys of my own age intoxicated, or even "drinking." I am a member of no dry organization. I am no prig. I am merely an "average girl" who is indignant at hearing girls accused of something of which they are not guilty.

Instead of drinking, we "average" young people are planning in due course of time to run our respective communities and the United States, while the drinking low-down-high-ups are reaping their crop of wild oats.

Drinking went out of style with the "post war" group of young people. Drinking and many other such things of which we are accused are frightfully old-fashioned. The young people of today are interested in athletics and many other things that require a

strong body, a clear brain, steady nerve and quick thinking, and all of those things drink destroys. The girls and boys of today enjoy sports and games that challenge the mind. Girls of today are going into the business field because they like it. You can't be successful in the business field if you are in the habit of drinking. No stenographer who has a "hang-over" headache can take dictation or do typing, nor can she perform many other duties well. Our pride makes us want to do things well.

It is true that in some groups in thickly populated sections. In some large cities, in some communities, such conditions as you spoke of do exist—but you said "average." Some wet agitators have said that they want legal liquor for the sake of the young

PRAY—GIVE—GO

*Three things the Master hath to do,
And we who serve Him here below
And long to see His kingdom come
May Pray or Give or Go.
He needs them all,—the Open Hand
The Willing Feet, the Praying Heart—
To work together and to weave
A threefold cord that shall not part.
Nor shall the giver count his gift
As greater than the worker's deed,
Nor he in turn his service boast
Above the prayers that voice the need.
Not all can Go; not all can Give
To speed the message on its way,
But young or old, or rich or poor,
Or strong or weak—we all can Pray;—
Pray that the gold-filled hands may Give
To arm the others for the fray;
That those who hear the call may Go,
And pray that other hearts may Pray!*
—Annie Johnson Flint.

people—that they are drinking any and everything now—that at least it would be pure if it were legal, government-inspected liquor. Let me tell you, we don't need liquor for the sake of the young people. We don't even like the taste of it. We don't like the effects it produces. If the older people want it, let them say so; but they should at least have the courage to say they want it, and not try to hide behind a false statement that it is for our sakes. If we, the young people, were allowed to vote on the question, the proposition to legalize alcoholic beverages would be defeated by an overwhelming majority. If the people of voting age can withstand the wet wave just long enough for us, the average boys and girls, to get our vote, you may be sure that alcoholic beverages will never again be legalized. We cannot afford to hazard our future for drink. We do not want it.

You don't know the "average girl," Mrs. Roosevelt. To get the average, you must take all of us the country over, and doing that you will find that we may not be saying much, but we have our opinions—and they are NOT in favor of legalizing alcoholic beverages, and they are not in favor of the illegal stuff used now. No, the "average girl" does not have to learn early how much she can drink, and she doesn't keep within that quantity, because there is no need. We do not drink the stuff at all.

OSTA M. UNDERWOOD.
Nashville, Tennessee.

Would you make your life count? Then do good.

In manifesting the nature of God, it is significant that Christ did not stand afar off and forbid approach to his holy presence. His supreme revelations were expressed in the midst of men, in group association, not in aloofness. They expressed the ideal of unity, not discordance; of progress, not retrogression; of faith, not doubt; of love and sympathy, not hate and harshness. And he bids us to be like him.

"Abraham Lincoln was brought up in a Christian home. No boy ever received more definite Christian training than that given to him by Nancy Hanks and Sally Johnston. He knelt at the family altar. He went to church. He was swept by the emotions kindled at camp-meetings. He heard the great revivalists like Cartwright and Akers. There never was a time when he was not interested mind and heart in Christian preaching and in Christian experience. His old friend, Billy Brown, said in 1896:

"I never knew anybody who seemed to me more interested in God, more curious about him, more anxious to find out what he was drivin' in at the world than Mr. Lincoln. I reckon he was allus that way. The Bible was the whole thing, and there ain't any doubt he knew it pretty near by heart, knew it well before he could ever read."—E.E.

THE BOOK OF SUPREME INFLUENCE

(Continued from page 11)

of strength to the floating sail is now turning the wheel at the well.

Lightning, the dread demon that, from the dawn of creation, has been rushing down its zigzag path through the clouds as if intent only upon spreading death, has been metamorphosed into an errand-boy, and brings us illumination from the sun and carries our messages around the globe.

Inventive genius has multiplied the power

DON'T FORGET

THE BRETHERN'S
HOME
and
SUPERANNATED
MINISTERS' FUND
OFFERING

WILL YOU

THINK

PRAY

GIVE?

If you will think
You will Pray!!
If you will Pray
You will Give!!

Offering—February 26th

of the human arm and supplied the masses with comforts of which the rich did not dare to dream a few centuries ago. Science is ferreting out the hidden causes of disease and teaching us to prolong life. In every line, except in the line of character-building, the world seems to have been made over, but the marvelous changes by which old things have become new only emphasize the fact that man, too, must be born again, while they show how impotent are material things to touch the soul of man and transform him into a spiritual being. Wherever the moral standard is being lifted up—wherever life is becoming larger in the vision that directs it and richer in its fruitage, the improvement is traceable to the Bible and to the influence of the God and Christ of whom the Bible tells.

The atheist and the materialist must confess that man ought to be able to produce a better book today than man, unaided, could have produced in any previous age. The fact that they have tried, time and again, only to fail each time more hopelessly, explains why they will not—why they cannot—accept the challenge thrown down by the Christian world to produce a book worthy to take the Bible's place.

They have prayed to their god to answer with fire—prayed to inanimate matter with an earnestness that is pathetic—they have employed in the worship of blind force a faith greater than religion requires, but their almighty is asleep. How long will they allow the search for the strata of stone and fragments of fossil and decaying skeletons that are strewn around the house to absorb their thoughts to the exclusion of the architect who planned it all! How long will the agnostic, closing his eyes to the plainest truths, cry "night, night," when the sun in his meridian splendor announces that noon is here.

The Bible has stamped its impress upon the map of the world; its boundaries are clearly marked, and the light that emanates from the Christian nations is flowing outward toward those who sit in darkness. Back of the progress that marks the present day is the code of morals that Christ proclaimed, and back of that code of morals is the divine character of him who is both Son of God and Savior of Mankind. It is not necessary to rely upon his birth as a virgin's child, or upon his mysterious resurrection, to prove his claim to our worship. "He walks today along the shores of every sea," and performs that continuing miracle which we behold when a man begins "to hate the things he loved and to love the things he hated"—that mysterious exercise of mysterious power that converts the selfish, self-centered human being into a center from which good influences flow out in every direction.

The followers of Buddha may look upon life as a misfortune, if they will, and see escape only in the loss of individual identity—"the dewdrop melting into the sea;" those who believe in the Bible will still regard life as a great opportunity to be crowned with a heavenly reward.

The followers of the Arab prophet may put their faith in force and rely upon the sword for proselyting power; those who believe in the Bible will still trust in the persuasive influence of love, and depend upon its manifestations to bring recruits to the army of the Prince of Peace.

The followers of Confucius may content themselves with the negative philosophy of their teacher; those who believe in the Bible renew their strength in proportion as they

embody in their lives the precepts of him who would make man a positive force for good—an overflowing spring.

The materialist may confine his thoughts to the things that the senses can weigh and measure; the Christian's faith reaches out toward the throne above and takes hold upon the verities that the mind cannot grasp.

The atheist may delude himself with the thought that he has driven God out of the universe; the Christian sees the Creator everywhere, hears his voice in the promptings of conscience and feels his presence in his heart.

To the doubts and "I do not know's" of the agnostic, the Christian, Bible in hand, answers: "I believe."—*The American Bible Society.*

OUR LITTLE READERS

THE SHORTEST WAY HOME

"Let's take a short cut home from school this afternoon," said Dave to his younger brother, Joe. "It's most a mile and a half around by the road and takes us half an hour, but I'm sure we could get there in fifteen minutes if we went straight across the lots."

"All right, let's," said Joe. "Are you sure mother won't care?"

"I asked her this morning," replied Dave, "and she told me she didn't think it was a very good plan, but we could try it if we wanted to. And then she said that sometimes the longest way around was the shortest way home. I don't see what she meant by that. The longest way couldn't be the shortest."

"Maybe when mother sees how much sooner we get home this way she'll think it's a good plan, after all," said Joe.

They left the road and crossed the fields in the direction of their home. It was easy walking at first: across a smooth meadow, then over a plowed field. It was April, but spring was late and the ground still frozen.

Over the fence from the field was a stretch of woods. The underbrush was thick, and the boys were forced to go slowly.

"Ouch!" exclaimed Dave, as a climbing green brier scraped across his face. "I'll be glad when we get out of here."

"So will I," said Joe. "My legs are scratched most to pieces, and I've torn a big hole in one stocking."

The woods soon thinned out into a scattered growth of trees, but here the boys found themselves in new trouble. The ground had been sloping down for some time and now might fairly be called a swamp. Here for the first time the boys found ground that was not frozen. Pick their way as carefully as they could, still they made a misstep now and then. In a few minutes both had feet that were wet and muddy to the shoe tops.

"How're we going to get across here, I'd like to know?" demanded Joe. "It's too wide to jump."

"If it were warm weather, we could wade; it isn't deep," said Dave. "But I don't want to get my feet any wetter. They're most frozen now. We'll go along the bank a ways, and maybe we'll find a log we can cross on."

"Wonder what time it is?" said Joe. "Seems to me our short cut isn't so very

short. I'm getting tired. We'd have been home long ago if we'd gone around by the road."

"You're right, Joe," agreed his brother. "I begin to understand what mother meant about the longest way around being the shortest. But cheer up, I see an old tree trunk across the stream ahead, and I guess we can get over on that."

The tree trunk proved to be rather small and did not look very strong, but Joe managed to get safely across. Not so with Dave, however. Though only a year older, he was much heavier than his brother. He only was halfway across the stream when there came a sharp crack, and the next instant Dave found himself up to his knees in icy water. It was only a few steps to shore and he soon scrambled out; but in his excitement he dropped the spelling book and arithmetic which he had been carrying. Before he could get them out they were soaked through and through.

"Well!" exclaimed Dave, putting the dripping books into his lunch box. "Let's hurry up and get home before anything else happens."

They hurried through a short stretch of woods and came out on the edge of a large cleared field.

"Oh, I know where we are now!" cried Dave. "That yellow barn is Mr. Ryder's. The road is just beyond it. But say," he continued, "I guess we haven't come very straight. We're most a half a mile past our house."

"Oh dear," sighed Joe. "I thought we were most home. Well, come on."

They were hardly ten yards from the fence, however, when Dave stopped short; then, seizin his brother by the arm, he whirled him about. "Run!" he shouted. "Run! Back over the fence! Quick!"

The boys threw themselves over the fence with not a second to spare. Mr. Ryder's big white bulldog was scarcely a yard behind.

"I forgot all about him," panted Dave. "He won't let anybody go across the Ryder farm. We've got to go around."

And go around it they did, over sticks, stones, and briars. They were both tired at length two cold, wet, scratched boys now, and they stumbled and fell often; but tumbled over the fence and into the road.

"Most home now," said Dave, "and I guess we won't try that short cut again very soon."

"I know I won't," said Joe. "And maybe next time you'll believe mother knows best, even though you don't understand."

"I certainly will," agreed Dave.—*Sunday School Times.*

OUR READERS' VIEWS

Excerpts from our Correspondence
Dear Brother Baer:

I heartily agree with everything Brother J. C. McBride said in the Brethren Evangelist, number 4, about the importance of the family spirit amongst us, and of greeting one another as "Brother" or "Sister So-and-So." I too have noticed with a pang of regret the very things he referred to. May we all adhere strictly to our Master's spirit, teaching and example of our blessed Lord and also the teachings and examples set by those who were instructed by him.

In his Service,
MARY A. SNYDER.

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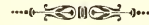
February 18
1933

THE BRETHREN EVANGELIST



HE WHO CAN BUT WILL NOT

give to the support of the Superannuated Ministers and their dependents, and as well to the care of other aged and needy members of the church, we can wish for him a covering in the darkness of a reproving conscience at every sight of a Man of God.



REMEMBER

the offering for the

Brethren's Home

and

Superannuated

Ministers

on

February 26th



Signs of the Times

by
Alva J. McClain

SCIENTIFIC Heresy

For some time it has been impossible to read a newspaper without running into a hot discussion of Technocracy. It appears, now that the smoke of battle has cleared away, that the chief Technocrat, Mr. Howard Scott, has been found guilty of departing from scientific orthodoxy. One by one, most of his associates have repudiated his much publicized conclusions. He has been formally disallowed by Columbia University and cast out of the scientific synagogue.

One thing is certain: Mr. Scott's declaration that with proper management and distribution of wealth each of us could have the equivalent of \$20,000 per year by working four hours a day, stirred up a lot of excitement; especially, I noticed, among those who own the factories. But we might have known it was too good to be true.

To revert to my first paragraph:—If the scientific groups sometimes feel it necessary to excommunicate a heretic, why should not the Christian Church be granted the same right?

THE Magic of Words

A famous lawyer, writing in the Saturday Evening Post on the causes of our increase in crime, believes that the most important factor is THE LOSS OF THE SENSE OF RIGHT AND WRONG. "People don't believe in sin any more," he says. Wrong actions are no longer called "wicked." Instead they are called "antisocial." Criminals are not "sinners." They are "introverts" and "extraverts." But the writer points out that "Scientific terminology does not alter facts. Elegant words are a frail shield against lawless thugs. Murder, burglary and kidnapping are doubtless antisocial; we submit that they are also desperately wicked."

It is quite well known that superstitious and primitive peoples sometimes have believed that by giving a name to something mysterious it could be controlled. It would seem, at times, that the shadow of this ancient superstition has not been wholly banished from the realm of modern science.

You cannot solve the problem of sin by giving it new names.

PREPARE Ye the Way

Before God's Messiah appeared in public ministry, he was preceded by a forerunner whose work was to prepare the way of the Lord. Likewise, there will be false prophets whose work will consist in preparing the way of the Antichrist. They will make it their business to gradually identify God with humanity, and so direct the eyes of men away from the "God of heaven" and toward the "values and ideals of humanity." Such prophets are becoming both plentiful and popular.

Professor G. B. Smith says: "The worship of God in a democracy will consist in reverence for those human values which democracy makes supreme."

A British writer insists that God must be thought of as "The Common Will of all living creatures."

Another says: "Do you ask me whether God is simply the spirit of humanity? I reply that God is essentially and simply just that."

These are but echoes of what President G. Stanley Hall of Clark University used to teach, that "God is the truth, virtue, beauty of man"; and that the real atheist is only he "who denies these attributes to man."

Such utterances are only a bit of the tide which will at last sweep the world, and (when the restraining power of the Church is removed) enthrone a Man in the place of God. (2 Thess. 2:1-12).

THE Horrors of the Next War

The Hon. Stanley Baldwin, former Prime Minister of England, some time ago delivered a speech in Parliament for the purpose of making clear to his hearers what will happen when war breaks out again among the major nations of the world.

He said, "In the next war you will find that any town within reach of an aerodrome can be bombed within the first five minutes of war to an extent inconceivable in the last war, and the question is: Whose morale will be shattered quickest by that preliminary bombing."

"It is well for the man in the street to realize that there is no power on earth that can protect him from being bombed. The bomber will always get through. The bombing airplanes will be at least 20,000 feet high in the air, and perhaps higher. The only defense is offense, which means that you have got to kill more women and children more quickly than the enemy if you want to save yourselves."

"Will any form of prohibition, whether by convention, treaty, agreement, or anything else, not to bomb be effective in war? Quite frankly, I doubt it. . . . If a man has a potential weapon and has his back to the wall, he will use that weapon whatever it is."

"As far as the air is concerned there is no way of complete disarmament except the abolition of flying. That, again is impossible. It might be a good thing for this world if man had never learned to fly."

What a pessimistic conclusion! After man's long and painful climb to the heights of scientific discovery, a climb which promised so much for the well-being of humanity, we find now that perhaps it had been better if we had not climbed so high.

LAYING the Blame on Machines

Observing the advance of scientific discovery and mechanical invention, men have noticed two things: First, that the machine in times of peace has displaced thousands of laboring men; and, second, that in time of war it has made possible the destruction of civilization. Hence some very thoughtful men are wondering whether, after all, science and invention may not be a curse instead of a blessing to humanity.

Such an opinion misses the mark entirely. The evil is not in the machine; it is in man. Inventions are good, but the men that use them are sinners. The fatal weakness in civilization is not in things, but in the hearts of men. The Apostle pointed this out accurately 1900 years ago. Men in that day and before had thought the moral law was sufficient to produce a perfect society. When it failed, they were inclined to blame the law. Paul, in a striking passage, points

out that the difficulty is not with the law, but with man. "What the law could not do, in that it was weak through the flesh—" (Rom. 8:3) There was nothing wrong with the moral law; its impotence was not due to any inherent defect in itself, but to a fatal defect in man.

The same distinction should be made in the case of science and the machine. We might say today, as Paul said of the Law, that science is good and holy. Why then does that which is good become death unto men? The answer is: "I am carnal, sold under sin." Man who is a sinner uses the gifts of God to destroy himself.

The world's greatest need in the present hour is not better machines but better men. And only Christ can supply this need.

THE Ignorance of the Learned

Buchmanism, which was in vogue in certain places some years ago and then largely died out in this country, has recently acquired a new lease of life. The so-called "conversion" of the son of Harvey Firestone has given the movement wide publicity here in Ohio, and a campaign is being carried on in the cities to secure adherents. The pastors should acquaint themselves with its methods and ideas so as to be able to meet it successfully. Dr. Bingham, editor of the Evangelical Christian, has a splendid article in the last issue. There is not a great deal of literature on the subject. The Philadelphia School of the Bible has two good tracts.

A prominent Unitarian preacher of Cleveland recently discussed Buchmanism. After commending it for several things, he severely criticized it on the ground of its theology, saying that the "Theology underlying the movement is of a fundamentalist variety."

One cannot help but think that this Unitarian preacher is either not acquainted with Buchmanism or else he knows nothing about "Fundamentalist theology." Certainly the movement as manifested in Ohio has displayed no convictions on the fundamentals of Christian faith.

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Sharing With Others in Need

Times like these have taught us what sharing means. When no one has much and many have nothing, those who have even a little are constrained, even if for no other reason than mere human sympathy, to share with those who have nothing. No decent attitude toward our fellowmen will allow us to stand unmoved and unconcerned while they suffer from lack of food and clothing. No proper respect for the personality of others will permit us to pass by on the other side while they lie helpless and suffering from the robbers of these times. A normal, natural concern for those of our kind will move us to divide our loaf and to share our warmth and protection.

But far more strongly and unselfishly is the Christian made to feel for those who are in need. Into his life has come a spirit of sympathy, a sense of responsibility and an attitude of helpfulness that is new and distinct. This kindly spirit is inescapable; it goes along with the very nature of his religion. He who has been captured by the spirit and power of Christ, is by that very fact inflamed and motivated by love, and love is sympathizing and helpful.

Here is the evidence from John's first epistle: "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." Again we read: "And hereby we know that he abideth in us, by the Spirit which he hath given us." And love and kindness characterize the spirit that he gives. That is the spirit that comes into our hearts when in all sincerity we confess Jesus as our Savior and take him into our hearts. For John writes: "Whoso shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." Then comes this wonderful testimony: "And we have known and believed the love that God hath for us. God is love; and he that dwelleth in love dwelleth in God, and God in him." "Beloved," he appeals, "if God so loved us, we ought also to love one another." And we must and we will, if our love for God is sincere and our knowledge of God is real. For, "he that loveth not, knoweth not God."

And what is the simple evidence of the presence of that love in our lives? Is it not that we be found faithful in the very thing that we are asked to do at this season? We are being asked to share what we have with those who have not. That is the plea of this approaching Benevolence Day. John could not have written more to the point if he had been asked to contribute definitely to the plea for this occasion. Hear him: "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Truly, "the love of Christ constraineth us" to share of our abundance or of our meagre supply with those who have need.

And if we are willing, and only want a method, we may turn to Paul and get good counsel from him. He was engaged in doing this very thing we are attempting to do at this season—raising an offering with which to care for some of the poor saints of his day—people who lived in Jerusalem. To the church at Corinth he wrote: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." The only way by which we shall be able to collect a respectable offering this year, one that will meet the needs of our distracted Boards, is by some such method as Paul suggests, and we will not do that unless we are led to take the task seriously. And it becomes the responsibility of the leaders of God's Israel to lay this duty upon the hearts of his people. All must be brought to share a feeling of responsibility and then to share of the substance God has given us, whether it be much or little. "Freely ye have received," in varying measures, "freely give."

Bearing of Arms and Religious Conviction

The question is becoming daily more serious and doubtful as to whether a citizen of the United States may have good standing and at the same time exercise his conscience against war and the bearing of arms. The militarizing groups in our country are steadily driving the issue to more embarrassing proportions to the conscientious objector, and the oath of allegiance is steadily being interpreted more and more widely and definitely to require a pledge to combatant service. And all this in the face of a steadily increasing number of churches to declare definitely and positively against war and the bearing of arms. Right now there are several instances of pressure being brought to bear on the issue that may well give concern to those who cling to the New Testament teaching concerning war.

Two students were recently suspended from the University of Maryland because of their refusal to take military training. One of them, Ennis H. Coale, took the matter to the courts, and Judge Joseph N. Ulman of Baltimore, has decided in his favor, granting a writ of mandamus ordering the University to accept Coale as a student and exempt him from military training. It seems that this University had been allowing exemption from military service to members of the Friends church and the court held that Coale was sincere in his religious convictions and was entitled to the same consideration as a member of the Friends church. The judge said: "The Court has no difficulty in finding that, tested pragmatically, the rule of the Methodist Episcopal Church, (of which the student is a member), and the rule of the Society of Friends are identical. An analysis of the resolution of the Methodist Episcopal Church, and a comparison of said resolution with the quotation from the Book of Discipline of the Society of Friends, reveals no essential difference between the religious tenets of the two groups on this question. Both religious organizations deplore war and the preparation of war. Both support their members in refraining from such activity." This court's decision is encouraging for the conscientious objector, but it is likely that the decision will be appealed.

Another judge shows a similar respect for conscience in his interpretation of the oath of citizenship in permitting Prof. John P. Klasson of Bluffton College to take the oath with a reservation on bearing of arms. It is likely true that Judge E. E. Everett of Lima, Ohio, in making this decision, lays himself open to a reversal by the United States Supreme Court which in the Schwimmer case of more than a decade ago and the McIntosh-Bland cases of 1931, apparently "closed the door of citizenship to those who will not admit the obligation to bear arms," as the Cleveland Plain Dealer thinks. But it indicates the trend of the unutilitarian minded officials. Prof. Klasson is a Mennonite, served as a Red Cross worker in the World War and is a respected and useful member of the community. Yet the naturalization bureau of the government is determined to make a formidable fight to defeat him in his effort to secure citizenship rights.

Also the courts have before them the case of Rev. T. F. Rutledge Beale, of St. Paul, Minnesota, who is seeking to become an American citizen without pledging himself to fight, on the basis of the Kellogg pact outlawing war. The naturalization bureau officials are discounting the force of that document, while Former Secretary of State Kellogg is defending it.

But more significant is the case of Martha Jane Graber, who was denied citizenship because she refused to take an oath to kill, though she said she was willing to pledge herself to give her own life if need be for her country if granted citizenship rights. As a trained nurse she was willing to go to the front in war to relieve suffering, but she was not willing to fight, to kill, to bear arms. Her religion forbade that. God bless her for her courage. Do we have the same courage?

These "Don'ts" are Wise

Pedagogs have been drilling into our minds that it is unwise to be telling folks. "Don't do this, and "Don't do that." But there are times when "Don'ts" are perfectly in order and wise. And we believe the present is just such a time. When we tell you what we have in mind, possibly you will say, But you have told us that before, and so we must admit that we have, in our own way, but we have found some one else who has said it in a different way, and it looks good. When we read these "don'ts" they seemed to stick, and we are passing them on with the hope that they may make as strong an impression on Evangelist readers as they did on us. They appeared first in an editorial in the Michigan Christian Advocate and we noticed that the Reformed Church Messenger liked them, too. Here they are:

"Don't kill the preacher to save the church building.

"Don't take the interest on your debt out of the preacher's salary. There is enough coming out of that now.

"Don't turn aside from real stewardship and tithing in frantic efforts to raise money out of others.

"Don't talk poverty all the time. The community depends on the church to keep it out of the slime of pessimism."

And we would add one more "don't" to this collection:

Don't forget that preaching is the most important part of your church program, and anything or everything else can afford to be dispensed with before you decide you cannot afford preaching.

EDITORIAL REVIEW

The best suggestion we have yet seen as to the way out of the depression, is a revival of the study of the Word of God,—and to be effective, it would have to be a devotional study.

A letter from Brother I. D. Bowman arrived too late for publication, but we are holding up the paper long enough to get in this item. He asks that the brotherhood unite in prayer for the speedy recovery of Brother E. L. Miller, who lies in the Harrisburg Hospital, Harrisburg, Pennsylvania, as a result of an auto accident (as previously reported) and that the hour for special prayer be 9 P. M. daily. Let us unite.

We are sorry to have to omit this week the new department, "The Voice of the Church," which has met with wide approval. But we must give right of way to the appeals for the Benevolence Day offering. Next week the department will be resumed. Both ministers and lay leaders are invited to make use of it. Help to make it expressive of the thought and life of the brotherhood.

This is Benevolence Day offering number. The time for lifting the offering is February 26 and the object is two-fold: The support of the Superannuated Ministers, and of the Brethren Home at Flora, Indiana. And do not forget that you are to send the amount you want to give to the Superannuated Ministers' Fund to Rev. G. L. Maus, Secretary, Nappanee, Indiana, and the amount for the Brethren Home should be sent to Henry Rinehart, Treasurer, Flora, Indiana.

Brother G. L. Maus, secretary of the Superannuated Ministers' Fund, to whom offerings for work are to be sent, is anxious that offerings be sent promptly, as these aged brothers and sisters have been without their checks for months already. Also he asks us to warn you not to make the mistake of sending your money to some other member of the Board, as some have done, as this will both incur extra expense and add to the delay. Also remember his change of address, he is now at Nappanee, Indiana.

Our good people of Ellet, Ohio, are rejoicing in a very successful evangelistic campaign recently conducted under the leadership of Brother E. Paul Miller, resulting in 100 confessions and reconsecrations, as well as much inspiration and encouragement to the church people. Brother Grant McDonald is the earnest pastor of this flock and in very truth, as both he and Brother Miller remark, he has led them forward on their knees. They have been faced with a most serious financial situation, as well as other enemies

from without, and they were aware that only God could lead them through. And God is proving faithful and sufficient, as he always does to those who trust him. One of the most significant evidences of the growing spiritual life of this people is to be found in the increased attendance at the mid-week services from fourteen to ninety-three. In view of this faithfulness in prayer and Bible study, it seems scarcely to be wondered at that they should have been granted this great harvest of souls. This is one of our splendid mission churches and both the state and the national mission boards have reason to thank God and to be encouraged over the progress being realized.

Dr. A. D. Gnagey, pastor of the church at Altoona, Pennsylvania, writes an interesting newsletter this week and incidentally gives some suggestions as to what constitutes "news," and few persons in the brotherhood have given so much thought to such matters as Brother Gnagey, who for many years handled the news of the churches as editor of this paper. He knows there is a great variety of activities that properly belong to the church and that make "good news." We too have learned that there are many happenings in the average congregation, if it is at all awake to its task, that would make real news and ought to be reported several times during the year for the inspiration of other members of the brotherhood. Brother Gnagey gives us some interesting news concerning his work. Twenty souls have been added to the church during the past ten months, besides several reconsecrations. The various departments are doing good work, and the attendance and spiritual tone of the church are encouraging. A fine lay leadership has been developed and a loyal and instructed group of young people give bright outlook to the work. The confidence of the membership in their pastor and his constructive leadership is evidenced by the fact that he has been invited to remain in charge indefinitely.

The California Quartet, an evangelistic team of Ashland Seminary students, who are enthusiastic preachers as well as singers, recently conducted a week's meeting at Olena, near Norwalk, Ohio, resulting in nineteen confessions. The quartet is composed of Ernest Pine, Paul Bauman, Donald Carter and Ed. Colburn. Brother Carter is the student pastor of this little rural church and naturally rejoices in this victory achieved through the assistance of his fellow-members of the quartet. It seems to have been a rather difficult field and they hammered away with singing, preaching, and personal work until the week was nearly gone with no visible results. Then on Friday night the first break came when three souls stepped forward for Christ; Saturday night nine more made confession and Sunday night the number had reached nineteen. Then on Monday morning the same quartet gave a concert of classical and sacred music and conducted chapel services before the high school of Sterling, at which place Brother Paul Bauman is pastor of the Brethren church. He reports an attendance and interest in both Sunday school and church services that lend encouragement to the outlook of the field.

Brother Charles H. Ashman, pastor of the First church of Johnstown, Pennsylvania, gives us a splendid report of activity and his program for the past five months well illustrates the value of effort toward the centering of the thoughts and energies of the people along particular lines that are especially timely as the months come and go. The successful "witnessing revival" during January was preceded by a month of preparation, and when people faithfully prepare themselves for the outpouring of the blessing of God for the saving of souls, God never disappoints them. The pastor did the preaching, the services were exceedingly well attended in spite of depression handicaps and there was much real "witnessing" done by the faithful. Now they are rejoicing in having witnessed sixty-five confessions, forty of whom have already been received into the church. Four had previously been added to the membership, making forty-four new members received during the five months. Another important feature of the report is that concerning the newly merged Sunday morning service. Both the order of the new service and the effect on attendance are of interest. The pastor is highly satisfied with the benefits derived and stands ready to share with others further particulars concerning the merged program.

"Give, and It Shall Be Given to You"

By Dr. Martin Shively, Member Brethren's Home Board

"As ye would that men should do to you, do ye even so to them."

"With what measure ye mete, it shall be measured to you again."

"Give, and it shall be given unto you; good measure, pressed down and shaken together, and running over, shall men give into your bosom, for with the same measure that ye mete withal, it shall be measured to you again." The quotations are from the sayings of Jesus, the matchless Teacher, whom we profess to love and serve. The words quoted have a direct bearing upon the opportunity to which our attention is directed by this number of the Evangelist. Of course we know that few of our number, if indeed any, have escaped the economic storm which has descended upon the whole world, and with so many fixed charges which have to be met, and so many appeals for assistance which are brought to our attention, many will no doubt say, "I can give nothing in support of the Benevolence program of the church this year." I wonder what would have happened to the widow of Zarepta to whom the prophet Elijah came, requesting that she make him some cakes from the last morsel of meal and the last bit of oil which she had in the house, from which she told him that she had intended to make a few cakes for her son and herself, that they might eat them, and then wait for the death which starvation threatened to bring upon them speedily. You know that that fate would surely have fallen upon them if she had pursued the selfish course. But she looked upon the man of God, and no doubt decided that he was what he appeared to be, and thus she said, "Nevertheless at thy word, I will do as you request." And lo, the handful of meal and the spoonful of oil fed all three for months, until the famine ended. Now it is your Board of Benevolences which comes asking that you share your little with their charges, in The Brethren's Home, and the Superannuated Ministers, knowing that their plea is just, and believing that the Lord in whose name we come, will keep the promises he made, both as they depend

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"Lest We Forget"

By Rev. Fred C. Vanator, President of the Benevolent Board

No long article is necessary to tell the readers of the Evangelist the need of the Benevolent Board. Year after year we have been coming to you at this season of the year, asking for a portion of your money for the support of the Benevolent work of the church. Too many times we have been "forgetful hearers of the word." We are not unmindful of the many who have each year sent in their offerings for the support of the aged ministers and their dependents. But far too many have forgotten.

Let me tell you a little story.

Once upon a time (all good stories begin this way), there was a little newsboy who roamed the streets of a city trying hard to make an honest living for himself and his little crippled brother. One day a beautiful lady came along and took time to engage this little merchant in conversation. She asked concerning his parents and found that several years before they had died and left him with the care of this little brother who was never to walk. Being a kind hearted woman she began at once to make plans as to how she might assist this manly little fellow. Of course one of the first things she thought of was the getting this boy in the Sunday school. This was not a hard matter, for he craved companionship and as they were a friendly crowd they supplied the need. They made little sport of his poor clothing and street language and sought to bring to him the love of Jesus. In his quiet, confident heart there sprang up a very sincere and lasting love for the Savior and he became an earnest follower of the Christ.

Very early in the Sunday school lessons he learned the lesson of trust and confidence in the helping power of the Master. This trust was not easily shaken in his Lord and he rapidly came to expect that his prayers would be answered.

But a long and severe winter came on; business became worse and worse; until at last there was nothing in the house for the boys to eat. The lad, still trusting, waited patiently on the Lord for help. But, strange to say, none came. Down on his knees, he prayed to God that assistance be sent, and in this posture a worker for the city relief

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GROWING OLD

"Softly, oh, softly the years have swept by thee,

*Touching thee lightly with tenderest care;
Sorrow and death they have often brought
nigh thee*

*Yet have they left thee but beauty to wear,
Growing old gracefully,
Gracefully fair.*

"Far from the storms that are lashing the ocean,

Nearer each day to that pleasant home light;

Far from the waves that are big with commotion,

*Under full sail and the harbor in sight,
Growing old cheerfully,
Cheerful and bright.*

"Past all the winds that are adverse and chilling,

*Past all the islands that lured thee to rest
Past all the currents that lured thee unwilling
Far from thy course to the land of the
Blest;*

*Growing old peacefully,
Peaceful and blest.*

"Never feeling of envy or sorrow

*When the bright faces of children are seen,
Never a year from the young would'st thou
borrow—*

*Thou dost remember what lieth between;
Growing old willingly,
Thankful, serene.*

*"Rich in experience that angels might covet,
Rich in a faith that has grown with thy
years,*

*Rich in a love that grew from and about it,
Soothing thy sorrows and hushing thy
fears;*

*Growing old wealthily,
Loving and dear.*

*"Hearts at the sound of thy coming are
lightened,*

*Ready and willing thy hand to relieve,
Many a face at thy kind word has brightened,
'It is more blessed to give than receive,'*

*Growing old happily,
Ceasing to grieve."*

"Give and it Shall be Given to You"

(Continued from page 5)

upon him, and as they are to be fulfilled to us by others. "Whosoever shall give to drink unto one of these little ones, a cup of cold water, only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Ashland, Ohio.

"Lest We Forget"

(Continued from page 5)

found him. Strange to say, she was not a Christian and in a rather deprecating manner said, "What are you doing?" "I am praying that someone will come and bring food for my brother and me," was his ready response. "But maybe he has not told anyone about you and your need," she said, as if to test him. "Yes," came the reply, "I am sure he has told someone, BUT SOMEONE HAS FORGOTTEN."

Brethren, has HE told you of this need, and HAVE YOU FORGOTTEN? February 26th will tell the Benevolent Board whether you HAVE REMEMBERED. Our Aged Brethren are waiting and praying that their claims may be allowed. At least three deserving applicants have filled out their blanks and are awaiting the result of this offering to see if we will have money enough to pay them only that which is their due.

WHAT ARE YOU GOING TO DO ABOUT IT? ? ? ?
Peru, Indiana.

Information--The Brethren Home

By Dr. J. Allen Miller, President Brethren Home Board

This information relative to the Brethren Home is sent out with our appeal for support. We are anxious that all our people know about the Home. If there is anything further you would like to know, write either Sister Cyrus Myers, Matron, Flora, Indiana, or any of the officers named below.

General Statement

Location of home—Flora, Indiana.

Supt. and Matron—Brother and Sister Cyrus Myers.

Treasurer—Henry Rinehart, Flora, Indiana.

Members and officers of the Board of Trustees: J. Allen Miller, President, Ashland, Ohio; C. G. Wolf, Secretary, North Liberty, Indiana; G. W. Brumbaugh, Dayton, Ohio; L. V. King, New Lebanon, Ohio; Dr. Martin Shively, Ashland, Ohio; M. D. Kerr, Bryan, Ohio; Eph. Culp, Goshen, Indiana; Henry Rinehart, Flora, Indiana.

The Properties

The Main Building, a large and modern Home, erected originally at a cost of over \$35,000; and on the same farm a good barn and other necessary out-buildings. Farm lands originally valued at over \$40,000; two residences valued when secured by Home at \$9,000. This represents the original outlay of the Home.

Support

When originally planned it was thought that farm income should largely support the Home. Accordingly, the investments of the Home were made in farm lands. Just now, as with all farmers, these lands are a burden. Yet we must make the mortgage payments and we have so far kept them up. This requires \$562 per year. The income from the land will not pay this.

Our only other sources of income for the maintenance of the Home are the gifts of the friends, the offerings of the churches and bequests. These gifts and farm earn-

ings have not been enough to meet our running expenses. Accordingly we appeal all the more to you for your help.

History

A good many years ago, Sister Lydia Fox and her brother, John Early, both of Miamisburg, Ohio, gave the original gifts with which to found such a Home. To these original gifts others were made. However, the Home was finally made possible through the gift of Henry Rinehart. It is on some of these gifts that the Board must pay annuities, or interest. Please note report of our Treasurer as printed in Brethren annual of 1933, page 7. Most of this annuity paid by the Board is returned as gifts to the Home. Note that, please, And remember that the Home is yet in the process of acquiring not only the Home but its endowment.

For Whom?

The Home is open to any member in good standing in the Brethren Church. For information write the Matron or the President of the Board. Also, the Home solicits Boarding members. Elderly people wanting a place to live and at a very moderate rate can live at the Home.

The Offering

Will you not see to it that your church has all the information needed and that the Offering will be taken? Send all the offerings either to Henry Rinehart, Treasurer, or if more immediately intended for the running of the Home, send to Mrs. Cyrus Myers, both of Flora, Indiana.

Ashland, Ohio.

An Appeal from the Secretary of Benevolent Board

By Rev. G. L. Maus

On February 26th the brotherhood is asked to remember our Benevolent work. As secretary of the Superannuated Board, I make this appeal to our churches that we do not forget our aged ministers. This board is the servant of the churches of the brotherhood. You have asked us to do this work for you. We have done our best with what you have given us. We are behind in our payments and these dear brethren would like to have the little sum that we give them each month. It is not much but it helps them in a wonderful way. I do not know what we would have done this year if it had not been for the different Women's Missionary Societies sending their offerings they set aside for benevolent work. To all these societies and churches and individuals that have responded so nobly we want to say, Thank you. Those who did not lift an offering last year, will you not see that your church lifts an offering this year?

We hear a great deal these days about the depression. This is God's business and God knows no depression. We are so apt to think of self at a time like this. This to be sure we must do, but let us not forget those who made it possible for us to enjoy the church home we now have. Send all offerings for the superannuated ministers to the undersigned address. Remember his address has been changed from Roann, Indiana to Nappanee, Indiana. Let us receive your offering as soon as it is lifted in your church.

451 W. Walnut Street, Nappanee, Indiana.

It is not accusation but proven guilt that counts as condemnation except when foes such as Jesus had are in control.

A Plea for the Brethren Home

By L. V. King, Member Brethren's Home Board

Having been selected as Publicity Agent by the Brethren's Home Board to see that articles would be on hand for our Brethren's Home Corner, I have endeavored to get other members of the Board to furnish these articles, knowing well that they could make a better appeal than I, a new member of the Board. I want to take this opportunity to thank all who have contributed these articles. Now we are approaching the time for our special offering for this worthy cause. Your response on this day will be a testimony of how faithfully you have followed these articles and how loyal you are to this cause.

We have been wont to complain as members of our beloved church that there are so many special offerings. Yet through the kindness of the Publishing Board there have been no special offerings for national needs since Christmas. This ought to be an incentive for a very special offering on February 26th from all the churches.

The saying, "people just can't give during these hard times" has been repeated so often that we are beginning to hide behind it as an excuse for not doing our duty as followers of the Lord. True, those who have no income whatsoever, cannot give. But there are too many people using this for an alibi. Let us at least challenge those who are in a position to give, to do their best. Surely these should feel an added obligation and thank God that they can give while others cannot.

Let me just state a few principles which I am sure are true: Surely, the Lord knew of depressions like this one when he planned his program for the Church. And surely he would make ample provision that his work might not falter in any stress of the times. And we are not, therefore, surprised to find that he has.

What provision has he made to meet the needs of the Church under any conditions? If it were as easy to get folks to practice his way as it is to answer the above question, the problem would be solved. Will you, dear reader, pledge now that you will take his way? If you will, then you will lay aside and give through the channels of the Church, the Tithe of your income. Not part of that Tithe, but all of it through your local church that from there it may be distributed to all the needy causes of your own denomination first, and then to other causes. Not one cent of this however should go to the support of the poor.

And if you will pledge to take the Lord's way, in addition to your Tithe for the Church, you will lay aside as the Lord has prospered you free-will offerings upon the first day of the week for the support of the poor and less fortunate than you. In a sense these aged Mothers of Israel, now at our Home and our aged ministers, now dependent upon the Church, are our poor. If you have been following the Lord's way, you have laid aside and will now be ready for this offering on February the 26th.

It is always safest and best to do things the way the Lord has planned. How ample, even in hard times, would be the provisions for his work, if we only followed his way! We boast as a Brethren Church of our heritage and our message. And yet when it comes to the way the Lord has provided for the upkeep of his Church and the poor, we take our own ways. No wonder we fail, so often. No wonder institutions like the Home are facing such tremendous problems.

If Christian people would only take the Lord's way, the different Boards of the Church would not have to sit in Conference, worrying and planning how to meet the needs

with but little finances. Our time and efforts could be spent in the salvation of the lost both at home and abroad. Let us take the Lord's way in this offering February the 26th. And the institutions of the Church will be blessed and you shall be laying up treasures in heaven.

New Lebanon, Ohio.

The Benevolent Board Treasurer's Appeal

By Frank Roscoe,

The time of year is at hand that we have anxiously looked forward to, due especially to the fact that our treasury is exhausted, and our dear folks on the Super-annuated list are still waiting for their checks for November, 1932, and all months since. It is a trying time for all of us, and it does seem sad that these dear folks have been made to suffer with us. Many of these aged folks cannot understand why they do not receive their gift from the church, and it is with aching heart, that we try to explain to them that they will have to wait until the February offering is taken. How we wish we had been financially able to pay them personally and carry over until this offering is taken. We recall Brother Kimmel making the same remark when he was treasurer. When letters are received with contents thus: "On account of severe illness and the long, cold winter days, our cash has gotten very low. We thought you might have some money in the treasury that you might send us a little, we would be so thankful." And another, "My eyes are getting so I can hardly see, and I must get new glasses. Thought maybe you could send me a little." Also—"I don't see how I can get along much longer, surely the church will not give up this fund." Of course we would not have received these inquiries had there been enough money to carry over. We do want to appeal to you who are the treasurer of your church, that you be very prompt in mailing out your offering to Rev. G. L. Maus, Nappanee, Indiana, so that we may get payments to these dear people.

We are publishing in these pages letters received from most of the folks on our list; they would like to personally extend their gratitude to you for your interest in them. Since writing them, we have learned of the deaths of Rev. J. E. Shope and Mrs. Mary Spanogle. We shall miss them. Mrs. W. C. Teeter who is ill, could not write. Remember her in your prayers. Rev. Kiehl is 95 years old, Rev. Glenn is 85, and Rev. Flora is 79. These are some of the old veterans of the faith, who have made it possible for many Brethren churches to be organized, some of which have grown to be among the big congregations of the day. We owe much to these men, and we are glad it is possible to care for them, and also the wives of a number of ministers, who gave their time gratis or for small salaries and were unable to prepare for old age.

A few words written by Rev. G. C. Carpenter several years ago could be very fittingly used again at this time. He stated in the Evangelist of February, 1929, in part as follows:

What Father Time does is written upon the lives of many of our aged ministers of the Gospel who have given their lives to the Lord in his service but with little material recompense. Ask them if "Time flies" and they will tell us that three score and ten or four score or more years seem but as yesterday since they are past.

We need not ask them if "Time tests." That fact is written indelibly upon their lives in terms of Christian character and in marks of love and loyalty and peace and victory and scars and sacrifices. Doubtless scars will count for more than degrees in the final day of accounting.

Look upon our beloved aged ministers and the fact that "Time tells" is very evident, but the marks of age only help to emphasize that these are among God's noblemen, God's chosen priesthood, God's faithful undershepherds, servants of Jehovah, worthy of their hire.

Shall the church of today, richer because of the service rendered by these faithful ones, fail to meet their needs? God forbid! The Golden Rule and "as God hath prospered" demand it. Brotherly love in Christ requires it. May our Christian gratitude be manifest in material gifts sufficient unto the need. And may the church go forward to greater victories lifting high the cross of Christ. Let all the faithful servants of Jehovah rejoice in him forevermore!

New Paris, Indiana.

Appreciation from Aged Ministers, Wives and Widows

93 AND FULL OF GRATITUDE

Dear Brother Roscoe:

Your kind letter of January 10th received. Our Heavenly Father in his Infinite Wisdom has given to me a long life, far beyond my usefulness. What the help from the Church has meant to me in my declining years, cannot be expressed in words of gratitude and thankfulness. It has given to me a sense of independence, a feeling of security, and, most blessed of all, an assurance that to those who have served the Master in their humble way, to them shall be "the peace that passeth understanding." To my dear Brothers and Sisters in the Faith, who have given of their limited means in these days of stress, my heart goes out in gratitude and love, and may "the bread cast upon the waters" be returned to them in life abundant with spiritual love and joy. May the Lord bless you. Your brother in Christ,

SAMUEL KIEHL,
Charleston, West Virginia.

BLIND AND WOULD BE DESTITUTE WITHOUT OUR GIFTS

My Dear Brother:

Your letter of the 10th at hand, and contents noted with pleasure. My husband, Rev. Glenn, is crippled and eleven months ago went blind, so he is not able to write, and he requests me (his wife) to write the Evangelist for him. We sure do need the help from the Church. Rev. Glenn preached for over 50 years for the Brethren Church, and we certainly do appreciate the help they send us, as we have no other income and without it we would be destitute. We sure hope the Church will insist that the Superannuated Fund may be kept up for the help of the ministry.

Sincerely,
MRS. HESTER GLENN, Fairmont, West Virginia.

HIS SALARY AVERAGED \$500.00

Dear Brethren Friends:

Mrs. Flora and I have celebrated our 56th wedding anniversary. I am 77 years old, and Mrs. Flora 73. Together we have served the church for nearly 50 years. Our salary averaged about \$500.00. We never lived in a parsonage, except six years in Chicago. Many have been the "God bless you," many appreciated presents have been received. Recently a beautiful silk quilt from the little Teegarden church.

The disturbing question has always been—how shall I provide the comforts of life when I am old. Paul said, "My God shall supply all your needs according to his riches in glory, by Jesus Christ the Lord." Is he doing it? Certainly, yes. And how? By his servants, through

the Superannuated Board of the Brethren Church. That check makes it possible for us to care for ourselves, in our own way, and in our own home. Thank you all.

REV. AND MRS. B. H. FLORA,
North Liberty, Indiana.

A RECIPIENT BUT SHE ALSO GIVES

Dear Superannuated Ministers' Board:

I cannot tell you in words the joy and comfort it gives me to receive this love gift from time to time, which keeps me from being absolutely dependent upon others for all my support.

My husband and myself always desired to give to all such causes, even though his salary was meagre, and I want to give toward this in February, praying that the Lord may richly bless all who give. Always in his Name,
MRS. J. F. KOONTZ, Washington, D. C.

OUR GIFTS MAKE THIS HOME POSSIBLE

The Gift I receive through the Benevolent Board, from our dear brothers and sisters of the different churches is very much appreciated, and were it not for this, I could not remain in my home. Our pastors are not overpaid, and many of the early ministers served gratis, hence were not able to save anything for old age. So the creating of such a board is a splendid way of taking care of our retiring ministers and their wives. I trust our offering may be the best yet, and I shall help as much as is possible to make it so.

Sincerely,
MRS. J. L. KIMMELL, New Paris, Indiana.

JOSIAH KEIM'S WIDOW PAST 79

To the Members of the Superannuated Ministers' Board:

We realize, at least to some extent, how you feel when the time comes to pay the monthly payment and cannot, because of lack of funds. And we appreciate the concern you manifest in us, who depend so much on this help. Many of our older ministers gave their time and money preaching without salary, that Brethren churches might be established. And now that some of us are still here, how fine that the Church is giving loving consideration for their care in old age. We appreciate it more than we can tell. Our heart goes out with thankfulness every time we are remembered.

Sincerely,
MRS. SARAH KEIM, Ashland, Ohio.

APPRECIATION FROM MINISTER'S WIDOW AND SON

Dear Superannuated Board:

Words cannot express my appreciation to the Superannuated fund, for the help given me and my son, in providing the necessary things needed in our home, such as fuel and clothing. With grateful hearts we wish to "Thank all" who have helped in this way, and pray God's richest blessing to be ever with them.

Sincerely,
MRS. ORPHA BEEKLEY AND SON, Ashland, Ohio.

FAILURE OF OUR GIFTS WOULD MEAN HARDSHIP

Dear Superannuated Board:

I am glad to express my appreciation for the help given me from the Superannuated Fund in these past years. It has materially aided in the care of those dependent upon me. And due to ill health it has often compensated for the small amount that was possible to be earned. If it could no longer be expected, I can truthfully say that it would surely be a hardship.

Sincerely,
MRS. ETHEL HARLEY, West Salem, Ohio.

SIGNIFICANT NEWS AND VIEWS

"FOR THE DAY"

"Watchman," in the *British Weekly*, expresses the feeling of many others when he says:

"I confess I am getting a little tired of books and articles, of books especially, with some such title as 'A Faith for Today'; or 'The Church's Task for Today'; or 'The Problem of Today.' I know what is intended and that the formula may serve a purpose; but I don't like the phrase. 'A Faith for Today!' Who wants a faith for today? A faith for today is no faith at all. It is but a makeshift, something to get us round some immediate corner. It may sound foolish to object, and I am not going to argue the point; but I am quite sure that we talk in this way far too much. It has become a habit, and not a good habit. I am quite sure there is an increasing number of people who would welcome, in connection with faith and behaviour, a form of speech which bore the marks and had the tone of deeper and remoter considerations."

AN UNDYING NAME

In the Deutsche Theater in Berlin a play called, "God, Emperor and Peasant," was recently produced, dealing with the personality of John Huss, the Reformer whose courage and devotion brought him to the stake as fuel for a bonfire. The play, by Julius Hay, represented the Emperor Sigismund and Pope John XXIII as worldly-minded oppressors of John Huss, and mediaeval profiteers. There were such serious disturbances at the theater, however, that the show had to be stopped.

As John Huss is held in high honor among us, our readers should be interested in the following comment which the above incident brought out in the *New York American*: "More interesting than any political part of Huss' career was his own character. Strapped to the execution post, with soldiers piling wood around him, he exclaimed 'Sancta simplicitas' ('sacred simplicity') when a tiny child, anxious to help, brought a small piece of wood and added it to the bonfire. You may burn a man like that, but you cannot obliterate his name. It is no wonder that the Bohemians are proud of such a man. It was the treacherous emperor, Sigismund, who gave Huss a 'pass' to the 'Council of Constance' that should have guaranteed his safety, and then allowed him to be burned."

Yes, it is true (in more ways than one) that lives lived for God defy the grave.—Reformed Church Messenger.

OUR BIBLE STUDY DEPARTMENT

"In the Beginning."

(No. IV)

By Louis S. Bauman, D.D.

Before we pass on from the story of the original creation, told with striking brevity in the first six Hebrew words of the Book, we must not fail to note that these Spirit-chosen words set forth the supreme duty of the Lord who was given dominion over all the works of God.

"In the beginning—God"

All the bitter failures of men have resulted because man has neglected or forgotten that—just that—"In the beginning, God!"

FAILURE IN HUMAN WISDOM—WHY?

Man has failed lamentably in wisdom because "in the beginning" of his wisdom he has failed to welcome God. Man is ever staggering about in the fog, seeking for the way in which he should behave toward divinity, toward humanity, and even toward himself, because he is ever planning without God. At this very hour there is "Upon the earth distress of nations with perplexity" (Gr. without a passage out), and "Men's hearts" are failing them for fear, and for looking after those things which are coming on the earth" (Luke 21:25, 26), for the simple reason that men have forgotten this: "In the beginning, God." Only recently, Viscount Lee of

Fareham, noted British soldier and statesman, with Lady Lee, came from England to spend a brief vacation in America. He said:

"Fear, the most unreasoning force in either world politics or human emotions, today has the whole of continental Europe in its grip. Consequently, Europe is arming to the teeth and so long as this situation continues, I can see no hope for arms cuts. We don't know what is liable to break out over there. Fear many times has chased a people to the bayonet."

What a marvellously exact fulfillment of our Lord's words describing a world condition of human hearts just before his return to earth! Lord Lee, whether he knows it or not, is simply saying: "I can see no hope except for the peace that shall follow Armageddon!" And why? Because the nations have politely "excused" God from all their counsels. "There is no fear of God before their eyes!" (Rom. 3:18). No "fear of God"? Then—fear of man! Verily, verily, "(Their) mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known" (Rom. 3:14-17).

FAILURE IN SOCIAL RELATIONS—WHY?

All social life today is fraught with tremendous and momentous problems. The whole world is bogging in a moral quagmire. Why? Because God is forgotten in our social and pleasurable relations with each other. "In the beginning—God!" Let him have a place—yes, first place in the pleasure of life, and mothers will not lie awake to mourn, and wives will not wake to weep, over those far astray from the pathways of peace.

FAILURES IN THE BUSINESS WORLD—WHY?

Men sometimes say: "I can no longer honor God and succeed in business. Competition is so keen, and seemingly accepted business methods are so utterly wanting in Christian principles, that I am at a loss to know what to do!" Friend of mine, any financial success that comes as the result of moral and spiritual breakdown, is not success—it is dismal failure, no matter how many golden eagles may jingle in your jeans. What matters it if you amass a million, if your son comes staggering home in the early hours of the morning, a drunken thief; or if your daughter comes back from a night's debauch, a harlot? What matters your accumulated houses and lands, if your soul passes on to eternity's gates a spiritual pauper? The whole world of business today has crashed like a house of cards, and why? It is no secret that God has long been a very embarrassing Presence in the world of business; and, that, in its greed, "Big Business" also politely bowed God out of its doors. "Business" will once again do business only when it writes above its doors: "IN THE BEGINNING GOD." The Alpha of divine revelation was: "In the beginning God." And in the Omega of divine revelation, it is written: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33). When will the world of business find wisdom?

THE CRASH OF THE HOME—WHY?

Crash! Crash! Crash! What these falling timbers, these despairing groans, these wailings of little children that we hear? What but the collapsing of homes and the crashing of marriage altars that fill the land! Of all present-day events, the most ominous! Listen for the voice of prayer that once ascended from an altar in the American home. Hear ye it? Or is it the jazzing screech of the radio you hear! Listen for the fond whispers of conjugal love and tenderness which once made Edens out of the American home. Hear ye it? Or, is it the silly, sickening, contemptible, suggestive bawling of sex-sick crooners which now pollutes the once sacred atmosphere of the home? The first, and one indispensable gift to young men and women who walk forth to the marriage altars these days should be a flaming motto for the walls of the newly-built love-nest—"IN THE BEGINNING GOD." If this were done and heeded, the love courts would not be emptied almost as rapidly as filled, into the divorce courts, as is now the order of the day. Have we not all but invited God to take his holy altars and move away from the fireplace of the home? Then marvel not that the whole world is aquiver with fear as it senses impending judgments?

"Be not deceived! God is not mocked! For whatsoever a man soweth, that shall he also reap."

Long Beach, California.

<p>W. I. BUKER, President Khart, Indiana</p>	<p>NATIONAL SUNDAY SCHOOL ASSN. MAGAZINE SECTION M. A. STUCKEY, EDITOR, ASHLAND, OHIO</p>	<p>N. V. LEATHERMAN, General Secretary Berlin, Pennsylvania</p>
<p>E. L. MILLER Vice-President town, Virginia</p>		<p>M. P. PUTERBAUGH, Treasurer Ashland, Ohio</p>

Standard of Excellence for Brethren Sunday Schools

I. HOME EXTENSION

1. An Active Cradle Roll. To associate the child from birth to the Sunday school; to interest his parents in his spiritual nurture and to prepare the child for class membership in the school. The department will be in charge of an alert supervisor who will keep an enrollment of the children; make known their names to the school; visit occasionally their parents, sharing suggestions and literature with reference to the religious nurture of the child.

2. A Working Home Department. To enlist persons denied the privilege of Sunday school attendance; to assist them in Bible study at home; to win them for and to build them up in Christ. The department will be in charge of a capable supervisor, assisted by such visitors as necessary, who will keep a record of those enrolled; distribute literature for study and seek to have Home Department members present for the regular school session on special days.

II. ORGANIZED CLASSES

1. One or more organized classes in Young People's Division.

2. One or more organized classes in Adult Division.

To relieve the teacher of special responsibility; to distribute labor and to share responsibility among the pupils; and to become identified with the larger fellowship of the organized movement. The class will elect a president, vice-president, secretary, treasurer, and create devotional, membership, social, and suggestion committees as desired. This organization including the class name, age and sex of the pupils will be certified to the National Association by the divisional or general superintendent and receive a certificate.

III. LEADERSHIP TRAINING

1. A training class registered with the National Sunday School Association and using any approved text. To provide informed and skilled leaders for the school; to extend and complete the religious training of the pupils; to cooperate in securing more and better workers for kingdom building. This training may be carried on in connection with the Sunday school or community institute or both. Texts approved for the following courses, outlined in the new Handbook, will be recognized. They are as follows: (1) Certificate Courses, (2) The Short Course for Sunday School Workers. The certificates and diplomas are awarded on the completion of each of the above-mentioned courses. These are issued by the National Association which also provides questions for examinations or makes satisfactory arrangements with the teacher in charge relative to the procedure which shall be followed in the administration of teacher training work. Consult the Handbook for further information.

2. Twenty-five percent of the teachers graduates in some approved course. To recognize those persons who have already completed some training course, and to encour-

age the school to use trained teachers. This point includes those who have graduated from the earlier courses.

IV. GRADATION

1. Graded school organization with annual promotion. To enroll pupils according to recognized age grouping; to provide classes for all ages and to encourage application for the purpose of making progress. This contemplates a division for children, young people, and adults with as many classes in each division as the pupils require. Each division should be supervised by an appointed, capable person. Where possible and feasible the divisions may have separate worship programs.

2. Graded lesson instruction in at least one department. To supply lesson material suited to the interests, capacities and needs of the pupils; to assist them in the cultivation of fruitful knowledge, right attitudes, and necessary skills. The graded lessons published by The Standard Publication Company, Cincinnati, Ohio are the most Biblical

of all the graded series now before the public. They are the most beneficial, therefore, for our denomination. They are pedagogically sound and seek to provide "milk for the babes and meat for the adults." No graded series will be found wholly satisfactory to Brethren people; extra Biblical and doctrinal teaching must be added by Brethren pastors and Brethren Sunday school teachers.

V. MISSIONS

1. Systematic missionary instruction. To make missionary instruction a normal and integral part of Christian education; to generate the missionary passion in the whole church. Such instruction may be given as a part of the regular lesson, supplemented with monthly presentation before the entire school or a division thereof. Mission study classes may be added. Dr. Yoder's recent book on the South American field is recommended. Dr. Gribble has a book ready on our African work.

2. An annual White Gift Offering. To encourage Christian giving; to extend the fellowship of service, to support worthy objects. This offering is taken at Christmas, the proceeds of which go to the Ashland Seminary, Foreign Missions, the Shishewana Young People's Training School, Sunday school institute work, and other miscellaneous items.

VI. CITIZENSHIP

1. Systematic Citizenship Training. To foster Christian attitudes with reference to civic and state obligations; to make the pupils conscious of a growing world citizen-

STANDARD OF EXCELLENCE FOR BRETHREN CHURCH SCHOOLS

	Possible Score	Your Score
Total	10	Total
I. HOME EXTENSION	10	
1. An Active Cradle Roll	5	
2. A working Home Department	5	
II. ORGANIZED CLASSES	10	
1. One or more organized classes in Young People's Division	5	
2. One or more organized classes in Adult Division	5	
III. LEADERSHIP TRAINING	10	
1. A training class registered with the National Sunday School Association and using any approved text	7	
2. Twenty-five percent of the teachers graduates in some approved course	3	
IV. GRADATION	10	
1. Graded school organization with annual promotion	10	
V. MISSIONS	10	
1. Systematic missionary instruction	5	
2. An annual White Gift Offering	5	
VI. CITIZENSHIP	10	
1. Systematic citizenship instruction	5	
2. Participation in some form of benevolence	5	
VII. DECISIONS	10	
1. Decision Day observed annually	5	
2. Life Work decisions emphasized regularly	5	
VIII. CONFERENCES	10	
1. Workers' Conferences held regularly, ten recommended; six required	7	
2. Delegates to some convention, denominational and interdenominational	3	
IX. DENOMINATIONAL	10	
1. Records accurately kept and statistics sent promptly to the general secretary	5	
2. Use of Brethren publications	5	
X. LIBRARY	10	
1. At least one book chosen from any seven of the ten divisions suggested	10	

ship; this too may be done in regular class study and through monthly instruction with the entire school. Christian citizenship may be made a particular study of young people or adults for a period. Obedience to and responsibility for law should be stressed.

2. Participation in some form of benevolence. To unite mind and heart and hand in Christian good-will and helpfulness. The assistance given to temperance causes, such as, prohibition, anti-tobacco and anti-drug movements, etc., is an example. Persons in need in the local community may be aided also. A contribution to the benevolences of the church will count.

VII. DECISIONS

1. Decision Day observed annually. To lead the pupils into personal fellowship with Christ as Savior and Lord; to enlist them for membership in the church. Palm (Continued on page 15)

Sometimes we feel that if we could only go to some far-off field, how we would love and serve him! But here at home—well, let us learn a lesson from Jesus' advice to this man. And above all things, let us pray that we may never sink so low that we consider the souls of men of less value than hogs; that we place material things above spiritual.

THURSDAY

Jesus' Power to Forgive. Luke 7:36-50

This woman, a notorious sinner, had found in Jesus that which healed her sinful soul. Tears of repentance flowed freely, and with her most precious possession she served the Lord. But it was none of the things she did that brought her peace; it was the words of Jesus: "Thy faith hath saved thee." There would be no peace in the hearts and lives of any of us, were it not for a Savior with power to forgive. But "there is therefore now no condemnation to them which are in Christ Jesus!" Let us ever love and serve the great Forgiver.

FRIDAY

Christ the Power of God. John 5:15-23

No question here of Jesus' claim to deity! The Jews sought to kill him "for making himself equal with God." The Son quickeneth whom he will, and the Father has committed all unto the Son, that men should honor him even as they honor the Father. In the prayer which Jesus taught us, we say, "Thine is the power;" let us also give

him the glory which is his, for without him has nothing worthwhile ever been done (John 1:3).

SATURDAY

Christ's Power Supreme. Eph. 1:15-23

Mighty power, far above all principality and power, and might and dominion, every name that is named, not only in this world, but also in that which is to come! And to think that we can say, "I know whom I have believed!" For all this mighty power is now vested in the man Jesus, who once walked on earth as a man, and suffered and died as a man that we might live and experience his mighty power in our own lives. We should never dare approach unto a Being of such power and glory, were it not for the fact that our High Priest endured all things, even as you and I; but in Christ Jesus we may come boldly to the throne of grace.

SUNDAY

Praise for Jehovah's Works. Isa. 12:1-6

Christ's power is supreme in every department of creation and life. O that it might be supreme in every life! May it, at least, be supreme in our own lives! We know whom we have believed, and know that he is able. How we long for "that day" when the glorious deeds of Jehovah shall be made known throughout all the earth, and his name shall be exalted! Then let us do our part to bring it to pass, even as we praise him for the mighty power which now worketh in us.

STUDYING THE SUNDAY SCHOOL LESSON
at the
Family Altar
with
Thoburn C. Lyon

JESUS SHOWS HIS POWER

(Lesson for February 26)

Lesson Text: Mark 4:35-5:8, 18-20. Golden Text: 2 Tim. 1:12b

Daily Readings and Suggestions

MONDAY

Jesus Stills the Storm. Mark 4:35-41

Jesus must have been a constant amazement to the disciples. Even from the first, when they left all to follow him, they seemed to understand that he was the long-looked-for Messiah, the Son of God; but it was difficult for them to realize that the man Jesus had such power over all the forces of creation. They had already seen him heal the sick and cast out devils; he had taught them as no man ever before taught, and had performed other mighty miracles. But that even the wind and waves should obey him—little wonder they exclaimed: "What manner of man is this?" Dear Jesus, do thou still the tempest in our souls; quiet our fears; increase our faith, and give us peace.

TUESDAY


A Demon-possessed Man. Mark 5:1-9

This man was completely dominated by a number of evil spirits that made life miserable for himself and for all about him. Let no one question the reality of demon-possession; there are well-authenticated cases of it in the world today, and it will probably increase as we approach the end time. But however completely dominated by Satan and the forces of evil, no man is beyond the saving power of Jesus Christ, and since that day in Gadara, many have been restored to a sound mind and wholesome body, and to an honored place in society, through his mighty power.

WEDNESDAY

The Demon Cast Out. Mark 5:10-20

When the demons had been cast out from this man, his heart was so filled with gratitude that he longed to follow Jesus and serve him. Jesus told him that his place of greatest service was among his own people.

<p>E. M. RIDDLE, President 1117 Randolph St., Waterloo, Iowa F. W. VANATOR, Associate Peru, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WATERLOO</p> 	<p>CLYDE M. SPIGH, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
<p>J. D. WHITMER, 317 E. Dubell Ave., South (Ind.)</p>		

Selected Committee-Helps

Try them Out and Preserve them in a Scrap Book

ORGANIZING THE LOOKOUT COMMITTEE

By Mabel I. Capron

The lookout committee is the sales force of the Christian Endeavor society. As a salesman each member must know thoroughly the product he sells, that is, Christian Endeavor. On the lookout committee, therefore, are needed trained Endeavorers. A majority of the members of the committee should be those well versed in Christian Endeavor work; the minority will be in training.

Christian Endeavor is not a one-man organization; each member of any committee works best if given a specific task. In a lookout committee of five let one member act as chairman. He calls the meetings at regular intervals, presides over them, and sees to the general well-being of his committee. Another member might be the secretary of the committee and the society publicity agent too if none other has been provided. A third member might take charge of the extension work, a fourth of the "look-in" work, and a fifth of the graded work, acting as a connecting link between the various groups.

So organized, the power of the lookout committee would be felt throughout the society. Chicago, Illinois.

A TELEPHONE MEETING

For Prayer Meeting Committees

By Herman Erickson

A telephone was secured from the local telephone company and placed on the leader's table to be used in connection with calling the names.

At a given time in the meeting the secretary left the room and remained just outside to come in later on a given signal, the singing of a hymn. When it was time for the secretary to make the roll-call, I looked around, and, not seeing her, I asked for her, and remarked that I had better call her up. Accordingly I looked in the telephone directory (which had also been brought to the occasion), and called her number on the telephone, pretending that it was a usual telephone conversation. Shortly afterward the secretary came in, and I asked her to call the roll. She had a list of the members, together with their telephone numbers. I also had a copy, and, as she called the members by their telephone number, she responded with a verse of Scripture. I was following the list; and, when the number of an absent member was called, I would say, "They don't answer."

The plan worked well, and seemed to interest all the members.

Duluth, Minnesota.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
 Financial Secretary Foreign Board
 1925 East 5th St.,
 Long Beach, California

MISSIONS

Send Home Missionary Funds to
R. PAUL MILLER
 Home Missionary Secretary
 Berne, Indiana

From the Land of "Thinking Black"

A Message from Mrs. Dan Crawford

"Thinking Black" by Dan Crawford, will be called to mind by this vivid enthusiastic letter from Mrs. Crawford, of the Luanza Mission, Congo Belge. It came in acknowledgment of service that the American Bible Society had rendered. Opportunity is gladly taken to share it with Evangelist readers from the Bible Society Record.

God still has his triumphs among the heathen as great as of old. And, glorious fact, it is not through the hypereducated that he works, but through his life-giving Word told out by these simple, trusting converts who believe every word of it and know it to be the mighty power of God unto salvation. *** There is no joy in the world compared with the joy of being in God's appointed place. I am sure God gives of his best to those out in the battle-front. True, the enemies gives us of his worst—hard fights so often. But the battles beget the victories! Thanks! Thanks for our "sword," the open Bible that prevails all along the line.

It is with a pen flourish of exultation that I write to assure you in the homeland that away here in the "long grass" God still makes bare his mighty arm, still works his wonders with unabated power. Just listen to this, and I think you will be thrilled, as were those praying natives who had gathered for the first baptism in their distant district.

"Next Sunday morning will be the time," they had told the whole countryside. But during the week the river dried up! Extraordinary this, as the rainy season had started well. They prayed each day for rain; but no, not a drop! Saturday came. What were they to do? Not to be daunted, they spoke of the far off Lake Mweru; but they knew well that no spectators would follow them such a distance. "So let us not stop praying—the sun is but overhead—think not that the time for help is past." Thus they encouraged each other as they sat in the shade from the fierce noonday heat.

"While we yet prayed (they told me afterward), God started to work." With what result? Away up the course of that dry river bed a shout of alarm arose, "Run! ye builders of the bridge, run! or ye perish—a flood cometh!" Then helter-skelter of the workmen up the banks of the river.

Above the roar of the oncoming water the voice of the chief rang out, "Run, my son, and tell the 'people of God'; for, behold, yonder they still pray for it."

Before the villagers had finished rubbing their eyes with astonishment, the Christians were measuring gleefully their direct answer to prayers—waters up to their knees. By sunset, to their loins. And the night report was "Waters to baptize in." Can't you hear the jubilant songs of praise in the moonlight? While around their fires the people were saying, "This begetteth awe. Today we have 'come of age,' for our eyes have beheld a chilengaleza—a wonder

wrought by God. Now know we of a truth that he answereth prayer."

Crowded were the banks of that flowing river next morning, all agog to see this new spectacle of a baptism. But the solemn-faced native pastor is out to teach, and not to tickle, his countrymen. "Give ear, O ye people. In these waters—brought of God—his baptistry, we baptize thirteen new men and women—new, because indwelt are they with a Spring perpetual, that never can dry up. And thou, O river, think not that thy waters can wash away sin, but rejoice that for the first time in all the centuries, we claim thee for thy Maker's service, O thou who hast but given thy waters heretofore for the brewing of the skull-splitting beer."

As that crowd dispersed, many and varied were the excited remarks. "It is this that pleaseth us," said a big group, each wearing a little metal crucifix, "this out-in-the-open baptism of people, we know, whose

GIVING

God's love hath to us wealth upheaped;
 Only by giving is it reaped.

The body withers, and the mind,

If pent in by selfish mind,

Give strength, give thought, give deeds, give
 pelf,

Give love, give tears, and give thyself;

Give, give, be always giving;

Who gives not is not living.

The more we give, the more we live.

—Anon.

life belieth not their belief." "In very truth," said others, with longing in their voices, "these verily are 'new' people. See how happy they are!"

As that is not this first baptism alone which has so impressed them. Acts of neighborly kindness—just doing what they thought Christ would have done had he been present—have often set the natives all a-gaping with astonishment. For instance, —and I delight to tell you about this black Timothy of ours,—a poor Roman Catholic woman, formerly a reviler of the few believers in the next village, lay very sick, deserted by all. Thinking that she must be now near death, her native teacher paid her his first visit and wished to baptize her. "What!" she cried, "thou who hast left me to starve!" He insisted. But while he was bringing water, she fled, and arrived exhausted at our native pastor's hut. He at once took her in, and he and his wife cared for both body and soul, while all about wonderingly watched the daily kindness to a dying "enemy." But, no, she slowly regained health, and with it, oh joy, she began to testify to all around of God's forgiving love made so real to her by the compassion of his saints.

This pastor when but a tiny boy was snatched from his mother by a raiding party, then dumped down on a heap of putrifying heads, his own father's among them, before the great chief Mushidi. Mr. Crawford redeemed the little child from a life of slavery with his next to last shirt. The lad grew up to early manhood in our home, where he gave his heart to the Lord.

But it took a little milk tooth and a murder to make him out-and-out. Returning from a journey, he found that his chubby little firstborn, just six months old, had been thrown to the crocodiles. Why? oh! why? All because, during one night little baby boy's first tooth had "sprouted" on the wrong, that is the upper, gum. With the dawn had come a shriek from the terrified young mother. She had just discovered that what she had tended so lovingly was a thing of horror, a "lutala," a demon in baby form. "Woe! woe! to us," cried the whole hamlet. "Away with it ere it bring dire calamity upon us." So a fisherman, according to tribal custom, "delivered" his townsfolk there and then. A hurriedly paddled canoe, a toss and a splash, and the alarming menace to their peace was gone!

The indignant father thereupon broke utterly with his tribe, publicly declaring himself to be on the side of the Savior who said it was not his will that one of these little ones should perish. He at once sought to train up children in the love of God and abhorrence of these murderous practices. Today his eldest son conducts the Bible school of his big parish. And his wife, now the proud mother of nine living children, stood weeping for joy beside those baptismal waters, as her first six women converts hastened to obey their Lord's command.

Another deed of the "What would Jesus do?" order, which has stirred up that whole neighborhood is this. A desperately sick traveler wearing a crucifix arrived at the hut of one of Rome's agents and begged for shelter. But he drove him off, saying, "Wouldst thou bring death into my house? Begone—die elsewhere." The do-good-untill-all-men pastor, hearing of this, found the poor man late at night, lying beside the winding trail semi-unconscious, in a lion-raided district. With the help of his son and a long bamboo basket, they managed, with rests in between, to carry him to their home. Here they fed and tended him for three days. But, as he did not improve, they decided to take him by canoe to Luanza. Alas! they had not gone far before he died. So they returned, and digging a grave, they buried him with prayer, while the villagers stood around taking talkative note, amazed at this for an absolute stranger. "Truly these people believe in Christ," they said one to another. "Look how they imitate him." (One for you, O observing Lubans! but marvel not, for faith without works is dead.) Real interest has been the happy result, and many bright conversions.

In this heathen land, where self-love alone is known, where "Nature is red in tooth and claw," where the leopard pulls down the antelope, and the lion the zebra, and the strong man his weaker brother, it is here,—oh! shout for joy,—it is here that the Christ-love, the genuine thy-neighbor-as-thyself-love, is being manifested. And this, not by the big white missionaries, but by the self-denying acts of the humble black followers away in lonely outposts.—Bible Society Record.

NEWS FROM THE FIELD

Our Lord's Greatest Apostle
was a great correspondent



ALTOONA, PENNSYLVANIA

Just what is "Church News?" What is here new in the matter that fills these columns? Is it not, week after week, the same thing over, only from a different place? So many confessions, baptized, added to the church, the result of a "glorious revival," followed by a rehearsal of the activities of the church through its various organizations. This constitutes church news, and what is more, it is good news, the kind of news the angels sang about when announcing the advent of the Christ. Always there is rejoicing when sinners are converted and souls are added to the kingdom of God on earth, and not on earth only but in heaven also. Surely all Christian people should be interested in the things in which angels rejoice.

However, it should be remembered that accessions to the church are not the only evidence of church growth. There is, first of all, growth by accretion, that is, increase by external addition, organic growth, an enlargement of the organization by adding to it numbers. But increase in membership does not necessarily guarantee increased spiritual power. When a church launches a campaign against the repeal of the so-called "Blue Laws" in Pennsylvania, or against repeal of the 18th Amendment, or in behalf of civic righteousness and improvement of the social order,—these, and many other activities, are just as truly evidences of growth as the accession of numbers. Indeed, the writer has known instances where the addition of numbers proved a weight instead of a wing. Every member of the church is one or the other, a weight or a wing. I have often been impressed with the way Luke records church news in Acts chapter 2. He had real news to report. Somehow Christ seemed never to make much "fuss" over numbers. Probably Luke knew that, and in reporting the activities of the greatest day in the history of the church he barely mentions the fact of the three thousand confessions: "And the same day there were added unto them about three thousand,"—SOULS, mark you. The writer hesitates to say what he would do if the preaching of one sermon would yield such an increase. In nine words Luke tells the story of the increase then immediately proceeds to tell what followed: "They continued steadfastly in the apostles' teaching and fellowship, and in breaking of bread, and in prayers. . . . And all that believed were together and had all things common." In these days of depression the church has a fine opportunity to minister in the name of Jesus in those things which will make her a spiritual power in the community. "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." And it is just that kind of service that will be made the basis of the last judgment. An orchard has in it twenty apple trees, these trees grow year by year, yet they are only twenty trees, but they are grown larger and fed the hungry with most valuable fruits. They have, during the years, struck their roots deeper into

the ground, lengthened out, and strengthened themselves against the coming storm.

The First Brethren church of Altoona has not been heard from through the columns of the Evangelist for a long while. But we have not been idle. There has been real growth, and along all lines, except perhaps financially. Indeed, this growth has been so manifest that at an official board meeting the present pastor was prevailed upon to remain indefinitely. Within the last ten months the pastor has had the coveted privilege of receiving into the church, mostly by baptism, twenty souls, not including several reconsecrations who have given every evidence of absolute sincerity. One, the mother of five children, who had not been in church for five years, whose son is one of the recent accessions, has been attending all the services of the church, with her children. Sunday school, prayer meeting, Christian Endeavor and preaching services morning and evening. Her experience is proving to me a real inspiration. At the beginning of my work here in October, 1923 we had no young people, a few girls but no boys. I immediately began with the children, gathering them into groups and teaching them the word of God. Now we have a Christian Endeavor Society which numbers forty-two members and they are taking care of themselves in a most splendid way. New leadership is rapidly developing and the outlook for this church is brighter at this writing than it has ever been since my acquaintance with it, which dates back more than 25 years. Five of the girls who have grown into young womanhood under the pastor's teaching are having entire charge of the Primary Department of the Sunday school, superintending and teaching the five classes, yet but one is out of the "teen" age.

Four of the boys, not one beyond twenty, act as ushers and regularly receive the offering at both morning and evening services. And they are always there,—never miss. On several occasions these young people have sponsored Sunday evening services and in each case they have "made good." One evening two of the boys and two of the girls gave brief outlines of the pastor's previous sermons, indicating the thoughts which most deeply impressed them. The audience on both occasions was delighted and requested repetitions of such services. We are now planning for another. All of the auxiliaries of the church are prospering in spite of the depression, Sisterhood Girls, Woman's Missionary Society, the Golden Rule organized Sunday School Class, and others have all of them done nobly, their programs having been inspiring and uplifting in helpfulness.

Financially, this church has been "hard hit." This is a railroad town with extensive machine shops and in times of prosperity a flourishing city of eighty thousand people,—when the shops close down, the whole city is next to paralyzed. The pastor's courage fails him when asked for special offerings.

For a number of years we have had a very respectable number of our young peo-

ple in special training for Christian work, especially Sunday school work. The school is conducted in the First Methodist church of this city, and in at least two years we had in attendance taking special training, more young people than any other church in the city except the church in whose building the school was conducted.

If one were to judge from the reports the Altoona church would seem to have neither funerals nor marriages. However, we have both. Even in these testing times financially, some few make the venture, though it takes courage to do it. Since our last report the church lost one of its charter members, Brother D. E. Furry the Senior deacon of the congregation. Needless to say he was greatly missed, having been a regular attendant at all the church services. Recently Elder J. E. Shope passed away at the ripe age of 85 years, his wife having preceded him by a year or two.

"Ye see how large a letter I have written unto you with mine own hand."

A. D. GNAGEY.

FIRST BRETHERN CHURCH
Johnstown, Pennsylvania

This report covers from September first to February first. September was Rally Month. Although the services were conducted without interruption during the entire summer, there was a slump. September rallied every activity of the church, gradually working up to the climax on Rally Day. October was Sacrifice and Communion Month. Pastebord Chapels were distributed in which to place the sacrifice gifts. They brought in sufficient above the regular contributions, to balance the church budget for that month. Also, during October, we observed Homecoming Day with excellent attendance. Then, there was Harvest Home Day which secured enough food-stuffs to maintain the charity work being done by the deacons and deaconesses. The Communion was a blessed service, largely attended. November was Thanksgiving Month. All the sermons and services during the entire month were studies in Praise and Thanksgiving. In this we sought to build up and maintain the spiritual cheer of the folks. December was Revival Preparation Month. The entire month was given over to sermons on "Witnessing For Christ." Christmas was fittingly celebrated with sermons, a Cantata, and a pageant by the Sisterhood.

Witnessing Revival

On January first, we opened our Witnessing Revival. That was the name we gave it this year. Almost every evening, we gave opportunity for witnessing, either by quotations of Scripture or testimony. Every evening we asked for a show of Bibles and we saw more Bibles at church during these three weeks than ever before in our life. The attendance was good from the beginning. Many were hindered. They did not have money for auto licenses nor for street car fares and were too far away to walk. The average attendance for the 23 services was 306 per service. One Sunday we had 967 in the two services. The spiritual members rallied to this revival with zeal. Much prayer and personal work was blessed of the Lord. There were 65 public confessions, 40 of whom have already been received into church membership. 4 had been received previous to the revival, making a total of 44 new members since September first. The Lord blessed this revival marvelously. The

pastor was the evangelist and the local music directors had charge of the music. The choir director and pastor were surprised one evening by the Brotherhood of Alexander Mack. They presented each of us with a pen and pencil set. The choir director and organist were surprised on another occasion in being presented with fine bouquets of carnations.

New Order of Morning Service

Beginning January first, we began a new order of morning service. It opens at 10 A. M. From 10 to 10:30 there is worship. From 10:30 to 11:00 there is the sermon. Immediately we go to the classes for Bible study of one half hour, returning to the church auditorium at 11:35 for announcements, reports, plans, etc. The service is ONE SERVICE without interruption. A comparison of December with January will show how it is working. During December the average church attendance was 296 and the Sunday school was 384. During January the church was 450 and the Sunday school class attendance was 457,—just 7 different in the average for the five Sundays. There was an increase of 154 in church average and 73 in Sunday school classes. Of course the increase in attendance was somewhat due to the revival. But note the closeness of the attendance for the sermon and the classes, only 7 difference. Now, during December 482 folks left after classes, not remaining for the church service. But, during January only 48 left after the sermon, not remaining for class study. So far this new service is doing what we aimed at, namely uniting the two parts of the morning service, balancing the attendance. We recommend it. We will be willing to give further particulars upon anyone writing.

Finally

The depression has hit us another blow, this time beneath the belt. Bethlehem just dismissed 2800 men,—included among whom are many of our most liberal givers. Don't believe all you read in the papers about that corporation. These days challenge faith and courage, but they are marvelous in fulfillment of prophecy looking toward the return of our Lord. "Even so, come, Lord Jesus." Pastor. C. H. ASHMAN.

ELLET BRETHREN CHURCH

It has been quite a long time since our brotherhood has heard anything from this field. It has been a little over a year since we came here to labor with these people. It has been a year filled with joy, though not devoid of hardships and times of discouragement. But we praise God for the encouragements that come, for they drive us to our knees and, to advance on our knees is sure growth.

Every department of our work is in a healthy condition and a steady growth is manifest. Our Sunday school is on the upward trend. Brother Dwight Braucher is the capable superintendent. He has a fine Christian corps of officers and teachers assisting him in this great work. They meet each Sunday morning for a period of prayer to which is attributed the success of the Sunday school. Under his leadership the record attendance of this school has been recorded, for which we praise him.

The Bible study and prayer service on Wednesday evening has been a great delight to the pastor. There has been manifest a steady growth and interest on the part of our members for the Word of God and

prayer. Many have testified that the Bible is a new Book to them. We have seen this service grow from fourteen to ninety-three in attendance.

A W. M. S. has been organized and this is proving a blessing to our women.

We have just closed a very successful evangelistic campaign, with R. Paul Miller as the evangelist. It was the greatest campaign ever held in this church. After weeks of anticipation and preparation our campaign began on Monday evening, January 9th, with fine interest and attendance. The campaign closed on Sunday night, January 29th with a full house.

All the results of this meeting cannot be enumerated for many of them will not be made evident in this life. Many have found a new joy in the Lord; they have been stirred to a greater zeal and passion in his service. Truly the Lord has brought great blessings to his people here in Ellet during these past three weeks.

Brother Miller was fearless in his declaration of the Word of God. His sermons went straight to the hearts of his hearers. Sinners were made to realize they were lost and that they needed a Divine Savior and many responded. Christians were made to realize their responsibility as Christians to their Lord. Many laid their lives on the altar anew for his service.

Brother Miller was tireless in his efforts to win the unsaved for Christ. Scores of personal visits were made by the evangelist and pastor during the meetings. The Gospel was presented to them in the homes. There were many visible results from these visits. It was indeed a real pleasure to work with our brother in personal evangelism. He is very thorough and effective in his appeal to the individual soul. During the meeting he effectively used the question box which helped to solve many problems and questions.

In all there were 100 confessions and re-consecrations during this campaign.

We want to thank Brother A. E. Whitted and his people from Louisville, who encouraged us so much by their presence many times throughout the meetings. Also Dr. J. C. Beal and his people from Canton, for having graced our meetings by their attendance several nights. Also Dr. G. C. Carpenter and some of his people from Smithville. Also the folks from Sterling and Rittman who attended from time to time. We appreciated the attendance of Rev. I. E. Long and his good folks from the Church of the Brethren here in Akron and other local pastors.

We greatly appreciated the faithful service of Brother Miller while he was among us and the prayers and interest of our people will follow him in all his work, both as evangelist and Home Mission Secretary. We heartily welcome you back again, Brother Miller. GRANT McDONALD.

THE REVIVAL AT ELLET, OHIO

This is a church in the midst of the Ohio industrial belt. It was once surrounded by a prosperous, well paid community, mostly employed by the rubber industries in the vicinity of Akron, of which Ellet is a suburb. Since the depression, the bottom has simply dropped out of everything economically, and thousands are actually kept by the public treasury in this vicinity. Many people were forced to move entirely out of the district and this caused a large loss to the work of our church here. The reductions

in income reduced the support for the work and this has heavily burdened any progress made. Other divisive influences from outside the church itself made the situation yet more difficult. All these factors face the church when the present pastor took charge of the work.

Grant McDonald, the pastor, has gone forward on his knees and as a result the Lord has worked out wonders in this place. In spite of all the handicaps and hindrances the church has been growing, troublesome elements disappearing, finances have actually risen higher than ever before, and this mission church which was reported closed, and about to close, by some who would perhaps have liked to see it close, is now seeing its best and most progressive days.

There is one brother in this church who is a real man of God. It is he who has advanced the money to cover the indebtedness on the building. No interest has been paid for years. He is not saying a word by way of complaint. His business is suffering also, but he is not a stranger to sacrifice for his Lord, and is glad he has been able to be a steward for God in a trying time. God give us more such men.

Too much can hardly be said of the pastor and his wife. Their love for Christ, their spirit of sacrifice, their real and deep prayer life, their love for souls, are all a joy to the Lord and those who know them. Our home while in this church was with them and it was a happy time in every way. The church is safe in their hands.

The hospitality of these folks is beyond compare. Their hearts and homes were wide open to us every day and happy indeed were the hours we fellowshiped with these people.

There is a real future for this church. It has a great field. They now have a vision to take that field for Christ. Greater things shall yet be known of the church in Akron.

The meetings were a great delight to all of us. The attendance was good from the first, the interest keen, and the results gracious and abundant. God simply poured out his Spirit upon us all and many were saved and blessed. For it all we thank and praise God. R. PAUL MILLER.

A MESSAGE FROM AN APPLE

A rather striking illustration of the way sin often operates came to my attention some days ago through an apple. Some days previous to this observation I had placed an apple in a bookcase in my office which, at that time, seemed a little too green to eat, expecting, within a few days to reclaim the apple and eat it. When I opened the door of the bookcase, to all appearance from the outside the apple seemed good, but upon examination I discovered that practically the whole side of the apple that was turned from the light had decayed. I do not know whether this rotten condition was the result of that side of the apple being turned from the light or due to some other cause. However, as far as I know there was no rotten spot on the apple when it was placed in the library case.

This little experience calls to mind what Jesus said upon occasion, "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." One of the great truths of this passage of Scripture is to the effect that the rottenness of sin prefers darkness rather than light. Or, in other words, men and women who are

given to evil doings prefer to practice their wrong doing under cover of darkness.

There is another point to this illustration, I think, which is similar to the one already indicated, and that is that the weakness and inferior things of our lives are usually kept turned away from the light. We do not choose ordinarily to expose ourselves to criticism and condemnation by exhibiting anything less than the best qualities of our being.

May it not also be said, as in the case of the apple, that as long as the bad side of our nature is kept turned to the dark, that spiritual retrogression and moral decay will continue to increase. This process will go on until sin breaks out into the clear light of life's day.—The Watchword.

You who are letting miserable misunderstandings run on from year to year, meaning to clear them up some day, if you could only know and see and feel that the time is short, how it would break the spell; how you would go instantly and do the thing which you might never have another chance to do.—Phillips Brooks.

OUR LITTLE READERS

THE BUBBLE PIPE

By Ruby Holmes Martyn

"I will blow bubbles on the Castle Terrace, where they will show the bright colors of the sunshine!" cried the Princess Elaine to the Royal Footman. "Carry hither the bowl of suds!"

So he obediently took up the heavy blue bowl of soap-suds and followed the Princess out-of-doors to a table which stood near the vine-covered stone wall that edged one side of the terrace. The Princess herself carried the pretty bubble pipe that the Royal Godfather had given to her only that morning. Impatiently she filled the pipe with suds, and blew at the stem with all her might. But only gurgly little bubbles came out and dripped unpleasantly on the terrace pavement. Again she filled the pipe and blew with all her might, and the same thing happened.

"This bubble pipe isn't any good!" cried Elaine, throwing the pretty toy right over the vine-covered stone wall which edged one side of the terrace. "I'll play something else."

But nothing else suited her, and she stood grumbling about that when she caught sight of a big color-pictured bubble floating up in the sunshine at the other side of the wall. In it she could see a gay reflection of the castle and the gardens and the sky. While she gazed, another bubble, even larger than the first, floated up in the sunshine beyond the vine-covered wall.

"I'll find out where they come from!" cried Elaine, climbing a strong vine-stem to peer over the wall. She saw it was far, far down on the other side to a yard where a girl was blowing the bubbles which rose in the sunny air.

"Fetch me that bubble pipe!" called the Princess imperiously to the Royal Footman. "Mine was not good, and I want to blow bubbles this instant."

A few minutes later the Royal Footman returned to the terrace with a bubble pipe. Elaine grabbed it from him and rushed to her blue bowl of soap-suds. But again

when she filled this pipe she got only unpleasant gurgly bubbles that dripped to the pavement. Angriily she threw the pipe over the vine-covered wall, and tried to forget how very much she wanted to blow big color-pictured filmy balls. But before she could forget, another lovely bubble rose in the sunny air beyond the terrace wall.

"That girl must have cheated me by sending a different pipe from what she was using," thought Elaine. "Or perhaps my soap-suds isn't just right to film. I'll find out."

So she climbed a strong vine-stem until she could peer over the wall and call to the girl in the yard far, far down on the other side.

"Bring thy pipe up here!" she cried imperiously.

"Just watch me!" answered the girl, putting the pipe in her apron pocket. "There are steps cut in the stones on this side of the wall."

It didn't take a minute for her to climb those steps and jump down on to the pavement of the Castle Terrace.

"I've always longed to climb up to play with thee, dear Princess!" she cried. "But my father said I must never, never try to climb the steps unless I was asked by thee."

"I saw thy lovely bubbles," said Elaine. "My pipe was not any good, and I want to blow bubbles this instant. And it looked just like thine."

"Mayhap they are the very same," answered Rose quietly. "This pipe seemed twice to drop from the sky while I was playing in the yard."

"Oh, I threw it away two times!" gasped the Princess. "Then the trouble must be with my soap-suds."

"It does not seem as if suds in such a lovely bowl could be at fault," said Rose. "Mine was in a cracked cup. Perhaps thou took too much of it into the pipe at once. Take it and try again."

So Elaine dipped the pipe lightly in the suds. "And blow slowly!" whispered Rose.

As the Princess blew, the most beautiful bubble she had ever seen grew and grew until it broke away from the pipe and floated off in the sunny air. It was bright with pictures, and drifted out of sight without bursting.

"Now thou shalt blow one!" cried Elaine, putting the pipe in Rose's brown hand. "Thou hast taught me not to be greedy and impatient; and we will have glad, happy times together!"—Our Little Ones.

STANDARD OF EXCELLENCE

(Continued from page 11)

Sunday is the most appropriate time for such a decision, preparing the way for entrance into church membership on Easter Sunday. Decisions, however, may be encouraged any time through the year, and these will result from good teaching as well as from special appeal.

2. Life Work decisions emphasized regularly. To help the pupils to become workers in the Kingdom; to recruit for the min-

istry, missionary service, and kindred activities of the church. Such decisions will result from regular teaching if properly done. But opportunity should be given for public enlistment. This may be done in connection with the White Gift Offering.

VIII. CONFERENCES

1. Workers' Conferences held regularly, ten recommended, six required. To bring together those workers engaged in common tasks; to enable them to view together co-operative achievements and possibilities; to promote leadership morale and esprit de corps. Such a conference should be held every month. If planned for by a wide-awake program committee the meeting will be more attractive and helpful. Suggestions and helps are given, periodically, on the Sunday school page in the Brethren Evangelist.

2. Delegates to some convention, denominational and inter-denominational. To acquaint the school with forward-looking plans and to unite it with a larger fellowship. City, County, and State Conferences or Conventions, which feature Sunday school work, or Brethren Institutes, State Conferences and the Winona National Conference are usually informing and inspiring. Enrollment in the Shipshewana Young People's Training School will count also.

IX. DENOMINATIONAL

1. Records accurately kept and statistics sent promptly to the general secretary. To enable the school to be intelligently informed of its own personnel and to assist the denomination in checking up upon its own strength and progress. The individual membership record card kept on file alphabetically supplements the class membership book. Quarterly reports as to enrollment, attendance, offering, and services rendered prepare the way for an annual report and make it easy for the secretary to fill out the statistical blank sent by the general secretary.

2. Use of Brethren Publications. To foster denominational loyalty and to make possible improvement of said publications with general support. Where these publications meet the need of the local school they should be given preference. Graded lessons may be obtained through the Brethren Publishing Company.

X. LIBRARY

1. At least one book chosen from any seven of the ten divisions suggested. To equip the worker with tools and to provide helpful reading for the whole school. The book list given in the Hand Book, published by the National Association, offers a varied selection. Schools are asked to select at least one book from any seven of the ten divisions. A copy of the Hand Book or further information concerning these books may be had on request from the Educational secretary. Books purchased through the Ashland office will mean a saving of postage to the buyer and a slight percent of profit to our National Sunday School Association. Kindly favor us by buying through our office.

AWARDS GIVEN EACH YEAR AT NATIONAL CONFERENCE

1. Schools attaining 100 points will be recognized as Front Line schools and will be awarded a book priced at \$1.00.
2. Schools attaining 85 points will be recognized as Banner schools and will be awarded a 60c book.
3. Schools attaining 70 points will receive public mention in the recognition service.

HAVE YOU A HEART?

Sometimes the Benevolent Board
Wonders!

Have You a Giving Heart?
Again We Wonder!

Will You Search Your Heart?

February 26th

**SUPERANNUATED MINISTERS'
OFFERING**

? HOW ? MUCH ?

If I should see

A brother languishing in sore distress,
And I should turn and leave him comfortless,
When I might be

A messenger of hope and happiness—
How could I ask to have what I've denied,
In my own hour of bitterness supplied?



Samuel Kiehl

the oldest superannuated minister on the roll, is a member of the Dayton, Ohio, church, and has been a frequent contributor to The Evangelist until ill-health made such service impossible.

THE BRETHREN HOME

Shares the Offerings made on Benevo-
lence Day by action of General Con-
ference

Read the contributed article elsewhere in
this issue for more information relative to the
Home.

**THE NEEDS of The Brethren Home
Board are the following:**

1. For maintenance of the Home;
2. Meeting the obligation at the Land Bank;
3. For the payment of Interest and Annuities.

**THE ONLY SOURCES OF INCOME
are the following:**

1. Income from the farms;
2. Gifts and offerings from the churches and individual friends and from bequests.

Last year the churches gave less than \$700
to this work. That is the reason we could not
meet our obligations in full. It is also the rea-
son why this year's offering must be larger.

Why should the Church give to this project?
Two reasons stand out prominently, namely,

1. The obligation to care for poor;
2. This Home property comprises a value of some eighty thousand dollars originally, and in order to conserve it for the Church it must be maintained.

THE BRETHREN HOME BOARD CONFIDENTLY APPEALS FOR A SHARE IN THE BENEVOLENCE OFFERING AND BELIEVES THE CHURCH WILL GRANT IT. MAY GOD BLESS THE OFFERINGS AND THE GIVERS.

Send all contributions to the Treasurer, Henry Rinehart, Flora, Indiana. Anything intended directly for the Home and the matron should be sent to Mrs. Cyrus Myers, Flora, Indiana.

THE BRETHREN EVANGELIST

PERHAPS TODAY

“Occupy till I come.”

—Luke xix., 13.

“Be ye therefore ready.”

—Luke xii., 40

I called one day on one of my church members and she was whitening the front steps. She got up all in confusion, and said:

‘O, dear sir, I did not know you were coming today, or I would have been ready.’ I replied, ‘Dear friend, you could not be in better trim than you are; you are doing your duty like a good housewife, and may God bless you.’ She had no money to spare for a servant, and she was doing her duty keeping her house tidy. I thought she looked more beautiful with her pail beside her than if she had been dressed according to the latest fashions. I said to her: ‘When the Lord Jesus Christ comes suddenly I hope He will find me doing as you were doing, namely, fulfilling the duty of the hour.’”

—Rev. C. H. Spurgeon.

Will Repealists Agree to Pay Costs of Drink Accidents?

By Georgia Robertson

Listen to the ceaseless tolling of that phantom bell all day long and all night long for 358 days—a year lacking but seven days! Every 15 minutes tolling for each of the 34,400 persons killed by automobiles in the United States in 1931! An average of one death every 15 minutes day and night for 358 days!

There were but 216 cities in our entire country with over that number of inhabitants—34,400—listed in the 1920 census. Whose imagination can paint that throng of men, women, and children who passed into eternity in 1931, killed by automobiles! It would take that number of people to pass a given point, at the rate of one every minute, 573 hours, or 71 days of eight hours each, or over two months!

Look upon this great throng of automobile accident victims for that same year who survived; some on crutches, or walking with canes, others with a missing finger, hand or arm, or an eye gone; many faces scarred for life, others with shattered nerves—mere physical wrecks unable financially longer to support themselves. Many with all their savings spent for medical and hospital treatment.

See how thronged our city streets and public highways are with motor cars. Everyone knows the inability to stop a motor vehicle even the fraction of a section sooner may transform it into a death car! The ability to stop a car in the shortest possible time depends on keen sight, alert mind, unclouded judgment, and instantaneous response at wheel, accelerator and brake.

The reason one gets a "kick" out of any beverage containing alcohol is because it dulls the senses, making things seem different from what they really are, makes one carefree and reckless about what is said or done. It also slows down the ability to take in a situation and act promptly. Psychologists tell us it is not the man who cannot talk straight or walk straight after drinking who is the great menace in this automobile age, for he will not attempt to run a car; but the man who has had but a bottle or two of beer or a glass of wine and so is a bit reckless and ready to take a chance, or whose response to danger is retarded for a fraction of a second only perhaps in cutting off the gas supply, releasing the clutch, or putting on the brake.

It is undeniable that with alcoholic drinks—even beer—legalized and easy to get, with no stigma attached to purchase, and kept in the home temptingly and conveniently at hand, there would be many more persons at the steering wheel of automobiles whose brains and muscles could not instantly respond to danger.

Suppose Uncle Sam were to try this novel experiment to test the advisability of repeal of the Eighteenth Amendment in this automobile age, how many of those clamoring for repeal would line up for the test?

Take some large city. Washington for instance, where there are over 120,000 automobiles and motor trucks licensed by the city besides the stream of motor vehicles pouring into and out of the city regularly night and morning from both Maryland and Virginia, have stands at convenient places where every one who wished could buy beer and other kinds of liquor freely for one day,

after those who are clamoring for repeal had personally deposited with the Government money, or sound securities and made themselves financially responsible for all claims that might be made for damages to cars and their occupants, and property injured in any way, and to pedestrians injured by those who had taken any alcoholic liquor whatever. Who would allow his children to be on the streets alone that day?

After his chauffeur had a few drinks who would allow him to drive his handsome new car or take his family for a drive? What repealist would come forward and offer to underwrite the cost of all accidents that might happen on that day because of drink? Who would expect to get the present insurance rates on his car or liability insurance rates for those he or his drinking chauffeur might injure, if the Eighteenth Amendment were repealed?

Dr. Dick, nationally-known inventor, pastor, and economist, who has put months of study on the relative number of traffic deaths in prohibition and non-prohibition countries states in "An Open Letter to Henry Ford," that had our death rates from automobile accidents in "1930" been at the same ratio as wet Germany's. they would have jumped from 38,929 to the astonishing total of 182,229!

Germany being more densely populated than our country—though having only one-twenty-sixth as many cars in proportion to population—he turned to Canada, less thickly populated than the United States, where he found "the ratio of deaths to number of automobiles operated in the Dominion is exactly two and six-tenths times the ratio in the United States."

In Great Britain, with only one-seventh the number of automobiles we have in proportion to population, their killings were "actually four times as great."

Before the Eighteenth Amendment became a part of the Constitution, many persons were unable to report for work Monday mornings not having gotten over the effects of Sunday drinking. With two extra leisure hours a day and two holidays a week—when we get the "five-day week and six-hour day"—how safe would the streets and highways be without the restraining influence of the Eighteenth Amendment on automobile drivers?

Could anyone look upon those 6,980 little caskets containing the lifeless forms of the 6,980 children who were killed in automobile accidents in 1931 and at those 212,490 children who during the same year were injured in automobile accidents—actually see their crippled, disfigured, nerve-shattered little bodies and hear their cries of pain and moans of distress—and then be willing to take part in the death or maiming of other little victims by voting for the restoration of beer—one or two bottles of which taken by the driver of an automobile makes it even more certain to become a death car? These figures were carefully compiled by the Traveler's Insurance Company.

If those who have thought it "smart" to flout the Eighteenth Amendment could look upon those sights, and could have the spirit forms of just those who were victims of drink because of their example during prohibition years, surround them in their sleeping hours, would they, like Lady MacBeth,

see blood stains on their own hands impossible to wash away?

Would they longer think it "smart" to flout the Eighteenth Amendment or work for its repeal?

Think it over.

Washington, D. C.

Dry Church Leaders to Rally in Washington, March 7, 8

Washington, D. C.—Bishop Edwin Holt Hughes, resident bishop of the Methodist Episcopal church at Washington, calls attention again to a conference of church leaders representing a number of denominations which will be held probably in Foundry Church, Washington, D. C. on March 7 and 8, to consider the present temperance situation. The call is not issued at the instance of any single denomination, for eminent religious leaders of a number of churches have already indicated their purpose to urge a general and representative participation.

"We do not contemplate any organization to displace any other group," says Bishop Hughes, "but we believe that the time has come when the reserves must be brought up to the line of battle and the churches must adequately assume their peculiar responsibilities in the matter. The churches have their own temperance task to do, and while there are many phases of the matter which can be better handled by independent organizations, there are other phases which the churches themselves can and must handle. It is essential that our religious groups have a common understanding at this critical time for the temperance cause. We must have coordinated action. We must avail ourselves of all responsible Christian leadership. We must make complete use of the entire organization of the Christian Church courageously and effectively.

"In the matter of temperance education, for instance, there has been great delinquency. There are young people in our churches who have not been instructed in the reasons for total abstinence and who have no conception of the social evils which are the inevitable product of the licensed liquor traffic. We must instruct them in the facts, and we must stimulate the thinking of every age group for which the church is responsible.

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GEORGE S. BAER
Editor

R. R. TEETER
Business Manager

Send all moneys to the
Business Manager

THE BRETHREN EVANGELIST

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Some Things that Call for Repentance

A few weeks ago a general call to repentance was sent out to church folks the country over and a certain outstanding city-church pastor decided within himself that he and his church had no need of repentance, and he told right out in public how he felt about it. He was quite positive that they had been guilty of no neglect or indifference or short-coming. They had nothing to be sorry about or to repent of. Then one or two other self-righteous individuals spoke up and said, Amen, that is the way we feel about it too. And an editor thought an example of real courage had been found and commended the brave preacher for taking a stand against such sentiment.

Such religious egotism and self-satisfaction was not the common thing, we were glad to note, but there appeared many other evidences of the need of repentance, and such evidences are becoming apparent to an increasing number of people. Some have been aware of such a need for a long while and have told us that what the country needed most was a revival of real religion. Others discovered the fact and then many others joined in until it became a chorus. But we see no repentance, no evidence of a turning from sin unto God. Maybe the depression hasn't got far enough along yet. At any rate, the outlook is not encouraging, and the things that call for repentance on the part of church people are increasing in urgency and numbers. He is simply "kidding" himself who pretends to see no need of repentance. The necessity is obvious, and among the things that demand it the following are mere examples.

The deplorable financial condition is an evidence of the need of repentance. Most of the money of the country and of the world is in the hands of nominally Christian people, and they dominate the business of the world. If they had been Christian in deed as well as in name there would never have been this breakdown. The fact is that comparatively few of the really influential church people of the world have ever learned one of the most simple yet fundamental principles of Christian doctrine and life, that of stewardship. If Christian men realized and practiced their responsibilities as stewards of God, there would be prevalent an altogether different attitude toward wealth and the places of authority and leadership. Get men right in their attitude toward wealth and they will not exploit their fellowmen nor seek to make money without regard to human life and character. Men of real Christian spirit and motive will not be conscienceless and unscrupulous profiteers in business but will conduct their enterprises as means of service. That is not the prevailing attitude however. Instead it is the profit motive almost without limit that dominates business and the extremes of poverty and wealth are becoming ever more widely separated, with the middle class steadily diminishing and drifting. And all this in the face of the fact that so-called Christian people are in control and determine the standards. Surely there is need of repentance within the membership of the church.

The receding conviction as to the evil of intemperance, and particularly that of the beverage liquor traffic, indicates a need of repentance. Alcohol has not lost any of its harmful effects on the human system that men should be willing to put it within the reach of every boy and girl, nor has the old saloon sluffed off any of its lawless and vicious character that we should be about to return it to the chief corners in every city. What has changed? Not Prohibition, nor the efficiency of enforcement officers. It is a moral stamina, and courage and strength of conviction that has changed. And these men who have weakened are church members in large numbers. Church members in high station and in low. Church members active and inactive, but church members who have lost cast as members of the kingdom of God. Among these there is certainly need of repentance.

The readiness with which church members are participating in

the demoralizing and despiritualizing amusements and indulgences of the world points to a real need of repentance, if the church is to have power and vitality. The Christian is admonished to live a life that is separated from the unclean world, to avoid the very appearance of evil, and to think on the things that are "pure", "lovely" and of "good report", yet the vicious movies with their still more vicious bill-boards are daily drawing the attention and the support of multitudes of those who are pledged to the higher life. The dance floor lures them into a compromise of their Christian witness and the card party takes the edge off their spirituality. In many ways church members are taking on the ways of the world and losing their power and vitality. What can be done to regain the values that have been lost, to get back the former keenness of love and devotion, the one-time joy and enthusiasm? There is just one way—repent, repent. Whenever men stray away from or lose contact with their Lord and Savior, the only way back into fellowship and power is by way of repentance. And let every Christian be most cautious about denying that he ever has need of such repentance.

EDITORIAL REVIEW

The church at Lanark, Illinois, where Brother C. C. Grisso is pastor, has a live, active Christian Endeavor society. Their correspondent tells of some of their activities on the C. E. page this week. We welcome other reports from our young people's organizations.

Prof. Alva J. McClain has been unable to occupy his department this week because of a trip to Washington, D. C., where he is to give a series of Bible lectures in the Wallace Memorial United Presbyterian church of that city. The pastor of that church was a former classmate of Prof. McClain in Xenia Seminary.

Send offerings for Superannuated Ministers' support to Rev. G. L. Maus, Nappanee, Indiana, and send it promptly, as Brother Maus the secretary states that these aged ministers and their dependents have been without funds for some time. And send money for the Brethren's Home to Mr. Henry Rinehart, treasurer, Flora, Indiana.

Brother Ephraim Culp of Goshen, Indiana, is a member of the Brethren's Home Board and knows the situation and the need. In a straightforward business way he tells us some needs that must be met promptly, and that is a strong appeal for every member to share to the limit of their means that the Board may be enabled to maintain the honor and interests of the church.

The Brethren people of both church groups are having an enjoyable time fraternizing in one section of the great state of Texas. It is to be hoped that they can concentrate, or evangelize enough, to build up a permanent Brethren work in this section. They are to hold a communion service on March 5, with members of both branches of the church participating, thus showing a fine spirit of fellowship.

Brother Guilford Leslie of Ashland, Ohio, whose relationship with the church goes back beyond the days of the deplorable split in Brethrenism, writes that he has been a reader of the Evangelist from its beginning, and was also a reader of its predecessor, "The Progressive Christian", launched by H. R. Holsinger. Brother Leslie appreciates the days in which we live because of their greater harmony over some earlier times he can recall. Now, who else among our long-time readers will favor us with a note?

Dr. Teeter writes in his Business Manager's Corner about Evangelist subscriptions and the close of our campaign. As he says,

not everything has been accomplished that might have been desired in the way of new subscriptions, nevertheless we consider the response splendid considering the financial situation. Some of our churches have done extra well in both new and renewals, and we congratulate them. We appreciate also the many expressions of appreciation that have been received, examples of which Brother Teeter mentions.

Our correspondence from Roann, Indiana, reports some events of interest from that field. As the year was drawing to a close they bade farewell to their pastor, Brother G. L. Maus, and his wife, who had been in charge of this work since the fall of 1928, if our memory serves us right. Brother and Sister Maus had done a splendid service there, and left to enter the larger field at Nappanee. They have selected as their new pastor, Brother George Pontius, who has been the faithful minister of the word to the good people of West Alexandria, Ohio.

The revival meeting conducted by Brother W. C. Benschoff in the Third church of Johnstown, Pennsylvania, where Brother J. L. Gingrich is pastor, resulted in ten confessions and two reconsecrations. It proved difficult to bring the unconverted to the hearing of the Gospel, which is not an uncommon difficulty in the Lord's work. The world has many and strong appeals that hinder people from giving attention to the Word of the Lord. But souls were saved, nevertheless, and the church was still more strengthened in the faith. The pastor is pleased with the stimulating effect, both of this meeting and also of a previous brief meeting by Brother R. I. Humberd, on his congregation.

All friends of Ashland College, and we imagine that includes just about all readers of this paper, will enjoy President E. E. Jacobs' newsletter this week, particularly because of its reassuring note concerning the college and the high type of educational opportunities there offered. We believe he is not merely making a bid for students, but that he is telling the truth about the situation, and the more closely our contacts with the college become, the more convinced we are that it is the kind of a school that the church has a right to be proud of, and that it is the best place to be found where Brethren young people can secure their higher education. And after reading Dr. Jacobs' contributed article the bugaboos about evolution instruction at Ashland ought to be cleared up.

Brother Harold D. Fry, pastor of the church at Sunnyside, Washington, writes that the Lord continues to give victory to his people. During the last quarter he received six new members by baptism and two by reconsecration. Three others were baptized by triune immersion, though desiring membership in another church. Church finances have not fallen behind since last July, he says, and that speaks well for the sacrificial spirit of the members. The church has lost several families by removal, but the suggestion is given that these may be the means of helping to extend the borders of the church into new fields. That is not only New Testament procedure, as Brother Fry suggests, but it is the early Dunker church method of church extension. That is the way the Brethren movement grew in America from Philadelphia westward.

Dr. Charles A. Bame, Sunday school editor, left Friday, February 17th, for Indiana, where he expects to spend two Sundays and the intervening week speaking in the Indiana churches and counselling with groups of church leaders about the more extensive use of our own church literature. The loyalty of our people to our publishing house has been encouraging in many respects, especially in view of prevailing conditions. We are quite certain that the standard of loyalty and support set by Brethren people in this regard is quite above that of many large denominations, and we wish to congratulate the pastors and other church leaders who have given serious attention during past week to the Evangelist circulation also to the larger use of our Sunday school literature. Several hundred subscriptions to the church paper were sent in as a result of our campaign. There were some churches, of course, that were not as successful as others in getting subscriptions, and we hope they will yet succeed in a larger way. There are also some church schools that might use more of our Sunday school publications than they now are. The larger patronage of these churches is certain to be a very important factor in the welfare of our publishing house. We have no doubt our Indiana churches will

give Dr. Bame a hearty welcome; we hope they will also give him encouragement by their increased patronage.

Brother R. Paul Miller in his "important announcement" this week, found on the Mission page, makes two statements with emphasis, which ought to be written in large letters that would stand out in the sky, visible to the last member of the entire brotherhood. First he says, "Our Home Missions must be maintained!" Then he says, "Our Home Missions must be advanced!" We can afford to sacrifice much to do that. And even if such a sacrifice seems hard to make, we should bear in mind that it will cost much more in the long run not to make it. We must get right down to New Testament plans of raising money for the Lord's work and must not hesitate to bring the responsibility home to every member of the church. Stewardship and tithing must be taught with conviction and with definiteness and not merely hand out a hint now and then. The New Testament church resorted to emergency offerings as well as systematic giving and systematic giving was urged as a means of promoting emergency gifts. Our Home Mission Board is proposing an emergency measure for promoting increased giving to Home Missions. It occurs to us that these little banks in the hands of the children may, under proper instruction and guidance by the pastors, become "foundation builders" in more ways than one. They may be the means of building into the lives of the children the habit of systematic giving unto the Lord in a manner and in a proportion that will make them worthy Christian stewards. We commend the Home Board in this new project. It has splendid possibilities.

From the First Brethren church of Long Beach, California, of which Dr. L. S. Bauman is pastor, we have an extended report of the splendid achievements of the past year. It is an unusual record and bears witness to the blessing of God upon that church in a remarkable way. During 1932 they received 136 new members by baptism, three by letter and two by relation, making a total of 141. Subtracting the forty-seven lost for various causes, leaves a net gain of 94 and a total membership of 973. The record in finances is as remarkable as that in members, the total amount raised during the year being \$32,000 in cash for all purposes. The Sunday school reports an average attendance of 920 per Sunday, which is an increase of 114 over the previous year. Much credit is given to "The Seventy" and to the Transportation Committee for the growing church membership and climbing Sunday school attendance, and when the record of their activities is considered, it appears that these are indeed important factors in the church's growth. Particularly does the Seventy give valuable assistance to Brother Bauman in parish work and in personal soul winning, enabling him thereby to give more time to the preaching of the Word in many places aside from his own pulpit. It is indeed a great church and the record of its many activities is inspiring. What God will do for a big church, he will also do for smaller churches, as many of them can testify. What we all need is the faith to claim God's promises and the consecration to give ourselves unreservedly to his work. That is what is being done where God is blessing our churches in remarkable ways, as he is doing at Long Beach.

A most pleasant surprise came to us as we were about ready to close up the Evangelist for this week. A letter came written by Brother E. L. Miller himself, whom we had supposed would not be able to write for some time to come. He is still flat on his back in the Harrisburg Hospital, Harrisburg, Pennsylvania, and will be for several weeks yet, but he was able to write us a two page letter, though we are sure it was done with much effort. He

(Continued on page 8)

PRAYER REQUESTS FOR THIS WEEK—

Pray for a revival now in progress at Fremont, Ohio, with the pastor, Brother W. S. Crick, doing the preaching.

Pray for Mrs. Harold D. Fry, wife of Rev. Fry of Sunnyside, Washington, that she may be recovered from her protracted illness.

Pray for a union revival meeting at Carleton, Nebraska, where the Brethren and Methodist churches are uniting in a campaign under Brother A. R. Staley as evangelist and Brother W. R. Deeter, the pastor, dates February 26 to March 12.

The Teaching of Evolution in Ashland College

By President Edwin E. Jacobs, Ph.D., Professor of Biology

Reports are current these days in certain quarters relative to the position of Ashland College upon the question of evolution. It is the purpose of this short article to set forth some facts upon this topic.

It should be said, in the first place, that at least so far as I know, those from whose lips the charge so easily comes, have never taken the time to define or delimit the term evolution and therefore, as the matter now stands, it is exceedingly difficult either to deny or sustain the charge. So it will be necessary, first of all, to inquire just what all might with justice be included under the word evolution, which has come to possess such an ominous connotation. In the minds of many, it has a decidedly evil meaning and is confused with Darwinism, with which, of course, it was never identical. To say that a man believes in evolution is at once to brand him as an atheist, a heretic, and more or less of a religious and moral derelict.

So this subject can not be discussed with any degree of intelligence until the word evolution has been delimited and defined. To give a yes or no answer to it would be exactly like doing so with the classical question, "Have you left off beating your wife?" for a yes or no might imply an error in fact. Or it is like asking whether one believes in the Christian religion for the answer would all depend on what is meant by the words Christian religion. The question can not be answered by a simple yes or no.

Now, the DOCTRINE of evolution is a much bigger thing than the mere THEORY of evolution. The former includes in its sweep everything which possesses an element of change, while the latter is much more limited in its scope. Therefore, when we speak of evolution we must first decide whether we mean the doctrine of evolution or the theory of evolution. Therefore, when we use the expression "evolution", shall we include the movements of history? The trends in education? The tendencies in language, which are changing all the time? The fleeting topography of the earth? Inventions, moving as they do towards a goal? If we do want to include these, then by every law of right and justice, we ought to say so, or else we are stabbing a man in the back and in the dark when we say he believes in evolution. The importance of this distinction can not possibly be over-emphasized.

But supposing we narrow down the field to merely organic evolution, then do we mean the evolution of man? To be perfectly specific, do we mean that Homo sapiens has arisen by evolutionary processes from some other

order of the Primates? If that is what we mean in all fairness, we ought very explicitly to say so, or else again we may accuse men of believing something which is very far from their minds.

Or, again, do we mean that each succeeding horizon of plants and animals has arisen by evolutionary processes from the preceding ones? Or do we mean the evolution of species under the hand and control of man? Or do we mean the development of varieties, unnumbered as they are,—the very basis of all agriculture, known to every stock-raiser, farmer, and horticulturist, and without which we would lapse back into primitive savagery? Or do we mean the evolution and development of strains within the plant and animal kingdoms? Or do we mean the evolution of genera? Or families? Or pyhla?

Or, lastly, do we mean that there has or has not been an evolution in point of time? Or do we mean in point of structure? Is there an ascending scale in complexity from the unicellular plants and animals on up to and through the metazoa? It is quite important to distinguish between an evolution in a time scale and a space scale and a scale of development. Can all the plants and animals be arranged in an ascending scale of complexity, leaving for the moment, the mode of their origin aside? Not to specify here in all this is to poison the minds of the uninitiated when one speaks of evolution.

So, just what is meant by evolution? Now these rather strange words in the paragraph above, are not intended to confuse or dodge the issue. They ARE the issue. That is just exactly what it is all

about, at least insofar as the field of organic evolution is concerned.

Now what is the truth? First of all, so far as the evolution of genera and species is concerned, the question can not even be approached apart from cytology, taxonomy, and mendelism, not to mention (plant) embryology. Of course it is well known that man makes species now as readily as he does any number of other things, and also takes species apart, so that the old dogma of the "immutability of species" is now no longer valid. Of course this was long known regarding varieties but now it is extended to species, not to say genera. And if this were a technical rather than a popular discussion, it would be necessary to define both genera and species in the newer light of the chromosome.

If this phase of evolution is left out, that is, if you leave out the field of cytology, taxonomy and mendelism, with their accompanying microscopy, then you have no

TRUTH

By W. Lomax Childress

*There is a challenge in the character of truth,
Unheeded though it be till its appointed hour;
There is finality in what it has to say,
It is endued with power.*

*The braggart bends the crowd of weakest wills,
His sophistry of foam is of the surface still;
The tide of truth is deep and strong and wide,
It has the victor's thrill.*

*Truth has the triumph of the goal at last,
When drums of doubt are silenced in the night;
It bears upon its brow the morning star,
And ushers in the light.*

*Cowards may wince before the hurtling blast,
And the long line of weak defense may give;
Truth triumphs over tragedy at last,
And only truth will live.*

*It stands serenely in the market place,
When honor bartered finds its price in gold,
Timeless and stainless, its escutcheon clean,
Forever young and old.*

*Truth was not born to die, its purpose sure
Survives the tumbling stars and crumbling sod;
Unfettered, free, it has the wings of dawn,
It is the will of God.*

—Religious Telescope.

question left, for it is an integral part of the general question of evolution and until this evidence is reviewed, all discussion is lopsided, partial, and in great part worthless. One can not approach this part of the question until one is familiar with the work done at the Bridges Laboratories, at Pasadena, California, Cambridge, England, and elsewhere.

But with all these ramification of evolution to one side, and confining ourselves to but two phases, viz., (a) the "animal origin of man", and (b) the origin of species in nature and alone, what is the present attitude of the College in this regard? I am asking these questions because I suppose they are the ones in which most of my readers are interested, yet I must insist that they represent but a fraction of the general question.

First let me say, that so far as the various species of plants and animals having arisen in nature from preceding ones, the evidence is imperfect, partial and speculative. I myself have never so taught.

And secondly, so far as man having arisen from some early order of Primates, this has never been taught in this college, at least not since I have been President. But I want to warn my readers against one thing and that is, that there is a world of difference between TEACHING evolution and TEACHING ABOUT evolution. About the latter there is no choice but the former is a wholly different matter. Only the evil-minded or indiscriminate will fail to distinguish this point. There is as much difference between teaching evolution and teaching about evolution as there is between preaching Mormonism and teaching about Mormonism. This point can not be over-emphasized.

Now, upon the above basis, the College is willing to rest its case, at least so far as the writer of this article is concerned. Nothing is easier than to say that an institution is teaching evolution but it is quite another thing to delimit and define the term. The very words, phylum, family, genus, species and variety as well as the words cytology, taxonomy, and many others, must be understood in their technical connotations before one can even begin to survey the field now covered by the word evolution. If however, the crude conceptions often held and generally referred to are meant, then the matter is easily disposed of so far as our teaching here is concerned.

I hope this brief and untechnical article will serve to set the school right before the readers of this paper. The charge that "the college is teaching evolution" has absolutely no weight nor meaning until the statement is defined and clarified and those informed will not be misled. The word evolution appears on practically every page of any biological text-book, sometimes with correct implications, and sometimes not, so let all who read these words keep this one thing in mind, make doubly sure, the properly qualified teacher TEACHES HIS SUBJECT AND NOT THE TEXT. I wonder how many of my readers know this? A man who teaches a text-book only is not fit to teach in an arts college. Any teacher who knows his field disputes his author every day, if need be, and takes delight in doing so. A text-book may not at all represent the teacher's view-point.

And lastly, the church ought to be profoundly grateful, that it has here teachers who are not only Christians but have sufficient training so as to be able to separate the wheat from the chaff and give the best to their students.

Ashland, Ohio.

How far that little candle throws his beams,
So shines a good deed in a naughty world.

The Man with the Yardstick

A Parable

By Thoburn C. Lyon

Hoping that the Holy Spirit might use it as a means of showing Brother Marlin the seriousness of his offense against the church, Brother Lyon prepared the following parable and sent it to him. The one to whom it was sent recognized its purpose and message, for in a personal letter to Brother Lyon he spoke of it as a "clever rebuke." However, he presumed to print it in his next issue of the Postscript (which Brother Marlin himself aptly referred to as the "headache"). Fearing lest anyone seeing the article in the Postscript might suppose that he was in any way in sympathy with its unchristian ravings, Brother Lyon requested that the article itself, with this explanation, be printed in the "Evangelist."

Once upon a time there was a man who made himself a yardstick. It was a nice yardstick, and very well made.

Having made such a nice yardstick, it was only natural that the man should begin to use it, and with it he measured everything he met. If anything seemed all right when measured by his yardstick, then it was very right indeed; if it seemed too large, or too small, it was very, very wrong.

Now there was one Great Building which had been in process of construction for many centuries. The plans for this Building had been prepared by a Great King, who had himself laid the foundation and seen that the Building was started. Then he had gone away, with the promise that some day he would return, to receive his Building unto himself.

Some there were who scoffed; but others, through love of the King, took up the work, and through the centuries the Building slowly grew. As it took shape, men could see that it was indeed a lovely Building. It is true that some portions of the work were imperfect: in some cases, men had failed to understand the plan of the Great King, and the work was therefore not quite according to his design; a few cases there were where men had thought to improve upon the original, for self-glory or other reasons. But still the Building grew, and began to be a lovely thing, already giving shelter to countless thousands who, otherwise, would have been entirely without shelter.

And then came the man with his yardstick. He measured here; he measured there. "This is wrong!" he thundered. "That is also wrong! And whoever built this part was surely unfit to work on such a Building!"

At last, when he had finished his measuring, it was found that only that portion which he had builded himself, in company with a few fellow-workers, was worthy to remain—that is, according to his yardstick.

The man now called upon the people to have nothing to do with such builders or such a poorly constructed Building. Some poor souls there were who left it, and having nowhere else to go, they wandered homeless and hopeless until death overtook them.

Others replied that this Building had provided safe shelter for all who came before them, and they were confident it would continue to do so for them.

Still, the man with his yardstick greatly hindered the work, and by declaring their work unsound and improper he brought much sorrow and dishonor to many worthy workmen.

But still the Building grew, and its loveliness ever increased.

And then one day the Great King returned, and recompensed to every man according to his work.

The man with the yardstick was amazed as the Great King commended one after another of the workmen whose

work he had despised. At length he thus voiced his surprise:

"How is it, O King, that you call these men faithful servants, whose work was so poorly done? Even I, with my little yardstick, could see better than that!"

Then spake the Great King: "Know this, O man; you have judged by outward appearance, but I have looked upon their hearts and found them perfect.

"And who art thou, O man, that judgest another man's servant? To his own master he standeth or falleth, and thou art inexcusable.

"With thy little yardstick, not only hast thou not built my House thyself, but thou hast even hindered those who builded. And with what measure ye mete it shall be measured to you again."

Now when the man heard that he was to be measured with his own yardstick, he greatly repented that he had been so exacting in his measurements of others; but his repentance came too late, and availed him nothing.

There was weeping and gnashing of teeth.
Washington, D. C.

Music in the Psalms

By J. H. Hall

Paul speaks of the results of being filled with the Spirit as follows: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."

Nothing can be brought forth by the literary world that will set the heart to singing and making melody to the Lord, equal to the psalms of David.

Surely, then, there is music in the Psalms.

King David was the greatest of song writers, the most beautiful rhythm of thought breathes from his songs. He did not only compose psalms, but he took a great interest and part in the performance of music and was styled the "sweet singer of Israel."

David composed a number of psalms and caused his skilled players to set them to music. He required the Levites to devote themselves to the study of music, and distributed 4,000 sacred singers into 24 classes, who should serve at the temple in their turns.

The chief musicians, or directors, were Asaph, Jeduthan and Herman assisted by their sons—24 in all—the latter of whom were the directors of the chorus classes. Asaph was King David's private instructor.

David incorporated in the Psalms so extensively every human feeling and employed such an adequacy of language that we would not seek his rival, for our search would be in vain.

There is practically no emotion that cannot be stirred or given expression through the medium of music. It is, in this, a universal language. Glance through the Psalms and note the moods of mind expressed. There are glimpses into the dark valley of sorrow, of humiliation, of shame and defeat; and then there are wonderful flights of journeys to the topmost peak where the atmosphere is rare and the light perfect. There are dirges of captivity and songs of deliverance; there are fierce appeals for swift vengeance and there are poems of admiration, calling on earth, heaven, and the great deep to praise the Lord.

The Psalms have been quoted more frequently than any book in the Old Testament.

Composers of anthems and cantatas have found the Psalms to be a greater storehouse of material and inspiration than all other sources combined.

"Blessing and glory and wisdom and thanksgiving and honor and power and might, be unto our God forever and ever. Amen."

Harrisonburg, Virginia.

VOICE OF THE CHURCHES

REVERENCE

Not so long ago there appeared an article in a Pittsburgh newspaper telling of a "Silent Service" to be conducted by an M. E. church in Ohio. There was to be no singing nor talking. No words were to be spoken, not even by the pastor.

I would not advocate such a service for our churches, yet a little more silence in some churches would be helpful. What we need is a spirit of reverence. Reverence encourages meditation, introspection, and worship. No doubt the service mentioned above helped some of the members to meditate—to think of their own sinful condition and need of God—to worship God in silence.

Lack of reverence breeds lawlessness. Lack of reverence in the home causes children to ridicule and disobey their parents. Lack of reverence for the nation fosters a disregard for law, and leads to a trampling on the rights of others under the guise of "personal liberty." Lack of reverence in church shows a lack of respect for God, and deadens the spiritual atmosphere of the service.

ROBERT D. CREES, Kittanning, Pennsylvania.

DOERS OF RIGHTEOUSNESS ARE RIGHTEOUS

John 3:7—"Little children, let no man deceive you; he that doeth righteousness is righteous, even as he is righteous."

No one will deny that we are surrounded with political corruption, social rottenness and religious chaos until we cannot see clearly the path that lies ahead of us. The whole world seems groping in the mist and darkness, and seeking a way out. We went forth with high hopes and ideals and have at last been conscious of the fact that these hopes and ideals have tumbled about our heads. Every person today is aware of the existing condition. And thousands have offered suggestions as to how we are going to get out, while others see no way out and commit suicide. There are a great many theories as to why we got into such a mess.

We are persuaded that God does not lead his people into such conditions that they may suffer untold misery. Man alone is to blame. History declares that when man forsakes the righteousness of God, he always gets into trouble, and when he walks with God and accepts his righteousness, he walks in paths of peace. The Israelites enjoyed peace and happiness as long as they were obedient to God, and they prospered even in the wilderness, but they suffered untold misery when they no longer took God into their plans. This has been true of many nations. No one doubts or questions that truth concerning individuals, and if true of individuals it is true of nations. As we view the world conditions we are made to believe that there is a lack of righteousness, for "he that doeth righteousness is righteous," and righteousness always keeps us in God's favor.

Then if righteousness is the great need of the world, where shall we seek it? It seems that the church could launch a mighty campaign, and that every preacher could do well to preach and practice righteousness. That can only be done when we are righteous. If we are righteous we will do righteousness. Many times a false piety is mistaken for righteousness, and that piety is paraded in both pulpit and pew, and it is accepted as righteousness. We must have the righteousness of the Lord Jesus Christ which is an imputed righteousness (Rom. 4:6). If that is accepted and becomes a part of us, heady high-mindedness, selfishness, suspicion, scorn and all those things that we try to make ourselves believe is zeal for the Lord, will pass from us, and we will fall at the feet of Jesus seeking his power and righteousness, then we will arise and go out with the grace of God crowding judgment out of our hearts and with a message of love and power from God until men and women will with amazement say, behold the righteousness of God.

Our church may not be great in numbers but it can be a mighty power for God in the world and make its influence felt for time

and eternity by doing righteousness because we are righteous. If we are not righteous we cannot do righteousness. May we seek the righteousness of the Lord that we may be shining lights "before men that they may see your good works and glorify your Father which is in Heaven."

C. A. STEWART, Bryan, Ohio.

THE WISDOM OF THIS WORLD AND OF GOD

It would seem that in the extremity of our present need to get back to "normalcy" there would be forthcoming from resourceful minds the prime solution for meeting it. We make this statement with the thought to accredit men of our modern day for conspicuous achievement. As much as we would humanly desire such achievement for our present need there is thus far no genuine evidence to support even a favorable view toward it.

Our depression period has in some respects reminded us of our war time experience. The inconvenience, the dread, the anxiety, the gloom, and the suspense are all a measure of grief in both cases. And we recall also the appraisals, the applications and the adjustments of all the conceivable means of ingenuity to acquit ourselves with victory in that war time epoch. The victory was tentatively claimed and it was accordingly won.

This is in no sense a brief an sanction warfare. But note the comparison. See the difference. The so-called profits of war, if there be any so-called profits, are on the material side only. Land! Money! Wealth! What an acquirement from the god of mammon. It bespeaks the wisdom of men. The wisdom of men is the wisdom of this world. But it has little or no place in a program of justice and equity to extricate the human race from their present predicament. It has no esteem for the soul and places comparatively small value on life. Selfishness predominates. Yes the wisdom of this world is miserably limited.

There is a wisdom that is from above. It is the wisdom of the infinite God. It excels the wisdom of this world. Its measure and power is expressed in the person of Jesus Christ. The supreme need of man was known in the foreknowledge of God and he accordingly supplied it by his wisdom in giving his Son. When God reckoned with man's need he did it on the basis of love. Salvation was not planned only for time, but for both time and eternity on the condition that it be received in the spirit of love from man. The wisdom of this world cannot measure it or acquire it. It can be gained only by obedience and love. Men are in error because they are counting on the schemes and devices of their own to save them just now. They are looking for some new thing to do the work. But the one new thing they need is that which is old but is ever new. "If any man be in Christ he is a new creature: old things are passed away: behold, all things are become new". (2 Cor. 5:17) "The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments". (Psalm 111:10).

LAWRENCE C. RIDENOUR, Dayton, Ohio.

Editorial Review

(Continued from page 4)

is getting along splendidly, has no aches or pains, but must lie still till nature does her healing work. Hundreds of cards and letters have reached his room and he wishes us to say for him that he greatly appreciates them all, but of course cannot answer them all. Here are some of his own words: "I thank all the kind Christian friends who have written me words of sympathy and cheer and have told me they were praying for me. I believe fully in the power of prayer and feel that my convalescence is largely due to that. Of course I have one of the best skilled surgeons of this region to serve me, and he is more than a surgeon; he is a fine, clean-cut Christian gentleman." We suppose no one among the ministers felt more keenly grieved over the serious accident of Brother Miller than did Brother I. D. Bowman, who, as we understand, is the spiritual father of Brother Miller. It was fitting and natural that he should take the lead in proposing united prayer in behalf of our afflicted brother. We made mention of his request last week. We have forwarded his letter on to Brother Miller, but take the privilege of quoting an occasional sentence from him. He said to Brother Miller: "I would gladly come to you if that would help, but Jesus is there and he is the only real help in your need."

"What miserable comforters we are at best," he remarked, but then "we can help you by earnestly imploring the Great Physician to quicken your mortal body, as we are taught: 'Pray one for another that ye may be healed.'" And to the brotherhood, whose united prayers he appeals for in behalf of Brother Miller's recovery, he would say, let us pray in faith. He reminds us how the disciples were upbraided by our Lord for their lack of faith, and how much more do we need his reproof. To quote: "I know there is danger of fanaticism in divine healing, but oh, how much more the danger of the lack of faith. . . . it is the living active faith that really counts with God."

We join with Brother Bowman in asking that prayer be offered unitedly for Brother Miller's speedy and complete recovery, and that 9 P. M. be the hour when all will, so far as possible, betake themselves to their secret places or to the family altar where petitions will be offered up in unison to the throne of grace, praying always, "nevertheless, not my will but thine be done."

OUR BIBLE STUDY DEPARTMENT

The Preadamic Earth and Its Inhabitants

(No. V)

(A Popular Idea Rejected)

By Louis S. Bauman, D.D.

The popular notion that Adam was the first spiritual intelligence inhabiting a physical body, to dwell on the earth, is hardly borne out by the Word of God. The same is true as to the popular idea that the present earth was ever aught but a waste of matter prior to the mighty working of God described in Genesis 1:2-31. Genesis 1:1 is the brief story of a creation. Genesis 1:2-31 is the story of a re-creation.

The Earth Created "Not a Waste"

"In the beginning God created the heavens and the earth;" but he CREATED the earth "NOT A WASTE." "For thus saith Jehovah that created the heavens, the God that formed the earth and made it, that established it and created it not a waste, that formed it to be inhabited" (Isa. 45:18, R. V.) Now we assume, that when we have a "Thus saith Jehovah" back of any statement, we have a more authentic statement that we could get from any Einstein, as to how this earth and its inhabitants came to be. Jehovah says that he created the earth "not tohu", i. e., "not a waste." Tohu is the very same word we have in Genesis 1:2.

It is written: "By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth. . . . For he spake, and it was done" (Ps. 33:6, 9). Now, if God, by his omnipotent Word, could speak matter into existence, then assuredly, by the same Word of his power he could speak formed matter into existence. Why should it come into being "a waste"? Would it not be more to his glory to bring a beautifully shaped earth instantly upon the scene, rather than a shapeless mass of mud? And this he did! He created the earth "not a waste,"—He "formed it to be inhabited."

"And the earth was"—(Hebrew)—"tohu va bohu." (Gen. 1:2). Jeremiah, "moved by the Holy Ghost," wrote a description of a great vision God gave him of the earth when it was "tohu va bohu." He said: "I beheld the earth, and, lo, it was waste and void"—tohu va bohu. In Isaiah 34:11, we have these very same words (though in another connection), "tohu. . . bohu," and we find them translated in both the Authorized and in the Revised Versions,—"confusion . . . emptiness." Now, it is written: "God is not the author of confusion" (Heb. 14:33). If not, then he created the earth not "a tohu"—confusion, or a waste.

Now, to return to our text in Genesis 1:2 (R. V.): "And the earth was waste and void." We must again revert to the Hebrew, the language in which Genesis was originally written. The verb "was" can be (and we believe should be) translated by our English word "became." It is so translated elsewhere in Genesis. For example, Lot's wife "became a pillar of salt" (Gen. 19:26). "And

man became a living soul" (Gen. 2:7). See also Deut. 27:9; 2 Sam. 7:24, etc. Frequently, it is rendered "came to pass," as in Gen. 4:14; 22:1; Josh. 4:1, etc. This, then, being a perfectly legitimate rendering, let us read our text fully once again: "In the beginning God created the heavens and the earth, and the earth became a waste and void"—"waste and empty", "a confusion and an emptiness", a "desolation and empty"; or, as Fuerst would render the words, "a ruin and empty."

Upon this text, the famous commentators, Jamieson, Fausset and Brown, make this comment:

"This globe, at some undescribed period, having been convulsed and broken up, was a dark and watery waste for ages perhaps, till out of this chaotic state the present fabric of the world was made to arise. The immediate agency of the Spirit, by working on the dead and discordant elements, combined, arranged, and ripened them into a state adapted for a new creation. The account of this new creation, properly begins at the end of this second verse."

But why was the pristine earth, perfect and beautiful, fresh from the hands of God, permitted to be "convulsed and broken up," while "darkness" settled "upon the fact of the deep" (Gen. 1:2) for "ages perhaps"? Was it, even as the flood in the days of Noah, the result of a judgment upon a world that departed far from a righteous God? Thus it would seem. And was this pre-Adamic earth "formed to be inhabited," actually inhabited by men, or man-like beings? We shall see!

Long Beach, California.

Studies in the Book of Revelation

By R. I. Humberd

Study Number Ten

The Throne Scene

"There were seven lamps of fire burning before the throne, which are the seven Spirits of God" (Ch. 4:5). This does not mean that there are seven Holy Spirits. Seven is God's number of completeness or fulness. This book is full of sevens. The Holy Spirit is present in all of his fulness. The Holy Spirit came to earth on Pentecost to form the body of Christ, the church, and in chapter four his work, in that sense, has been completed and the church has been removed to heaven where we see the Holy Spirit again in all of his fulness. This, of course, does not mean that he will do no more on earth, for the promise in Joel 2:28 has not been completely fulfilled.

The Crystal Sea

"And before the throne, there was a sea of glass like unto crystal." Although the scene is set in heaven, it rests upon something solid. Moses saw the God of Israel and there was under his feet as it were a paved work of a sapphire stone and as it were the body of heaven in his clearness (Ex. 24).

There are four living creatures about this throne full of eyes. The eye denotes intelligence. Below man is the animal creation with its numerous and varied forms of life. Above man there are also myriads of marvelous and intelligent creatures; princedoms upon princedoms; thrones upon thrones; angels, cherubim, seraphim—the mighty host of heaven. For a description of these creatures the reader may turn to the first chapter of Ezekiel.

Chapter Five

We now come to a most important part of this book. Anything that can demand such interest and call for such a display, must indeed be of tremendous importance.

There was a throne set in heaven and the indescribable deity was upon the throne. Around this throne was a rainbow and before it a sea of crystal. Countless numbers of intelligent creatures have their interest riveted upon this scene. Cries of joy vibrate and revibrate about the throne; elders sing a new song of redemption, while from far out in the depths of space, myriads and myriads of angels join in the happy chorus.

The Sealed Book

John's attention is now directed to a book in the right hand of him that sat on the throne and this book is written within and on the backside and sealed with seven seals. This book, which is the title deed to our redemption, now becomes the center of interest.

A strong angel proclaims with a loud voice, "Who is worthy to open the book and to loose the seals thereof?" Man became subject to sin and death and lost his dominion over the earth when he ate the forbidden fruit and he would fain redeem himself.

Human Failure

God drops the reigns of men. Can he consummate his own redemption? Medical science puts forth its efforts, but sickness and death still take their dreadful toll; politicians have failed to do away with war and rule the world in righteousness; humanitarians have failed to mitigate the social evils. The result is conspicuous failure on man's part. "No man in heaven, nor in earth, neither under the earth was able to open the book, neither to look thereon." No man is able to redeem himself, let alone redeem the human race.

"And I wept much." Well could John weep and well could we weep if no one was able to open that book and put into effect our redemption. One of the elders speaks to John, "Weep not; behold the Lion of the tribe of Judah, the Root of David hath prevailed to open the book, and to loose the seven seals thereof," (Ch. 5:5).

The Lion and the Lamb

John looks for a Lion and sees a Lamb, and the Lamb has the marks of death upon him. John had seen those wounds before. He had heard the dull thud of the mallets as they drove the spikes through the hands; he had seen the soldier thrust the spear into that side. John had seen him crucified on Calvary and now he sees him alive in glory. In character of a Lamb, he is worthy to take the book and break the seals. In character of a Lion, he has power to take possession of the title deed and make redemption effective.

The Lamb's Credentials

The Lamb also has "seven horns and seven eyes." The proclamation has gone forth. Men have tried and failed. The Lamb presents his credentials. As slain, he is worthy. His seven horns speak of fullness of imperial power to conquer. His seven eyes speak of perfect intelligence direct from the Holy Spirit. No less qualifications could fulfil the requirements. He steps forth and reaches for the book. Immediately the whole creation thrills with joy. The living creatures, the elders and the myriads of angels cry out in anticipation of the consummation of our redemption.

We might expect the angels to rejoice, for they have long looked into the things of our salvation (1 Pet. 1:12) and rejoiced at our conversion (Luke 15:10). We might expect the cherubim to rejoice for their position on the ark of the covenant reveals a special interest in our salvation. Job tells us that the Sons of God shouted for joy when our earth was formed (Job 38:4) but how can we explain verse thirteen? "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." Can it be possible that the birds and even the fish are interested in this book? Yes, the text says, "Every creature."

A Cursed Creation

In the beginning, all creation was in peace and Adam was given the headship. But Adam sinned and fell from favor with God. Creations head had fallen while creation itself was still on the high plane. This was not best, so God said, "Cursed is the ground for THY sake" (Gen. 3:17).

This brought in the present condition of things as Paul says, "The whole creation groaneth and travaileth in pain together until now" (Rom. 8:22). Everything is in bondage to corruption and suffering. The cat eats the bird and the lion kills the deer. But things will not always continue thus. For creation "also shall be delivered from the bondage of corruption" (Rom. 8:21). The time is coming when perfect peace will be restored and the curse removed and things will be as they were in the Garden of Eden before the fall. "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid—and the lion shall eat straw like the ox" (Isa. 11:7).

This explains the cry of Revelation five-thirteen. In some way the living creatures realize that their time of suffering is to be ended by the opening of that book and they cry out in joy and praise.

Martinsburg, Pennsylvania.

<p>W. I. DUKER, President Goshen, Indiana</p> <p>E. L. MILLER Vice-President Maurertown, Virginia</p>	<p>NATIONAL SUNDAY SCHOOL ASS'N.</p> <p>MAGAZINE SECTION</p> <p>M. A. STUCKEY, EDITOR, ASHLAND, OHIO</p>	<p>N. V. LEATHERMAN, General Secretary Berlin, Pennsylvania</p> <p>M. P. PUTERBAUGH, Treasurer Ashland, Ohio</p>
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That Glad Day When He Arose

A service that provides a Scriptural program for your Sunday school at Easter Time

By Mary Brainerd Smith

OPENING HYMN BY THE SCHOOL—

"That Glad Day When He Arose."
(Tune, "I Will Sing the Wondrous Story.")

Hail the Christ who comes a Conqueror,
Sing his triumph o'er his foes;
Death and hell's dread power were vanquished

That glad day when he arose.

Chorus

Christ arose! Sing Alleluia!

As a Conqueror sound his fame!

Christ arose! Sing, Alleluia!

Laud and bless his glorious name!

He laid down his life a ransom,
Paying thus the debt man owes;
That same life in power reclaiming,
That glad day when he arose.

Christ himself, the Resurrection
Christ, from whom our true life flows,
Pledged us risen life and glory
That glad day when he arose.

OPENING SENTENCES BY LEADER
Enter into his gates with thanksgiving,
and into his courts with praise (Psa. 100:4).
Sing ye to the Lord, for he hath triumphed gloriously (Exod. 15:21).
He is risen as he said (Matt. 28:6).

OPENING PRAYER

HYMN BY THE SCHOOL—"Sing Glory to God in the Highest."

(Tune, "The Church in the Wildwood")

Sing glory to God in the highest,
For Jesus, born here among men,
For Jesus, who died for man's ransom,
Has risen, has risen again.

Chorus

Sing Glory to God in the highest.

Join now in the heavenly lay;
For Jesus, who died as our Savior,
Has risen in triumph today.

Sing glory to God in the highest,
For Jesus, in Bethlehem born,
Who died on that cross upon Calvary,
Has risen again Easter morn.

Sing glory to God in the highest,
The song o'er the sheepfolds that night,
Our Shepherd, who shed his own lifeblood,
Has risen in glorious might.

Sing glory to God in the highest,
For Jesus, whom angels adore,
Who died to bring life to his people,
Has risen to life evermore.

RESPONSIVE READING

Leader—Jesus said, I lay down my life, that I might take it again. . . . I have power to lay it down, and I have power to take it again (John 10:17, 18).

School—We believe that Jesus died and rose again (1 Thess. 4:14).

Leader—Jesus said, I am he that liveth, and was dead; and, behold, I am alive for evermore (Rev. 1:18).

School—Christ being raised from the dead dieth no more; death hath no more dominion over him (Rom. 6:9).

Leader—Jesus said, I have the keys of hell and of death (Rev. 1:18).

School—He which raised up the Lord Jesus shall raise up us also by Jesus (2 Cor. 4:14).

Leader—Jesus said, All power is given unto me in heaven and in earth (Matt. 28:18).

School—As in Adam all die, even so in Christ shall all be made alive (1 Cor. 15:22).

Leader—Jesus said, he that believeth in me, though he were dead, yet shall he live (John 11:25).

School—He will swallow up death in victory (Isa. 25:8).

Leader—Now is Christ risen from the dead, and become the firstfruits of them that slept (1 Cor. 15:20).

School—O sing unto the Lord a new song; for he hath done marvellous things; his right hand, and his holy arm, hath gotten him the victory (Psa. 98:1).

Leader—Thanks be to God, which giveth us the victory through our Lord Jesus Christ (1 Cor. 15:57).

School—Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty (1 Chron. 29:11).

All—Now therefore, our God we thank thee, and praise thy glorious name (1 Chron. 29:13).

HYMN BY THE PRIMARY DEPARTMENT—"Angels Watching from the Skies."

Angels watching from the skies
Saw the dear Lord Jesus rise;
Came to earth with joy to say,
"Jesus Christ is risen today."

Chorus

"Jesus is risen," "Jesus is risen,"
"Jesus is risen," the Easter angels say.

Angels rolled away the stone
Till his empty tomb was shown;
Waited there glad news to say,
"Jesus Christ is risen today."

Chorus

Angels came on Easter morn,
As they came when Christ was born,
Came again glad news to say,
"Jesus Christ is risen today."

Chorus

EXERCISE BY PRIMARY DEPARTMENT

—"Fairer than the Flowers"

First Child—
"Twas in a garden Jesus lay,
And there he rose on Easter Day.

Second Child—
There flowers like these were blooming gay,
When Jesus rose on Easter Day.

Third Child—
From winter's sleep, in fair array,
These flowers have risen for Easter Day.

Fourth Child—
And to our hearts they seem to say,
"We rose like Christ on Easter Day."

Fifth Child—
But fairer, sweeter far than they,
Is Christ who rose on Easter Day.

Sixth Child—

And now in Heaven he lives alway,
Since he arose on Easter Day.
Seventh Child—

And still he loves us all for aye,
The Christ who rose on Easter Day.
ANNOUNCEMENTS, AND OFFERING—
OFFERTORY PRAYER (in concert)—
Dear Father, use the gifts we bring
To spread abroad thy Word,
That others learn of Jesus' power,
And serve the risen Lord.

HYMN BY THE JUNIOR DEPARTMENT

—"They Rolled a Great Stone."
(Tune, "America the Beautiful")
They rolled a great stone o'er the tomb
Where Jesus' body lay;
But Jesus rose; the greatest stone
Could never bar his way.

Chorus

He rose, he rose, our Lord arose;
Broke bonds and seals in twain.
No power could hold him fast in death;
He rose to life again.

They placed a seal upon the stone.

More sure the door to make:
But Jesus rose; his power divine
The strongest seal could break.

They set a watch beside the tomb,
Men armed with spear and sword;
But Jesus rose; no might of men
Could hold the risen Lord.

They bound the graveclothes round his form,
That wounds and nail-prints bare;
But Jesus rose, and left behind
Those empty wrappings there.

The stone rolled back, the helpless guard,
The door with broken seal,
The empty tomb as Christ came forth,
His risen power reveal.

EXERCISE BY THE JUNIOR DEPARTMENT—"As the Flowers Rise."

(All the children carry Easter lilies, and the third child an Easter lily bulb as well.)
First Child—

O'er the earth once more sweet and glowing green,
Like a mantle, so fresh and fair is seen,
And each flower has raised again its head,
Though in winter it seemed they all were dead;
And again to us who have eyes, they bring
God's great, living parable of the spring.

Second Child—
That which thou thyself sowest is not quickened except it die; and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or some other kind; but God giveth it a body even as it pleased him, and to each seed a body of its own (1 Cor. 15:36-38, R. V.).

Third Child (holding up both the bulb and the blossom)—
It was his hat that seemed but a brown, dead thing,

That I hid in the ground to await the spring.
And lo, it came up in such smiling grace,
I scarce would have known it, save by the place;
For the blossom of beauty so snowy fair
Stood where I had buried the bulb with care.
And again, in God's wonders, his sign I read,
Of his power and promise to raise the dead.

Fourth Child—
So also is the resurrection of the dead. . . . It is sown in dishonour; it is raised in power . . . Christ, the firstfruits; afterward they that are Christ's at his coming . . . God hath both raised up the Lord, and will also raise up us by his own power (1 Cor. 15:42, 43, 23; 6:14).

HYMN BY THE SCHOOL—"Risen as he said."
(Tune, "Dear Lord and Father of Man-kind.")
"He is not here," the angel cried
To hearts in grief that bled,
"Not here, where his bruised form hath lain,
Not holden by death's iron chain,
But risen as he said."
Chorus

Rejoice and sing, rejoice and sing,
For Christ is risen today!
The Conqueror in that mortal strife,
The King divine, the Lord of life,
Now risen to live for aye.

"Why weepst thou?" the angel spake,
To tears of anguish shed,
"No longer is he lost in gloom,
No longer prisoned in the tomb,
But risen as he said."

"Why seek ye?" asked that angel voice,
"The living 'mong the dead?"
Come see the place where once he lay,
Now empty, for your Lord today
Hath risen as he said."

"Be not afraid," the angel spake,
"Death's terrors all have fled.
The Christ, whom cruel hatred slew,
Hath triumphed over death for you
Hath risen as he said."

EXERCISE BY OLDER PUPILS—"At the Tomb."

(The scholars should be arranged in two groups facing each other, so that the second couplet shall be spoken in answer to the first each time).

First Pupil—
When the Lord's still form to the tomb they bare,
There was darkness like unto midnight there.

Second Pupil—
But when Jesus came from that tomb alone,
There was light and glory that from it shone.

Third Pupil—
When they laid him there in that rocky tomb,
In their hearts there was grief and deepest gloom.

Fourth Pupil—
But when Jesus rose at the break of day,
Their joy chased all shadows of grief away.

Fifth Pupil—
When they brought him there from that cross accursed,
It seemed hate and malice had done their worst.

Sixth Pupil—
But when Jesus rose in the dawn's clear light,
It was love that his love had wakened there.

Seventh Pupil—
When they sealed the tomb, keeping watch and ward,
There were blood-stained soldiers with spear and sword.

Eighth Pupil—
But when Jesus rose, angels from the sky
Awaiting his call were hovering high.

Ninth Pupil—
When his lifeless form they had there laid down,
It seemed as though death wore a victor's crown.

Tenth Pupil—
But when Jesus rose in the dawn's clear light,
It was life that conquered death's power and might.

Eleventh Pupil—
When they laid him there whom man's sin had slain,
It seemed that man's power was then to reign.

Twelfth Pupil—
But when Jesus rose, bursting bonds and seal,
God's own power divine did he there reveal.

Thirteenth Pupil—
When they brought him there from the cruel cross,
It seemed all was failure and bitter loss.

Fourteenth Pupil—
But when Jesus rose, 'twas to take his throne,
As Victor triumphant, as God alone.

All—Great is our Lord, and of great power (Psa. 147:5).
Sing forth the honor of his name: make his praise glorious (Psa. 66:2).

ADDRESS
PRAYER
HYMN BY THE SCHOOL—"As He Hath Spoken."

(Tune, "True-hearted, Whole-hearted.")
As he hath spoken, Christ Jesus hath broken
All the grave's bonds, and death's power is o'er.

At the day dawning, on Glad Easter morning,
He hath arisen to live evermore.

Chorus
Hail him victorious, Jesus all glorious!
Chant ye his praises this blest Easter Day.

From death's dark prison he hath arisen;
Mighty in triumph, he liveth for aye.

As he hath spoken, the promise unbroken,
"Life on the altar I lay down for men.
No man can take it, Mine own gift I make it;

Mine is the power to take it again."

As he hath spoken doth Easter betoken,
"I am the life," 'tis his own lips proclaim.
In full perfection, his great resurrection
As Lord of life crowns with glory his name.

As he hath spoken, no single word broken,
"In earth and heaven all power is mine."
Then fear ye he ever, but trust him forever;
Death he hath conquered for thee and for thine.

BENEDICTION. —S. S. Times.

STUDYING THE SUNDAY SCHOOL
LESSON
at the
Family Altar
with
Thoburn C. Lyon

JESUS GIVING LIFE AND HEALTH

Lesson Text: Mark 5:21-24, 35-43; Golden Text: Psalm 126:3

Daily Readings and Suggestions

MONDAY

Jesus Giving Life. Mark 5:35-43

When Jairus' daughter lay at the point of death, it was to Jesus that he came. Well, he knew that no mortal could aid him in that hour. When word came that his daughter had died, it was Jesus who reassured him, and gave him hope, and who finally restored her to him. "They laughed him to scorn" as he spoke, and the world still laughs—but the promises of God are yea and amen. The curious and scornful were not permitted to see the working of Jesus, but only the hopeful and trusting. Let us not wait for our hour of supreme need to seek out him who alone can give life; and let us in no wise doubt his mighty work-

ing. Let us "only believe," and we shall be glad for the great things the Lord hath done for us.

TUESDAY

Jesus Giving Health. Mark 5:21-34

This poor woman had spent great sums seeking health through the physicians of that day, but in vain. Yet when all human means failed, she found health in Jesus, the "Great Physician." Lincoln once said that he had been driven to his knees many times by the realization that there was nowhere else he could go for help. It is even so with many of us. In James 5 we read certain rules which he has given for our health, yet we do not avail ourselves of them as a rule, until all other means have failed. Let us make him **FIRST** in all things.

WEDNESDAY

God the Author of Good. Ps. 103:1-11

The Psalmist here enumerates some of the goodnesses of God, not the least of which is the fact that he has made known his ways to men, through his blessed word. Surely we should delight in it more! It is well to remember, too, that God is the Author **ONLY** of good; that whatever comes from his hand is for our edification. Read Rom. 8:28. Even adversity and suffering may be the most valuable gifts he could give at times, so let our faith not rest only in the things he does for us, but rather in HIM who doeth **ALL** things well.

THURSDAY

A Plea for Help. Matt. 15:21-28

To at all understand our Lord's apparent refusal, at first, to help this woman it must be remembered that she was a Canaanitish woman, and that in giving the land of Canaan to the Twelve Tribes God had decreed the punishment of death upon all Canaanites for their idolatry and gross immoralities. At a later time Jesus was to send his disciples into all the world, with his message of forgiveness; but for the present, his mission was to his own people. It is significant of the tender mercy of the Lord that, in spite of his original intention, he could not refuse the plea of this woman. Truly, no one need ever hesitate to call upon him for aid!

FRIDAY

The Assurance of Help. Matt. 7:7-11

Not as the world gives, but as a loving Father with infinite wisdom. Earthly parents, in their lack of wisdom, sometimes give their children what they ask, only to find out later that the gift brought harm to their loved ones. Our heavenly Father gives his children what they need—not what they think they need. Pray for greater faith, that we may more nearly comprehend these great promises.

SATURDAY

Christ our Savior. Heb. 2:9-18

In the words of the old hymn. "What a wonderful Savior is Jesus, my Lord!" Become a little lower than the angels for the express purpose of suffering death in order that he might free us from death, and from him who has the power of death! With such a Savior we need never hesitate to call upon him, for he knows our every need, having actually experienced it himself. Let us praise him who delivered us, who doth deliver us, and who will yet deliver!

SUNDAY

Deliverance from Death. Psalm 116:1-9

"I was brought low and he helped me"—

this has been the testimony of countless thousands through all ages. Through sin, sentence of death had passed upon all men, and he delivered us. Through sin we are daily tempted to turn aside, and he still delivers; and in some blessed coming day—

which we hope may be soon—he will forever deliver his people from death and all the physical penalties of sin (Rev. 21:3, 4). Let us praise him for this blessed hope which he has given us, and also that we may be faithful stewards thereof.

Haun, are working on a personal system which not many colleges in the North Central area can follow. My own son, Cassel, is now in his second year in Law at the University of Michigan, having taken all his undergraduate work at Ashland. Is he as well prepared as others in his class? Just ask him and see!

If parents want their children to go to a college which possesses facilities for character building—a school with Christian ideals, with teachers trained in the world's best universities, with an activity program of merit,—and at reasonable cost, there is no better school than Ashland.

Two of Mansfield's most representative citizens were here just recently and submitted to me personally in writing their complete confidence in the school and approved of its program.

To return to our academic standards, ask Paul Bauman who took his Master's degree at the University of Southern California, Dr. Ernest Miller of Pennsylvania, who was recently chosen for a place in a hospital over 90 other applicants, Dr. John Miller, now in the department of Biology at Ohio State, his brother Malcolm, now also there in the Medical school, Dr. Kellogg now practicing medicine in Ashland, Dr. Carl Lozier, now one of the two dentists of the Good-year Co., at Akron, Attorney-at-Law Howard Lutz, now prosecuting attorney for Ashland County, Dr. Howard Smith, of Canton, who took the highest honors ever taken in an Ohio Dental examination, ask them about their preparation, just to mention a few who did their undergraduate work here within the last few years, not to mention many, many others in other forms of graduate work. And if you want to turn to athletics, I know of no recent year when Ashland did not have an all-Ohio player in some form of sport.

All of this ought to appeal to young people and to parents alike. If the members of our own church would be as loyal as they expect the teachers here to be, we would have more students from our various churches.

Our Glee Clubs, Gospel Teams, the Y. M. and Y. W. C. A., the Dramatic Club, the Fencing Teams, Hand Ball, Tennis, Archery, The Band and Orchestra not to mention the major sports, give every student an opportunity to develop his peculiar interest and at the same time we insist upon high class work.

Then, there are the Faculty clubs, three of them, which are intended not only for social contacts, but for intellectual improvement. Moreover, we have printed from time to time articles and book reviews in certain magazines, to say nothing about the matter constantly contributed to the church literature, *The Evangelist*, and the Sunday school literature.

To be added to this is the great amount of speaking being done by the various Faculty members, far and wide, at all sorts of gatherings,—churches, Sunday school gatherings, Rotaries and other luncheon clubs, Parent-Teacher meetings, etc. More than that, several of our teachers teach a Sunday school class regularly.

Then, there are the educational and scientific gatherings to be attended. Dr. Haun is now at Denison attending a meeting of the Physicists of the state. Professor McClain is in Washington for a series of Bible lectures. Professor Puterbaugh was recently at Northwestern University. Meanwhile we have answered several thousand ques-



IMPORTANT ANNOUNCEMENT

Our Home Missions must be maintained! This is apparent to every pastor, every board of our national organizations, as well as to every intelligently informed member of the Brethren Church! This must be done or we lose all that the Brethren Church has achieved to this present time. Closed churches will not support our College, or our Foreign Missions, nor any other part of our work. Some who have been unwilling to admit this fact are now compelled to grant it. No part of our denominational structure is charged with this vital work of strengthening our churches in America as is the National Home Mission Board.

Our Home Missions must be advanced! This is also apparent to all, for some churches are simply bound to close because local economic circumstances force it. In spite of all herculean efforts to save some churches, they simply cannot be maintained because they have been so unwisely started. These losses must be made up by new churches or there is no salvation for us. Home Missions must advance or the Brethren Church has seen its greatest day. These must advance or we will be faced with having failed God before the greatest opportunities for advance that he has ever given us!

Our Home Mission Board has realized this for years. We began a tremendous program to meet this situation three years ago. We reorganized our work on a most efficient basis, equal to any Home Mission organization in the country. We just got started, when the most severe world depression in history struck us. Since then we have suffered reduction after reduction in our income. We have struggled with all our might against it; we have fought with our backs to the wall in the endeavor to lose nothing and save all. We can go no further without severe loss. We have scraped the bottom. We must have an enlarged appreciation of the vital place Home Missions has in all our denominational life and work or we must simply fold up.

To meet this situation, and to begin at the beginning, our Board has decided to start with the children and there begin to teach the essentials of our ministry of the gospel.

Our plan is to distribute small Home Mission Banks among the children up to the Junior age among our churches. These little banks are made of pottery, and are designed to receive such small coins as the children may obtain throughout the year. At Thanksgiving time at a special "Bank Smashing" service in the Sunday school the children will each smash their own banks and thus make up their Thanksgiving offering for Home Missions. These little banks will be labeled "The Foundation Builders", and the idea will be taught that by giving to the Thanksgiving Offering they are lay-

ing a foundation for all our work to be built upon.

These banks are to be distributed January 1st of each year, but will be sent at any time they are called for. A special Home Mission Secretary will be chosen by each pastor for his church who will care for this work throughout the year and who will actively plan the special Home Mission service with the Sunday School Superintendent and the pastor. A list of the names of the children in each Sunday school to receive these little "Foundation Builder Banks" will be sent to the Home Mission office at Berne, Indiana, and the name of each child will be inscribed upon a bank designed for him.

The Home Mission Board is not going to give up till Christ returns. We are simply trying to meet a desperate situation with proper and effective measures. We will never surrender to circumstances so long as there are legitimate means left to us which we have not as yet tried. **HOME MISSIONS WORKS FOR THE GUARDING AND STRENGTHENING OF THE WHOLE CHURCH. EVERY GIFT FOR HOME MISSIONS IS A GIFT FOR THE WHOLE DENOMINATION! WE ARE FIGHTING FOR THE WELFARE OF ALL! THEREFORE, WE APPEAL TO ALL TO AID IN THE ESTABLISHMENT OF THIS NEW EFFORT WE ARE PUTTING FORTH TO STRENGTHEN THE CHURCH WE ALL LOVE!**

R. PAUL MILLER.

NEWS OF THE COLLEGE

The activities of the second term are well under way. There was a slight decline in the enrollment due to the following causes: some we failed, some finished at mid-year, and some withdrew for various reasons. On the other hand we had a few transfers from other institutions and some just entered.

The Saturday school holds up and the enrollment is bigger for their second term than last year.

The summer school is now under consideration and I have reduced the expected expense for fear there may be a decline in enrollment then. One can never tell.

We are planning a big recruiting campaign this summer both in nearby territory and within the church. We plan to enlist at least 50 more students than we have this year. Every alumnus is hereby asked to send us worthy students if at all possible. There is one alumnus who vowed to send us at least one new student each year and he has done even better than that. What a glorious thing if even a small percent did that well.

The program we expect to put on here for young people is of the best possible type and is better than in any other school I know of, considered from certain standpoints.

The deans, headed by Dean Dr. R. R.

tions in the North Central's Revision of Standards, preparatory to the meeting of the N. C. in March.

Then we must keep the daily Chapel exercises up to standard. Last week we had an art display of several hundred religious masterpieces and had open house all day to the citizens of Ashland.

Then, with all of this there is the personal and moral life of the students and if they do something we do not approve of, criticism sometimes comes down upon our head.

The situation here at Ashland is teeming with life and various interests. It cheers when one (occasionally) receives a good letter. I can not refrain from mentioning one recently received from Dr. L. S. Bauman, speaking, as I suppose he did, for many friends and supporters in the far west.

However, the purpose of this letter is to begin now to ask the friends of the school to assist us both at the time of the Educational Day offering and also to send us good students. Meanwhile we covet an interest in your prayers. EDWIN E. JACOBS.

DOINGS OF THE FIRST BRETHREN CHURCH OF LONG BEACH DURING 1932

We have much for which to be thankful. The Lord has blessed us in our work in many ways as you will see from the following reports.

During the past year there have been the following additions to our membership: By baptism, 136; by letter, three; by relation, two; making a total of one hundred and forty-one new members. We lost six by death, seventeen by letter and dropped twenty-four from the roll. This leaves a net gain of ninety-four members. Our membership January 1st, 1933 numbered 973. Since its organization 1636 persons have been taken into the church; 1542 were by baptism.

FINANCIAL REPORT FOR 1932. "And Jesus looking upon them saith, With men it is impossible, but not with God; for with God all things are possible" (Mark 10:27). At the beginning of 1932 the Finance Committee, after much prayer and careful consideration, prepared and submitted to the church for approval a budget estimated to care for the general running expenses and the interest. The budget figure was set at \$18,720.00, a staggering sum, in addition to this amount (which we felt must be raised if the program for the year was to be carried out) we were in debt for part of the church furnishings and equipment, a considerable balance was owed on the organ, and we owed the bank for borrowed money. There was also the realization that the main encumbrance of over \$70,000.00 still due on our building had to be reduced, if possible. Some of our church funds were badly overdrawn. The call of our mission fields was ever sounding in our ears. The finance committee began to take stock, so to speak. We knew full well that we had no rich among our flock; our survey further revealed the fact that many of those who thought themselves comfortable and safe so far as this world was concerned were suddenly without substance or income. A very large percentage of our wage earners were without work.

Where was the money to come from? We looked down and saw a mounting expense account; unpaid interest on the church mortgage; and discouraged and neglected mission workers in far off heathen lands. We

looked down, and praise God, saw ourselves at Fifth and Cherry, Oh! where was our faith? Looking up we saw our heavenly Father, him who marks the sparrow's fall. "Man's extremity is God's opportunity." By faith we went to our knees, by prayer talked to God, and laid the matter before him, asking for his guidance and that his will might be done in us and through us. A faith and prayer program was decided upon, and submitted to the church body.

We decided to ask our people for four quarterly cash offerings. The regular Easter offering, Thanksgiving and White Gift offerings, all to be cash. If any of our members wanted to make a short term pledge, that was a matter which was to be entirely between them and the Lord. The finance committee prayed earnestly about the finances of the church. Our people held all day prayer meetings and asked Jesus Christ our Lord and Savior if it be his will, to provide the money that his work might be carried on.

Results? Why, what did we expect? Has he not said, Ask and ye shall receive." He poured out his riches and blessings abundantly. Our every need was met, the budget account paid in full, and think of it, the Easter offering was more than \$6,300.00.

More destitute and hungry families were cared for than it was thought humanly possible; all of the current debts paid in full and our mortgage reduced to \$69,000.00. Even in these times we can say, Praise God! It has been the most successful financial year this church has ever experienced.

Think of it, God in his mercy poured out to us more than \$32,000.00 in cash, and that in a year, such as the financial world has never seen. (Of this amount \$2,857.19 came from the Smith Estate). Certainly prayer changes things, he careth for his own, and truly we should say, for by faith are our needs met and that not of ourselves, it is the gift of God. "Rejoice in the Lord always; and again I say rejoice."

The past year has been one of great blessing for the Bible school. Our hearts overflow with praise and thanksgiving for his manifold mercies. The Bible school consists of seven different departments including the Cradle Roll, Beginners, Primary, Junior, Intermediate and Senior department which has been organized during the past year. Each department has its own superintendent and opening exercises. Besides these there are five organized adult classes.

The Bible school under the general superintendency of A. H. Kent reports an average attendance of nine hundred and twenty per Sunday for the past year. This is an increase of one hundred and fourteen per Sunday over last year. Grand total offering for the year was \$4,692.50. The special offerings included Birthday, \$91.20; White Gift, \$135.54; Building Fund, \$913.42; Total offering for Missions, \$1,736.81. Unto him be all the glory and praise. At Children's Day in June, Promotion Day in October and at Christmas, the whole Bible school comes together for special programs. The Daily Vacation Bible School was held in June and July with an average daily attendance of one hundred and sixteen. There were twelve denominations represented and a missionary offering of \$20.50 was sent to Africa.

Special mention should be made of the Seventy Group and the Transportation Committee who have been greatly used by going out into the "highways and byways" and bringing in children for the Bible school.

The Home Department carried on by Brother and Sister Carter, parents of Lyda Carter, has been an inspiration to those who have been shut in.

THE SEVENTY. One of the most effective programs of personal work is being carried on by "The Seventy" of the First Brethren church of Long Beach. This group was organized six years ago by the pastor, Dr. Louis S. Bauman, who has repeatedly stated that it is because of their faithful work in calling upon the sick and troubled that he has been free to render the special service for which he has been called on, including the heavy duties as treasurer of the Foreign Mission Board.

"The Seventy" are made up of teams of two or more, which are expected to do at least two hours of definite personal work each week. This is the minimum requirement laid down by the band for continuance in its membership. These workers meet on the first Tuesday evening of each month for dinner, which is prepared by the "Marthas," a small group of women who gladly give of their culinary ability as a service to the Lord. After the dinners the chairman, Dr. Bauman, calls for the reports of the various teams of the work done during the preceding month. The secretary keeps a detailed record of this and of the attendance, which has averaged sixty for the past year. During 1932 the following service was performed by these devoted men and women. Calls reported, 6902. Many additional calls (number not reported) on prospects for the Bible school which were obtained through the annual canvass. Members secured for Home Department, 19; Babies secured for Cradle Roll, 70; secured for other Bible school departments, 120; pieces of mail sent out, 1160; bouquets to sick, shut-ins and others, 200. A large quantity of tracts, church calendars and other Christian literature, and much clothing and a number of baskets of food were distributed.

The Transportation Committee, so efficiently managed by Brother Stettenbenz, has consisted of forty volunteer cars for gathering in children on Sunday morning. In 1931 there were only twenty-nine cars, 18,042 have been transported during the year and the average for each Sunday was 347 pupils. Since October first the number has been over the four hundred mark. The untiring patience of this group, is of great importance in the work of our Bible school.

THE WORLD-WIDE MISSIONARY SOCIETY has had a year of real service, in keeping alive the Missionary Spirit. Eleven monthly meetings were held with inspirational messages from missionaries of various fields. Our own workers, Miss Estella Myers and Dr. Florence Gribble from Africa, and Mr. and Mrs. Yett from South America have brought us into closer touch with those fields. Our own Brother Pearson, who presents the gospel to the sailors who come to our ports from all nations of the earth, made known the great opportunity at our very doors. Speakers from the Bible Institute and the Navaho Indian field were also included in programs presented throughout the year.

The Mission study class is taking up the study of Dr. Gribble's inspiring edition, "Undaunted Hope."

Our Dorcas Committee held eleven meetings during the year. Besides piecing quilts, making seven comforts, six large curtains for the Bible school, and two days sewing for the Red Cross, much clothing was

mended and made over for our local relief work.

CHRISTIAN ENDEAVOR in the Church is a very active organization, or rather series of organizations, for there are seven societies in the church, carefully graded as to age. There are several reasons why Christian Endeavor thrives so well in this church. One of the principal reasons is that the pastor, Dr. Louis S. Bauman, is very vitally interested in young people and is convinced that Christian Endeavor, which stands firmly for the fundamentals for which the Brethren Church stands, is the best organization with which his young people can affiliate. Incidentally Dr. Bauman is Pastor-Counselor for the Long Beach Division of Christian Endeavor this year. The combined membership of the seven societies at the beginning of this year was 260, but new members are being added frequently.

Each of the four older societies conducts a meeting at the Christian Endeavor Sailor's Rest Mission in San Pedro one night per month. The societies take complete charge of these meetings, furnishing all the music and the speaker, giving testimonies and prayers, and also furnishing coffee and sandwiches for the men after the meeting. For the financial support of the Mission \$48.00 was given last year, with an additional \$45.00 for supplies. The C. E. societies also gave through the church \$60.00 for Home Missions and \$35.00 for Foreign Missions.

The work of the societies at the Mission has been specially blessed. Over thirty men were won to the Lord Jesus Christ during 1932. Already this year four men have been won with only two meetings held. This work is now under the direction of our member, Brother George Richardson. The Senior Intermediate society is one of the largest and most active societies in the church. This society has been holding meetings for the old folks at the County Farm on alternate months. Space will not permit a full record of the work of the individual societies. The Senior and the Junior Intermediate societies have made an enviable record in signing up their members as Comrades of the Quiet Hour, Pocket Testament Leaguers, and members of the Tenth Legion. Both societies have practically all their membership enrolled for these three covenants, and the other societies are very close to this goal. No society can fail to grow and prosper if the members are keeping these pledges. Every society has its pre-prayer circle for 15 minutes before the regular meeting. Two of the societies have set aside one week day evening per month for a special time of prayer for the problems of the society and church. Both have been wonderfully blessed through these special prayer meetings.

Other activities of a missionary nature include the making and sending of several hundred rolls of bandages, the sending of other missionary boxes to our missionaries in Africa, boxes to Lyda Carter in Kentucky and to our boys in school at Ashland; the preparation and distribution to needy families of baskets of provisions at Thanksgiving and Christmas; a birthday card shower for one of the missionaries, and the singing of carols on Christmas morning.

Although the achievements of the past year have been very gratifying, no society wants to take any glory to itself, but gives all the glory and praise to him who gave his life for us.

Our pastor, Brother Bauman, is a very busy man. As Treasurer of the Foreign Mission Board he has pressing duties in connection with that work. Numerous are the calls for prophetic messages and he responds to many; besides teaching a large class at the Los Angeles Bible Institute every Monday, he gives the same lecture to a Bible Class every Thursday in our church. Further he has the writing of prophetic articles for the King's Business and other papers; and now a weekly article for the Brethren Evangelist. These prophetic articles are read far and wide, some are translated into other languages. I will give a paragraph of one letter by August Korp, pastor of Agenskalns Church, Marupes iela 14 Riga, Latvia, Europe: "First of all, we would thank you very much for 'The King's Business' we have regularly received several years. This splendid Christian magazine has brought much blessing to us and to thousands of our Latvian people as we have the best articles translated into Latvian, especially the Present-Day Fulfillment of Prophecy. Visiting the different places of our spiritually dark country, we have heard many testimonies to the glory of God, that these articles have been for the salvation of souls."

Amidst it all there is the Home Base for which he has his regular sermons and other duties connected with the church. May the Lord abundantly bless and strengthen him.

We are now looking forward to our special meetings, March 6th, when Evangelist Mel Trotter and E. Farrow, song leader, will be with us. Remember us in prayer, that many may find their salvation and peace in the Eternal Son of God.

N. C. NIELSEN.

JOHNSTOWN, PENNSYLVANIA THIRD

Beginning January 16, three weeks were spent with the Third Brethren of Johnstown, Pennsylvania in a special evangelistic effort. The writer is no stranger to this people. The record shows that I conducted a short meeting here twenty-seven years ago, and that I served as supply pastor for a few months during 1907. In this church I have a number of close and more distant relatives. There are many others here with whom I have had a life-long acquaintance. Quite a few from the home church have membership here. The fellowship together was most congenial and enjoyable. The objective, however, was not lost sight of. The purpose for which we came together was entered into most heartily by all and the Lord was pleased to bless the work and labor of love together.

The faithful and efficient pastor here is Brother J. L. Gingrich. He and I were not strangers; this being our third meeting together. Brother "Joe" needs no introduction to the brotherhood. He is a hard working pastor, zealous for the cause of Christ and faithful in the preaching of the Word. He is leading this people into deeper spiritual experiences as they respond to his teaching of Scriptural truth. In these days when many are denying the faith it is a pleasure to meet and work with those who still believe. The Brethren Church has many such. May their number increase and may all be kept true to him.

Entertainment while here was in the home of my brother Dave. Needless to say I found a special delight in being so closely associated with my brother and his splen-

did family. Brother Dave has served the church in no small way for a number of years. He sets an example of Christian stewardship which is highly commendable. His good wife and children are also faithful and efficient in the work of the church. The noon meals were taken out and the good people fed us well. Much calling was done and the pastor and evangelist were well received. Some whom we invited to Christ and the church refused the invitation. Satan is having his way in many lives.

The results of the meeting are reported by the pastor. We were pleased to have Brethren Ashman and Jones with us from time to time, as well as a goodly number of their people. The evangelist was well supported by prayer and faithful attendance. The large audience each night was an evidence of a desire to hear the Word. The city of Johnstown is very seriously affected by the depression, but these people gave a very good offering to the evangelist. For this and the many kindnesses shown we wish to say, Thank you. May the Lord continue to use and bless this people.

W. C. BENSHOFF.

REVIVAL SERVICES OF THE THIRD BRETHREN—JOHNSTOWN

The special series of meetings just recently concluded in our church were peculiarly significant. The evangelist who conducted the campaign was the Rev. W. C. Benshoff of Waynesboro, Pennsylvania. This was indeed for him a real homecoming. Johnstown was the scene of his boyhood activities. This is the place where he matured into Christian manhood and where he married. The meetings were also singular in that they proved as a common meeting place for many visitors from other churches, not of the Brethren persuasion, who were also hungering and thirsting for the Gospel. Those who came were never disappointed. Every sermon for the entire three weeks was permeated with the blessed Gospel truth. The saved were revived and the sinners were convicted.

This was the third revival in which the pastor and the evangelist were teammates. We find Brother Benshoff the same congenial, tireless, earnest and conscientious servant of God. In spite of being blessed with wonderful January weather and in spite of much personal work, prayer and solicitation sinners were "gunshy" and refused to come to the services. Where sinners will not attend the meetings, it is impossible to bring them to a place of public confession. There were twelve persons to come forward during the meetings, two for special reconsecration. The others will all unite with the church. By special concerted efforts we feel sure others will make good their promises to accept Christ as their Savior and join his Church. The most pronounced result of the series of meetings was the deepening of the spiritual life within the body of believers.

While we are reporting this special effort put forth for the Lord's work, we would also desire to report a similar but more brief effort launched a few months prior. We refer to Rev. R. I. Humbert's week of special Bible lectures conducted here. The illustrated chart lectures were very fine. Our people cannot cease praising the value which they attach to his lectures. In the writer's humble opinion a man who can conduct services and leave the church in a more

healthy condition with noble resolves to live closer to their Master is a blessing to any congregation. Such men of God are both W. C. Benschoff and R. I. Humberd. We heartily recommend both for revival and evangelistic efforts. These men are always welcome in our midst.

JOS. L. GINGRICH, Pastor.

ROANN, INDIANA

Dear Evangelist Readers:

Greetings from the Roann church: We enjoy reading the reports of the different churches and find them both interesting and helpful.

I shall tell you of some of our activities that have taken place during the past few months.

On October 2, we enjoyed our annual Homecoming. A delicious basket dinner was enjoyed at the noon hour. Rev. Delbert Flora gave the afternoon address.

An excellent pantomime, the Holy Story, was given Sunday evening, December 25 to an appreciative audience.

On the evening of December 28, the church united in a farewell service for Rev. and Mrs. G. L. Maus, who had accepted a call from the Nappanee church. Rev. Maus had been our efficient pastor for the past four years. He and Mrs. Maus have served the church most faithfully in every department. We regretted very much to have them leave our midst but we know that he has been called to a larger field of service. The church wishes for them much success in their new field.

Rev. George Pontius of West Alexandria, Ohio, has been secured as part time pastor for the coming year. Rev. Pontius and his family will move into the parsonage soon. Mrs. Pontius has been chosen as patroness for the Senior S. M. M. We are looking forward to a successful year under the guidance of Rev. Pontius and wife.

Revival meetings will start here February 19th in charge of Rev. Pontius.

May God's richest blessings be upon all the churches.

MAUD BEAM.

SUNNYSIDE, WASHINGTON

Dear Evangelist Family:

The first church in the Northwest has not reported for more than a year; and if following the interesting narration of some regular correspondents, might now send a lengthy letter.

We unceasingly praise God for his abundant mercies to the Sunnyside church. He has given victory time and again, beauty for ashes, the oil of joy for mourning. "Through joy and pain, through loss and gain" how blessed to experience his sufficiency!

Three more active and loved families have left us in the past year for other locations—our loss, others' gain. Yet the Faithful One who walketh among the candlesticks has kept the home fires burning. Another invaluable worker has felt called to return to her former work among the Chinese children of Oakland, California. And the going of some have taken transportation from others who depended on them to get to church. But this is the New Testament means of building new churches, and we pray as in the case of the Harrah field, we may have faith and power in Christ to enter in.

Special services and annual days have been observed by the various departments as much as shortage of gasoline and funds would allow. We cooperated to our profit

with the local Presbyterian church in three weeks' meetings. They will return the fellowship and service when we make another special effort this spring. Past endeavors may be listed:

To encourage and deepen the prayer life of the congregation, both in church services and in their homes.

To pray intensely, and to expect from God a personal revival leading to public and private evangelism;

To afford the opportunity to adults and young people of training for morning and evening church choirs by an able and spiritual director;

To enlist through Bible school and Endeavor groups the many young people yet unsaved, and those needing deeper experience.

To develop a more reverent attitude and conduct in the services of God's house, and toward its furnishings, thus improving individual worship.

The Lord has blessed us with dependable young people and an adult membership, well-founded on the Word, and faithful in giving of scant means to the support of the church they love. Since last July the church finances have not fallen behind; and the future is in his hands.

Mrs. Fry has had broken health for the greater part of the past year, and her convalescence was stopped three months ago by the "flu", which reduced her strength lower than ever. So that the pastor and congregation have felt the great handicap of having three-fourths of the minister sick for so long. No congregation could be any more thoughtful and helpful, than the Sunnyside folks have been to the writer and his family in this trial. She is very slowly improving, and we know that our many friends in the brotherhood will continue to remember Mrs. Fry that her recovery may be hastened to the glory of God.

There are many things too far past to report. And our new lay correspondent, Mrs. Rose, will report about Easter time, the event toward which we are now working and praying, that out of both ability and inability Brethren may give gladly, even with sacrifice, to Foreign Missions.

We have had the privilege of baptizing three desiring membership in another denomination; and in the past quarter have received the confessions of and baptized six. Two others have re-consecrated, while in the services of the neighbor church referred to above, many of us desired and obtained a closer walk with God. Our Bible school is keeping above the 200 mark, and the church audiences are encouragingly large. To our soon coming Lord be all the glory.

HAROLD D. FRY.

SAN BENITO, TEXAS

To the Brethren Evangelist Family:

At our last meeting of the branches of the Brethren held at the home of Brother and Sister E. J. Kelso, Pharr, Texas, February 5, it was decided to hold a communion service or love feast at our next meeting to be held the first Sunday in March (March 5th) at the home of Brother and Sister Chalmer Hoffman, Lafaria, Texas. We have been holding these meetings once a month under the leadership of Brother Hoke, who is connected with the Home Mission Board of the Church of the Brethren and is located at Roanoke, Louisiana. This winter we have been fortunate also in having Rev. John Pitzer and wife of the Church

of the Brethren with us and these two brethren have been ably supplying our preaching service. At our last meeting, held February 5, about fifty members of the two branches of the church were present, all living in the Valley. This love feast, March 5, will be our first and the fact that members of both branches of the church will participate indicates the progress we are making as co-workers for God.

H. M. YODER.

San Benito, Texas.

RELIGIOUS SITUATION IN RUSSIA

Ernest Gordon, writing in the Sunday School Times on "The Religious Situation in Russia," says: "On the one hand we have the Five Year Plan for the destruction of all religion, closing of all churches and houses of worship prohibition of religious publications, the manufacture of 150 films of atheism, and the like." On the other hand, he quotes Woroschilov, Commander-in-Chief of the Red Army, as saying: "I say that the bands with religion have in these years strengthened immensely. One finds in the army, more commonly than elsewhere, religious Communists who do not conceal their sympathy with religion, who have no intention of parting from it. While the reports of army secretaries represent atheism to be one hundred per cent in the army, in reality religion has advanced to an extent to which we would not have dreamed before the war. The whole army is infected with it." An unnamed Russian paper is quoted as follows: "On the Caucasus coast of the Black Sea, on the Volga, in Siberia, in the North, everywhere, religious organizations are forming. . . . The return to religion which is ever more apparent among the people of the Soviet Union is found not only among the older people, who are disillusioned by the present form of government, but even more among the young. Especially great is the movement among the Russian women who insist on a revision of the opinions forced upon them and display a deep hunger for belief. Religious secret societies which have come up lately among the Soviet youth are spreading rapidly."—Killing religion is not so easy.—The Methodist Protestant-Recorder.

THE BRETHREN'S HOME EMERGENCY CORNER

THE BRETHREN HOME

Right now there is an urgent need for all of our Brethren churches to come to the support of the Brethren Home. Next Sunday you will be called upon to make your gift to this worthy cause. You must not fail in doing your best. Among the outstanding needs just now is money. Payments on the farm must be met which is \$562.00 a year. Annuities must be paid when due. This Home was very largely made possible through the gifts of one individual who has this cause at heart. One of these days the bulk of these annuities will stop. Even now a large part of it is returned in gifts to the Home. Other items of need are foods and fuel. Your board can only act in so far as you give us support.

EPHRAIM CULP.

Goshen, Indiana.

Church work is hard work, but it is supremely worth while.

DRY CHURCH LEADERS TO RALLY IN WASHINGTON, MARCH 7, 8

(Continued from page 2)

sible. In doing this, the various denominations may well consider the adoption of uniform plans and programs with a pooling of material. For the first time, we face an actual propaganda against abstinence which will be vastly destructive to human life and happiness unless the churches do their duty.

"I am convinced also that in regard to the proposed repeal of the Eighteenth Amendment, the churches have a duty. Most of the Christian denominations are formally on record against the license system and in favor of prohibition as the only legislative background for effective temperance teaching. While this may not be so of a few of the denominations, it is felt that many in these groups have a lively interest in the situation and that much effective co-operation from them is quite possible. It may well be that the churches must soon vindicate the position they have taken by appealing to the intelligence and conscience of their own membership and of the people at large.

The fact seems to have been generally overlooked that the Christian churches comprise the strongest organization of patriotic citizenship in the United States, having at least one building, society and leader in practically every community of the land. If and when the issue of prohibition comes directly down to the people, stripped of partisan aspect, and from consideration of candidacies, it will be in a very peculiar sense the duty of the church to be ready, organized through every branch to oppose a proposition deemed essentially immoral in character and, therefore, a proper subject for direct action by Christian societies. This has a strongly practical side as it will be possible for the various denominations to contribute both personnel and material to a united effort.

"The constituencies of our churches are being continually urged to 'organize' to achieve ends which the church itself is already established to achieve. If we now proceed to let the existing organization function throughout its entirety we will find the weight of our entire Christian brotherhood thrown into the scale against evil in all of its forms."

Effort will be made to enlist the general religious leadership of enormous influence which has not heretofore been available to temperance discussion and effort, and, also, non-church groups that are willing to aid. Prohibition is not going out of the Constitution without a fight Bishop Hughes believes, and the Christian Church will be found set squarely for the defense of the American home against exploitation by a licensed liquor trade.—The Presbyterian Advance.

FROM OUR CORRESPONDENCE

Dear Editor: In your issue of February 11, you kindly congratulate Brother Bowman on having read the very early pages of the Evangelist. When nine to twelve

years of age, the writer was fortunately favored with a teacher, James McMorris, who specialized in reading. My father delighted to hear me read in "The Vindicator", D. P. Saylor being editor, and also in "The Christian Family Companion," edited by Elder H. R. Holsinger. After my father's decease I read in "The Gospel Hammer", edited by S. H. Bashor, and "The Progressive Christian", with E. L. Yoder editor. This to my mind was the age of discussion, division, and competition, both in the church and out of it. Having been a subscriber to the Evangelist from its beginning, I thank God for these years of cooperation and unity.

GUILFORD LESLIE,
Ashland, Ohio.

"Opportunity" means an open door; it opens out from exactly where you are.

Business Manager's Corner

EVANGELIST SUBSCRIPTIONS

The special campaign for subscriptions to The Brethren Evangelist at the special rate has come to a close. While the number of new subscriptions added to our list may not have been as great as we had hoped, the promptness with which a large number of renewals was received was very acceptable indeed.

We know the effect of the depression, whether psychological or real, had a great deal to do with both the renewals and the new subscriptions. But some of the older readers of the paper refused to be "suppressed" by the "depression," and managed in some way to secure the amount necessary to renew their subscriptions. Some of these older people would feel as though they had lost a member of the family, if they could not have their beloved Evangelist every week. One good sister from Pennsylvania assures us she has been taking the paper for more than forty years; a pioneer minister from Virginia assures us he has been a reader of the paper for an equal length of time, while an isolated sister in Iowa tells us she has been a subscriber ever since Brother Holsinger was editor. As to the price of the paper a good sister in Pennsylvania who recently renewed her subscription declared in her letter that the "last number alone, was worth the price of a year's subscription." These people are "rooted and grounded" in Brethrenism, and if they are not "the salt of the earth," they are at least "the stay" of the Brethren Evangelist subscription list.

While the reduced rate was in force for renewals to the paper there were a goodly number of old subscribers who, knowing that the paper was being furnished to its readers at less than the cost of production, refused to take advantage of the reduced price and sent in the regular price of two dollars. Notably among this number was big-hearted "Brother Ed" Miller, now in the hospital as the result of a serious automobile accident, who wrote "I refuse to accept the amendment," and enclosed two dollars for his renewal. But that is the way with "Brother Ed", a heart as big as his body, and that is saying a great deal, but it's true.

So far as the Honor Roll churches are concerned, the First Brethren church of Long Beach, California heads the list in number of subscriptions with a list of one

hundred and twenty-eight; the first Brethren church of Washington, D. C., is second with a list of one hundred twenty-one; the First Brethren church of Philadelphia, Pennsylvania is third with one hundred sixteen; and the First Brethren church of Waterloo, Iowa, is fourth with a list of one hundred nine.

This is commendable indeed, and reveals the success of system and organization in reaching a goal among a group that may come under the classification of the apostle when he said, "if there be first a willing mind." Not mentioning any names, we would say there are at least three other church congregations in the brotherhood that should have a place with the above mentioned four. We would not presume to place the responsibility; but we would only pray that they may yet be led by the Spirit to see the light.

This campaign has made a great deal of extra work for the Business Manager but it "all goes in a life-time" and because of lack of office help the Business Manager found it necessary to be in the office every morning last week, except Monday, at 6:30 A. M., eastern standard time, to check up and revise the mailing list. And the end is not yet.

Unrenewed Subscriptions

In spite of our generous offer for the last three months there are quite a number of subscribers who have not renewed their subscriptions.

During this special campaign we slowed down on the practice of mailing personal notices to those whose subscriptions were expiring, leaving it to them to take advantage of the special offer.

Some have not done this, even though they had received one or more previous notices, while some subscriptions expired during the campaign.

It is now our purpose to send ONE more personal notice to these subscribers, and then, much as we will regret to do so, we will be compelled to discontinue their papers, if they do not renew. However, if any subscriber desires the paper continued, and promises to pay later on we will be glad to accommodate them in any way we can. But we do ask them to drop us a card telling us of their wish.

Minutes of the Conference

As we announced recently the Conference Minutes were mailed to the churches according to the decision of the Conference, and a goodly number of pastors have made remittance in full for the number sent them. The Ashland church absorbed twice its allotted number, but there are conditions here that account for that. Only one church has reported to date that it refuses "to absorb the surplus," but we trust most of the churches will just "grin and bear it," that is bear their share of the cost of publication.

"Diligent in Business"

Times ARE hard, and we need all the money we can get to keep our plant in operation; but still the Lord seems to be blessing us, in that our one "job press" seems to have been kept running more continuously the past three months than in any three months in many years, which helps greatly; but yet that is only a "drop in the bucket" as compared to our real needs. So continue praying for us, and then try to answer some of your prayers yourselves. It will all be appreciated.

R. R. TEETER, Business Manager.

THE BRETHREN EVANGELIST

WATCH

By Roderick MacLeod

BLESSED is he that expects and watches. Life will never be dull for him. To be expectant, even when nothing happens (as every angler knows), makes the bare lapse of time engaging. And is the lapse of time ever bare? Does it not come moment by moment, each, for the man who watches, with its freight—"an Argosy of golden sail" pressing in from the great deep? He is ready, too, for any event—to overhear the knowledge that Night whispers to Night; to thwart the thieves and keep his treasure; to catch the heavenly host at their song and learn it. Even when nothing so sensational happens there are great moments in every day. Your morning prayer that left you light-hearted as a bird, ready for what the day gave or took away, and serene at the close of it; your suspense for an instant between yes and no, between profit and honor, on whatever side you came down; your vivid discernment of the way you were following—to be with Christ, "which is much the better;" or to go with others who ask less of you. Those were moments as pregnant and fateful to you as Worms was to Luther or Waterloo to Napoleon. The true old times are dead? If they are, peace be with them; for the new times are true too, every morning bringing its noble chance, and every chance offering your knighthood its opportunity. What makes life a drab thing slipping down to its own place in the Stygian mire is the delusion that nothing worth attention is happening or can happen. Its antidote is the Lord's gospel of expectancy: "What I say unto you I say unto all, Watch."—The Christian Index.

Conversion of a Would-be Suicide

By E. A. Hopkins, Nanchang, Kiangsi, China

Born of Portuguese parents in China, brought up and educated as a Roman Catholic, a young woman eventually married a custom's official, a native of Denmark. During the first years of their married life she was constantly trying to persuade her husband to become a Roman Catholic, while he was seeking to win her over to the Lutheran faith. However, in spite of talking so much about their respective religions, in reality God was forgotten, for they never went to a place of worship where they would be reminded of him.

During 1919 the husband obtained home leave, and the wife accompanied him with their children, to Denmark. When some months later he returned to China, having been appointed to K— as harbor master, his wife was unable to accompany him having to see the little ones suitably settled before she could leave them.

After about eighteen months, again rejoining her husband, the wife was amazed to notice a remarkable change in him. No longer did he frequent a club, in fact he had resigned membership from five clubs to which he had formerly belonged. For many years he had been a member of a fraternal society, and in his letter of resignation he stated that he felt obliged to resign, because he believed it would be sinful to continue as a member as he now owned allegiance to Jesus Christ as his Savior and Lord.

Cannot Abide a Christian Husband

The wife now saw her husband constantly reading a pocket Bible, and she became so angry that she exclaimed, "What is the matter with you? What a funny man you have become! I cannot live with such a strange creature. I am going away."

Her health suffered in consequence of her anger, so that she had to be taken to the American Hospital. Here the doctor impressed her very much, as he never attended a patient without first bowing his head in prayer. The doctor's wife also, was exceedingly kind and daily brought flowers to make the ward look more cheerful for her. The matron had her mother staying with her, who as well was a devoted Christian, and each morning she would sit by the patient's bedside, read a chapter of the Bible and engage in prayer. All this manifestation of love affected her, but her heart continued untouched by the greatness of all love—the love of God.

About this time her husband presented her with a copy of the life of Hudson Taylor, asking her to read it. She did so, and after the perusal of its pages seemed better able to understand the revolution that had taken place in her husband's life. She now became willing to listen as he told her of his conversion and his changed outlook on life, and how the missionaries had now become his chosen friends and companions. He told her that in three years he would be retiring, with the money that would then accrue to him, he would build a missionary ship, and with himself as captain convey his friends to whatever place they desired in order to spread a knowledge of the truth. But the Lord had other plans for his devoted servant, even higher service in his own presence where there is fullness of joy and at his right hand where there are pleasures for evermore (Ps. 16:11).

Suddenly and unexpectedly the husband

was stricken down and passed away. Blackness of despair came upon the widow. With regret she now looked back to those days which had been the happiest of her married life. Alas, during those days she had neglected to accept Jesus Christ as her Savior and friend, and now she knew not how to cast her every care upon him in the certain knowledge that he cared for her (1 Pet. 5:7).

Sad indeed was her condition, the One who had been everything to her husband was nothing to her; in fact her heart was in rebellion against him—Christ, the Son of God, he who longed to speak peace to her troubled soul, who desired to pour into her bruised heart the wine of his comfort, and to minister to her wounded breast the oil of his blessed consolation.

Without God! Without Hope!

What a condition was this poor bereaved one in at this time. The little money left to her was quickly swallowed up with so many calls upon it—the children's education, her personal needs, and many other things. Gradually she found herself getting more and more into debt. Her eyesight was rapidly failing, so that all hope of earning her own livelihood was gone. What could she do?

Here was Satan's opportunity and he was not slow to avail himself of it. Conscience seemed absolutely dead and it was as though she heard Satan saying, "You have no soul to trouble about."

Then again the voice of the tempter said, "How are you going to face your landlady owing her all this money?"

Truly he led her to the edge of the precipice. Carefully she laid her plans.

At that time she, Mrs. N., had a sister living near who, with her husband, would often run in and spend the evening with her. The night she had resolved to end her life, they came and remained with her until late. Suddenly the brother-in-law exclaimed,

"Mary, what is the matter with you? That is a dreadful look in your eyes."

An evasive answer was given, but he insisted, saying,

"Something must be the matter. If you will not tell me, you must tell your sister. We shall not leave until you have done so."

The Story Comes Out

Thus insisting, bit by bit the story of the awful crime she was contemplating came out.

The next morning the brother-in-law went to the consul and told the sad story, with the result that the same afternoon help was forthcoming.

Relatives and friends now began to reproach her for having left the Roman Catholic Church. The failure of her eyesight, they said, was the result of having changed her religion, and if she would return her sight would be restored.

Eventually she again went to confession, but such things were to her as broken vessels which could hold no water. And becoming more and more unhappy, in her distress she began to long for the truth her husband had sought to impart to her. Christian Scientists came along, but having in former days heard the real truth concerning the Word of God, the reading of their literature was unsatisfying. Seventh Day

Adventists also interviewed her, but with the same result.

But one Sunday morning she heard footsteps followed by a knock on her door, and outside stood a messenger whom God had sent with the Word of Life in his hand and an invitation to attend the services at the Gospel Hall.

She was overjoyed, for it had been the longing of her heart for some time to attend a simple Christian service.

As week by week she was led there in her partial blindness and found herself drinking in the messages she heard, gradually the light of God's glorious gospel entered her soul, dispelling its darkness. Here a little, there a little, line upon line, precept upon precept, seemed to be her experience.

Light at Evening Time

Then one evening as she sat meditating on the marvelous truths she had been listening to, with great clearness she seemed to hear the voice of God saying,

"Come now, and let us reason together: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18).

Though she, "Can it be possible that all my black, black sins, can be cleansed; can it truly mean me? I, who have committed so many terrible sins in the course of my life, can have my heart made as white as snow?"

Satan drew near whispering, "Impossible, such a thing cannot be, you are far too bad, it is not meant for such as you."

Then again the Lord spoke reassuringly, "Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine" (Isa. 43:1).

"I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee" (Isa. 44:22).

"I, even I, am he that bloteth out thy

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How Should We Treat Our Pastors?

It was a layman who raised the question, and not a pastor. This particular layman is a man of spiritual insight and leadership in his congregation, but he has the greatest respect for his pastor's counsel and position and has had his concern aroused by what seems to him to be a lack of proper regard on the part of some laymen for the spiritual leadership of those called to be God's undershepherds. He has made observations of the lack of cooperation and of the presence of self-seeking in a church group, that have thwarted the pastor's efforts and hindered the progress of the Lord's work. Therefore he wants to know what is the proper attitude of the layman toward his pastor. How should he treat his pastor? There are many things that might be said in reply to this question, but we are giving space to only a few brief suggestions. And we do so the more readily because we have been sitting in the pews with the laymen for a number of years and have gotten their point of view.

In the first place, the pastor should be treated as a man of God. If he is not that he is not worthy to be a pastor and is bringing dishonor to a holy office. It is true also that every Christian man ought to be a man of God, but in a special sense he who is called to be the leader of God's people ought to be a man of God, having those characteristics and qualities and aspirations and motives that set him apart as God's man. The minister's position places upon him special obligations. It is not true that a minister can do anything that any other Christian may properly do. If he is to be a spiritual leader, he must be in the lead spiritually and not insist on any right he thinks he may have of staying in the ranks of the average Christian. He must be willing to pay the price of being able to say to his parishioners as Paul was able to say to the Corinthian church, "Be ye followers of me, even as I also am of Christ" (1 Cor. 11:1). Of course this can be said only with the greatest humility, knowing that whatever any man is, he is because of Christ. But every minister ought to strive for such leadership, and he who does so is worthy of being respected as a man of God.

In the second place, the pastor ought to be regarded as the messenger of God. That is his primary function,—to speak the words of God to his people. He comes to them, if he is worthy of his position, equipped in a special way to expound God's word and to interpret God's will for mankind. There is no higher responsibility given to man than just that. It calls for the utmost of consecration and patient seeking after spiritual illumination and the most painstaking and persistent study of the Word and of world conditions. It requires continuous industry and sacrifice and never-flagging zeal and ambition to become a workman that needeth not to be ashamed, dividing aright the word of truth, being able ever to bring forth things new and old out of God's Revelation for the edification of God's people. Such a responsibility is too momentous for any man to undertake on his own initiative; it must come as the bestowment of God to him who is worthy. Such an one, divinely called and set apart by the Holy Spirit, becomes indeed a messenger of God and men should have regard for him and his message.

In the third place, the pastor should be regarded as the leader of the Lord's work in the community in which he is placed. But mark you, he should be a leader and not a driver. The Lord Jesus himself did not attempt to drive men; he called men and led them, and they were followers. He likened himself to the oriental shepherd, who calls his sheep by name. That was his method from of old; as David sang, "The Lord is my shepherd, . . . he leadeth me." So the true undershepherd leads his flock. And they in turn should follow—follow, not only into the "green pastures" and "beside still waters" that strengthen life and refresh the soul, but into the harvest fields of service for the Lord. Following doesn't

mean running ahead, or going in a separate course, or standing stiff in one's tracks, or complaining because one leader differs slightly in methods from another; it means going along with the flock and responding to the divinely guided voice of leadership as the very will of God. The big difficulty with most churches is not the lack of adequate leadership, as is often stated, but that there are too many who would be leaders and are not. The greatest need is for more good followers. Even the pastor himself must first have learned to be a good follower before he can be a worthy leader. But having been made a leader of a flock of God, he should be treated with the respect that a leader deserves.

The faithful pastor however does not attempt to take everything in his own hands, simply because he is the leader and to ignore the wisdom and counsel of others. Rather he takes unto himself other leaders who are worthy, like a wise general, places them over divisions and departments, counsels with them, and shares responsibility and leadership. Thus by cooperation and mutual loyalty and faithfulness the work of the Lord goes forward.

In the fourth place, the pastor should have the moral support and confidence of his people and his good name and work should be guarded against unkind and uncomplimentary remarks. Constructive criticism may be needed, but if it is to be helpful it must be made to the pastor himself. But carping criticisms, unkind remarks about his sermons, or the way he spends his time, or focusing attention on some peculiarity or mannerism in a way that lessens respect for him, or giving credence and repetition to some silly gossip, or encouragement to some grievance, real or fancied, that some touchy individual may be nourishing,—all these are damaging to the pastor's good name; they undermine public confidence in him and injure his work.

And finally, the pastor deserves the support of the prayers of his people. That member is not treating his pastor fairly who does not pray for him. Praying is what every person who knows his Lord can and ought to do, and there is no one in the church who so much needs the prayers of God's people as the pastor, because there is no one who has such responsibility as he has. Pray for him and you will support him. Pray for him and you will not easily become offended when he reproves the sins of his people. Pray for him and you will not share in any gossip about him. Pray for him and you will increase his power and wisdom. Pray for him and you will be loyal to him and will uphold his arms and strengthen his words as God's man and messenger.

Oxford Movement Grows in Interest

Public interest in the Oxford Group Movement is steadily increasing, and the readers of *The Evangelist*, we discover, are interested in knowing more about it. A number of readers took the pains to write us expressing appreciation of the recent editorial, brief though it was, dealing with the Movement. There is much more that might be said about it, but we have space only for an additional word.

It is our opinion that the Oxford Movement has in it certain elements that respond to a real need. Old fashioned witness bearing had all but died out. Yet it was a vital part of New Testament Christianity, and the final commission of our Lord involved that method of propagation, when he said, "Ye are witnesses of these things." Nothing is more appealing than personal testimony given by men who have had a real experience of religion. The rapid growth of the early church was doubtless due as much to that as to any other one thing, humanly speaking. But the average church of today, and particularly those churches in which the Oxford Movement has found greatest receptivity, has gotten very

far from that vital personal experience and contagious spirit of the first century. Men craved it, and there sprang up this Movement, which if it had concerned itself with what a man thinks and believes, instead of merely satisfying itself with an emotional thrill, might have been a real God-send to much of modern Christianity.

That leads us to call attention to a vital weakness of the Movement. It purposely seeks to avoid taking any definite stand on matters of faith, in order that it may make appeal to the most

(Continued on page 8)

EDITORIAL REVIEW

Sister Mary A. Snyder of Glovers Gap, West Virginia, is our most recent correspondent to enroll in the Original Subscribers' club, as we call those who have been with the Evangelist from its beginning. Who is next?

The Brethren church of West Kittanning, Pennsylvania, where Brother R. D. Crees is pastor, is now in the midst of a revival meeting. It began with preaching by the pastor and other local ministers for the first week and is being continued in the second week by Brother R. Paul Miller.

Dr. Monroe, Seminary librarian, reports funds received from the National Sunday School Association, for the purchase of books, and invites friends of the Seminary to send any worthwhile religious books they may be willing to dispose of. Such books will be gladly received and carriage costs will be paid.

In the Christian Endeavor department this week Brother Grant McDonald gives a good missionary message that will do the young people, and others as well, good to read. The young people will also be interested in the program of emphasis outlined for March and April and presented by Brother C. D. Whitmer.

Again, we say, Send your offerings for the Superannuated Ministers' Fund promptly to Rev. G. L. Maus, Secretary, Nappanee, Indiana, as the Board has been unable to make payments to the aged ministers and their dependents. Also send money for the Brethren's Home to Henry Rinehart, Treasurer, Flora, Indiana. This Board is also in great need of funds.

In a personal note from Brother N. W. Jennings, pastor at Turlock, California, he says, "God is blessing us, our crowds keep up fine, all work is in a healthy condition, but like other churches we are having the money struggle. But the divine promise to supply all our needs is just as faithful as the God who made it, therefore we take courage. We are sowing the good seed of the Word with the strong hope of reaping in the near future.

Brother W. S. Crick, pastor of the church at Fremont, Ohio, gives an encouraging report of his work at that place. During the year closing this February fourteen new members have been added to the church by baptism and six by letter, while twenty reconsecrations were recorded. Most of these results have been realized through the regular services of the church and by personal soul-winning efforts. Attendance at both the Sunday school and the preaching services have been increasing through the year. On February 19th the school reached its high water mark with 116 in attendance, the "largest ever." Other departments of the work are being maintained with good interest. A new Junior Society is being organized and gives promise of being well supported. A pastor's Bible study class is being maintained with good interest.

The church at Roanoke, Virginia, is pressing forward under the leadership of Brother Herman Koontz. As a result of one week of services conducted last October by their pastor nine souls were added to the church. The Sunday school attendance is seldom under the one hundred mark and went as high as 169 on Rally Day. At the fall communion service the attendance is said to have been the largest in ten years. Brother Koontz' ministry in the pulpit is being appreciated and Mrs. Koontz is leading in the preparation of better trained teachers for the Sunday school. The brotherhood has previously been informed of the financial burden resting upon these people and the news that they have been meeting their obligations will bring rejoicing. Any Brethren having money to invest will find here an opportunity that offers good returns along with real service for the Master, by buying their bonds.

Elder Daniel Crofford, of Hallandale, Florida, passed to his eternal reward on February 19, 1933, after an illness of three weeks, having reached the ripe age of 86. Brother Crofford was a member of the First church of Johnstown, Pennsylvania at the time of his death, and previous to his moving to Florida in 1910 had been a resident of Johnstown and very active in the work of the church. He was for years a member of the College Board of Trustees and prominent in brotherhood activities. Through the years of his isolation from Brethren fellowship, he never failed to keep in touch with the church through the Brethren Evangelist, and also was a subscriber to our adult Sunday school quarterly. He leaves an example of Brethren loyalty that is worthy of imitation by many other isolated members. May God comfort those who mourn. Further obituary notice will later be given.

Brother Floyd W. Taber of France sends us a copy of a letter he wrote to the editor of the Evangelical Christian, a highly meritorious Canadian publication which is on our exchange list. He calls the attention of our contemporary to an editorial error it made, and which error we inadvertently overlooked in republishing the editorial in question in our "News and Views" department. Brother Taber in writing the Evangelical Christian makes this correction: "You state (under date of December 15, 1932) that all debtors to the U. S. except Great Britain have defaulted in their payments. As a matter of fact, the number of countries that met their payment of December 15 is greater than the number that defaulted. In particular, Italy, that you mentioned in an editorial written previously as not likely to pay, did meet the payment, and had announced her intention of doing so as soon as the question was raised." We thank Brother Taber for calling our attention to this error which we took over from our esteemed contemporary and gladly make this correction.

The church at Uniontown, Pennsylvania, has enjoyed one of the greatest revivals that has been reported in a long time, 124 souls took their stand for Christ during the meeting and about 100 of these will unite with the church. And what is significant from the standpoint of present strength, the greater part of these are adults. Brother R. Paul Miller was the evangelist and Brother William Clough is the pastor, and a real soul winner he is. As one might expect from a campaign with such numerical results, the interest ran high and the attendance averaged 400 for the entire three weeks, which is unusual for that small church. At the closing service 44 persons gave themselves to Christ. And it appears that the revival is not over, for the pastor states that he has knowledge of six more families intending to join the church. In the two years that Brother Clough has been on the field, the church membership has increased from 70 to 190 and the Sunday school from an enrollment of 60 to 250. The people have long been praying for just such an awakening and prayer coupled with a passion for souls enables God to work with power among his people. God grant them power to go on from this victory to many more in his name.

Our good correspondent from Harrah, Washington, writes that the Lord's work there under the leadership of Brother Fred V. Kinzie is pressing forward with many reasons for encouragement and rejoicing. One new member is reported. The various departments of the work are said to be active. The Christian Endeavorers are developing in leadership since responsibility has been placed upon the young people themselves. This is in accordance with the fundamental purpose and program of Christian Endeavor. It is of interest to note the economy measures of this congregation, both men and women taking upon themselves extra work to save in the cost of church operation, but it is significant that they are not cutting down on the efficiency of the church program. The men may have to cut their own church firewood, the women do the church janitor work, and the pastor and people sacrifice together because of financial conditions, but the work of the Lord goes on as usual, increasing in intensity, if anything. And what is said of this church may be said of many other churches, varying only in the particulars by which the economies and sacrifices are made. In many places God's people are carrying on without any lessening of program or effort, the people themselves preferring to absorb personally the financial loss and sacrifices rather than compel the church of Christ to take the loss. May God increase that spirit.

The Standing and State of the Christian

By Dr. J. C. Beal

(Stenographically reported by Gladys Spice)

It is extremely important that all Christians understand that there is a vast difference between the "standing" and the "state" of the individual Christian.

Unless we thoroughly understand this condition, we are at a loss to know just where we do stand. On days when everything is rosy, we will feel sure that all is well,—but on days when everything seems to go wrong, then we begin to wonder if after all, we are really saved. A complete study of this particular subject will bring much joy to all of God's children.

The Standing (or position) of the Christian depends on "where he is". Noah and his family were saved because of "where" they were (in the ark) NOT because of "what" they were,—for if they had not found grace in the sight of God they would not have been saved. It was only because they were willing to obey God's command and go INSIDE the ark, that they were saved. If Noah had built an ark and then had never entered it, he could not have been saved from the flood. And please note also, that they were JUST AS SAFE the day they entered the ark, as they were forty days afterward! So we must learn this lesson, that our standing, or position, is a result of the FINISHED work of Christ on the Cross and is PERFECT from the moment that the individual becomes a Christian. WE CANNOT DO A THING TO ADD TO OUR STANDING! The weakest Christian, has the same standing as the very best living Christian. But we must never forget that until one has been BORN AGAIN, they have no standing in Christ!

Some people argue that the teaching that the weakest Christian has the same standing as the best one, gives license to sin. But that is untrue, for when we once fully realize that we ARE children of God, we will also realize our responsibilities to HIM as our Father. Humanly speaking a child is always under greater responsibility to his parents than to any one else. So it is spiritually. Let us remember also that when a child is born into a family—if he be ever so wayward a child, the fact remains that he is STILL a child of that particular family. Even so, when once we are born again, according to John 3:3, 7, our relationship with and to God is settled FOREVER,—but let us be sure that we are not breaking our Heavenly Father's heart by living so far beneath our position (or standing) that we are bringing dishonor and shame to his Precious Name. The title "Standing" (or position) is given or shown in the following references: every believer is a child of God (John 1:12); every believer is born of God (1st John 5:1); every believer is a "joint-heir with Christ" (Rom. 8:17); every begotten child of God is kept by the power of God and has an incorruptible inheritance, (1st Peter 1:4-5). It might be stated here that the word translated "reserved" in verse 4, means "guarded lest it be taken from us"; while the word translated "kept" in verse 5, means "guarded lest I take myself away",—and

so we see that both our inheritance and our very own selves are guarded, so that nothing can separate us from God. How marvelous! We are Sons of God NOW, (1st John 3:2); please note that all the epistles are addressed to saved folks therefore, the message of the epistles is especially for the Church. Other references regarding our standing are: 1st Peter 2:9; Rev. 1:5-6; Col. 2:10; John 3:16; 1st John 5:13; Heb. 10:19; Eph. 1:6; Eph. 2:4-6; Eph. 1:13; 5:30; 1st Cor. 12:13; 6:19.

ALL THESE THINGS ARE TRUE OF THE BELIEVER,—the real-honest-to-goodness believer. They are NOT gained by prayer, service, church-going, almsgiving, self-denial, good works, holiness of life, etc. All are a gift through faith. Therefore, they belong to the believer. See Romans 3:22.

Our State (or walk), which means "What we do", may be far below our standing,—in fact, IT IS far below our standing at the best, for it will never be perfect until we "see him" (1st John 3:1-3). The order under GRACE is to give the highest possible standing and then exhort the believer to maintain a state or walk in accordance with the standing. Is not that a splendid goal? To be ever reaching forth that our walk in life might be consistent with our standing in Christ! To get the distinction make the following comparisons: 1st Cor. 1:2-9 presents the Standing of the Corinthian Christians; but 1 Cor. 1:11 presents their State, or walk.

Note the difference! Also read 1st Cor. 3:1-3, 4:18; 5:2 which all present the state of these people. Now compare 1 Cor. 6:11 with 6:7; 1 Cor. 6:15a with 6:15b; Col. 1:12, 13 with Col. 3:8-9; Rom. 6:6 with Col. 2:20; Eph. 2:6 with Col. 3:1; Eph. 5:8a with 5:8b; Col. 3:4 with vs. 5; 1st Thess. 5:5 with vs. 6; 1 Thess. 5:9-10 with vs. 11; Heb. 10:10 with John 17:17 and Eph. 6:26; 1 Cor. 1:30 with 1 Thess. 5:23; Heb. 10:14 with Phil. 3:12; Phil. 3:15 with Heb. 6:1 and Phil. 1:6; 1st John 4:17b with 1 John 2:6. Keep in mind that the Christian receives his position or standing wholly as a result of Christ's work, appropriated by Faith, and therefore the position MUST be perfect. Heb. 10:14. BUT AS TO THE STATE we must say with Paul: our high calling is that our state might reach the perfection of our standing (Phil. 3:12, 13). It may be said that all the after-work of God in our behalf is intended to bring state into conformity with the standing. See Eph. 5:26; Heb. 12:10; 1 Cor. 11:32; Eph. 4:11, 12; 1 Peter 4:12-14; 1 John 3:2.

CHRISTIANS GROW IN GRACE, but NOT into Grace! In every true child of God, finally the standing and state—the character and position will be equal. 1 John 3:1-3. We shall be like him. The position or standing is not a reward of perfected Character,—the character is developed from the standing or position! This has nothing to do with the matter of rewards. Our standing is a GIFT

SAVED BY GRACE

... but God, being rich in mercy, for his great love wherewith he loved us, even when we were dead through our trespasses, made us alive together with Christ (by grace have ye been saved), and raised up with him, and made us to sit with him in the heavenly places, in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace in kindness toward us in Christ Jesus: for by grace have ye been saved through faith: and that not of yourselves, it is the gift of God; not of works that no man should glory. For we are his workmanship, created in Christ Jesus unto good works, which God afore prepared that ye should walk in them." (Eph. 2:4-10 R.V.).

OF GOD. Our State is what determines our rewards according to 1st Cor. 3:8-15.

Canton, Ohio.

After Conversion--What?

By Miles Taber

John 14:15; II Peter 3:18

(Sermon preached in the Leon, Iowa, Brethren church by the pastor, following the revival conducted by the California Quartet)

What should come after conversion? I think many new converts are asking that question this morning. They say, We have confessed Jesus Christ as our Savior, and now we are Christians. What shall we do? Briefly, the answer is, Live the Christian life. For conversion is but the beginning of a new life, not its end. It is the new birth; the new life follows. When we begin that new life, God does not take us immediately to the glories of heaven, but he leaves us here for awhile to develop this life and to win others for Christ. Living the Christian life then becomes our main business, everything else is secondary. Naturally we want to make a success of this new task. But how?

Dr. Torrey tells us that there are two classes of people who start out in the Christian life: those who make a complete or partial failure of it, and those who make a complete success of it. It made us very happy during the last few weeks to see so many coming to this altar to re-consecrate their lives to Jesus Christ. They had once started the Christian life, but for one reason or another they had made at least a partial failure of it. The coming back of these who have wandered away, as well as the knowledge that there are many who have wandered who will never come back, ought to impress indelibly upon our minds the great danger of drifting in the Christian life. The Christian must face spiritual forces which are determined to destroy him, and these forces are much stronger than any Christian is in himself. The question naturally arises: "Is it possible to point out a plain pathway which anyone who will can follow, and which will lead to certain success in the Christian life?" I think it is. I think the way is made plain in God's word. In fact it would be a strange God who would show us in his word how to be saved, and then leave us without a guide to show us how to live this new life successfully. But throughout the ages men have found in God's word a trustworthy guide all along the pathway of life, and they have said, "Thy word is a lamp unto my feet, and light unto my path." Let us search the Scriptures this morning that we may discover and follow the lighted path of success in Christian living.

Jesus spent the last few days of his earthly life teaching the disciples the rules for success in the Christian life. He seemed to summarize all of this teaching in one simple, but vital, sentence: "If ye love me, ye will keep my commandments." Obedience is the first law of the Christian life. I know it is hard to obey. It goes against the grain. It hurts our pride and destroys our independence. But we may as well face this question and settle it now. Either Christ is Lord of our life or he is not. You may call him Advisor, Teacher, Friend, Savior, or even the Son of God, but if you do not make him Master of your life, you are still in your sins. He is either Lord of all, or he is not Lord at all. This is strong language, but it is the language of Scripture. Paul wrote, "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead,

thou shalt be saved." A confession means nothing unless it is backed by an actual surrender of the life to Jesus as Lord. Again let me say that you may as well settle this question now. It is either "all the way with Jesus" or failure in the Christian life. No man can serve two masters: not even Jesus and himself. It is either Jesus or self: it cannot be both. If you are hoping to save certain habits, certain worldly pleasures or certain business practices from the old life, knowing that Jesus would not approve of them, you may as well write "failure" over your Christian life right now.

Trust and obey, for there's no other way

To be happy in Jesus, But to trust and obey.

This obedience must apply to certain ordinances which Jesus instituted for his church. The first of these is baptism. When Jesus commanded his disciples to make disciples of all the nations, his next command which followed immediately was to baptize them. First, conversion; then, and immediately, baptism: that is always the Scriptural plan. At Pentecost Peter said, "Repent ye, and be baptized every one of you" and the record follows: "They then that received his word were baptized." It was the same with Philip at Samaria: "But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." Later when Philip led the Ethiopian eunuch to Jesus, they stopped along the way at a pool and he baptized him. When Paul was converted and had received his sight again, he was baptized even before he took food. When the Philippian Jailor was saved, he and his family were baptized that same night, "immediately." These examples, and there are many more like them, show that the disciples and those who believed through their ministry thought that those who believed should be baptized, and baptized immediately. With them it was simply a matter of obeying their Lord. Some may say that baptism is unimportant, non-essential, or a matter for each one to decide for himself, but they are clearly wrong. The question has already been decided by Jesus himself. With us it is not a question of baptism, it is a question of obedience to Jesus who commanded baptism. "If ye love me, ye will keep my commandments." If you want success in the Christian life, begin it by obeying Jesus' command to be baptized, and do it tonight.

Then Jesus left for his church a special service of communion. And the keeping of this service is a command which we disobey to our own peril. Someone remarked to me during the revival that some who have backslidden would never have done so if they had been faithful in attending the communion service. Simply attending this service will not necessarily keep one from backsliding, but anyone who enters fully into its spirit will find in it a manifestation of the grace of God which is able to keep his soul. As long as professed Christians continue to disregard and ignore the plain commands of Jesus, just so long will they continue to backslide. Hear these commands again: "And he took bread, and when he had given thanks, he brake it, and gave to them saying, This is my body which is given for you: this do in remembrance of me. . . . And he took a cup, and gave thanks, and gave to them, saying Drink ye all of it. . . . If I then, the Lord and Teacher, have washed your feet, ye also ought to wash one another's feet." These commands are plain. Any child can understand them; but many adults will not obey them. Again it is not so much a question of eating a bit of bread, or of drinking a bit of wine, or of washing another's feet, as it is a question of

obedience to our Lord. Do not expect to live a happy, successful Christian life if you habitually ignore these commands. Do not seek for the blessing except at the place of blessing, which is the place of surrender and obedience.

Again, Jesus demands obedience not only in the things we do, but also in the things we believe. "Ye believe in God, believe also in me. . . . Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake." Jesus here commands us to believe him. This may seem almost an unnecessary command. Surely, we will say, anyone who depends on Jesus for salvation will believe him. But the truth is, they do not. Too often we hear men who profess to be Christians arguing about some of the teachings of Jesus as though we could accept them or not, just as we please. Jesus is not the final authority to them. They have dethroned him from that position, and have exalted in his place their own corrupt, human reason. And while Jesus pleads, "Believe me," they reject him and follow their own misguided judgment. Here again we must decide: either Jesus is Lord, and we believe him always; or Jesus is not Lord, and we believe him only when he says what we already believe. The settling of this question aught is especially important for those who are young, because in many classrooms they will hear Jesus openly contradicted. Many theories will be studied which are plainly antagonistic to Jesus Christ. The student must often choose between Jesus and the professor, or between Jesus and the textbook. For many young people, their choice here will determine their success or failure in the Christian life.

There is another command of Jesus which is vital to a successful Christian life. It is the command to be his witnesses. The members of the quartet told me almost daily while they were here that they had never been so happy in their lives as while they were privileged to witness for Christ here and see so many born into the Kingdom of God. You may talk about the pleasures you have to give up in order to be a Christian, but you have never known real, unbounded joy until you have won your first soul for Jesus Christ. The world can offer nothing to compare with it. And there is nothing like soul-winning to keep one close to Jesus, first because it demands constant fellowship with him in prayer, and also because a soul-winner is often reminded of his mistakes by others. His life must ring true, or he is soon told about it.

I fear there are some who feel a call to be witnesses in some far off place among the heathen who are yet unwilling to witness here in Leon. There is something wrong with one who continually talks about wanting to be a missionary, but who consistently refuse to teach a Sunday school class, sing in the choir or take a topic in Christian Endeavor. Missionaries tell us that no miracle is performed on them when they cross the ocean to make them soul-winners. They ask for recruits who are successful and willing workers in their own home church. Others who have been accepted for the mission field have proved disappointing to those who sent them out. When Jesus told the disciples where to witness, he named their own home town first. After that he widened the field to embrace the whole world. Let every one who would be a witness for Christ begin in his own Jerusalem. For some this will be at school. For others it will be at work. For most mothers it will be in the home. Do not seek for larger fields of service: seek to be faithful witnesses in the small circle where God put you. When God saved you he knew where you were, he knew all of your present limitations, and yet he said to you, "Ye shall be my wit-

nesses." This is not a matter of choice for a few Christians: it is a matter of obedience for all.

(TO BE CONTINUED)

VOICE OF THE CHURCHES

"HOLD THE FORT, FOR HE IS COMING"

TODAY demands ANCHORED CHRISTIANS. A spirit of restlessness is possessing us. A roving, wanderlust is gripping us. We are becoming like "waterless clouds carried about by every wind." We are becoming like "raging waves" and "Wandering stars." These times are discovering the WEAKLINGS and the GIANTS of FAITH. Some are pulling anchors and drifting with the tide. They have "drooping hands and weak knees." They take the "line of least resistance." They are falling before the mighty winds that are sweeping about us and rolling on and on before them. But, thank God, others are standing with undaunted steadfastness. They are "anchored to the rock." Standing on Christ, they cannot be moved. They are "steadfast, unmovable, rooted and grounded in Christ." They are Holding the Fort for he is coming. "Evil men and seducers are waxing worse and worse." They are saying, "The church is already unsteady and tottering to her fall." They claim the "set of the tide" is steadily and with increasing current away from the church. True, much of the Professed Church is unsteady and doubtless tottering to a fall. But this part is the spurious part. It is the fickle, unsaved, worldly, unregenerate, empty-professing, mere church membership part. The Regenerated Believers who form the Body and Bride of Christ are Holding the Fort for he is Coming!! Instead of PANIC they are resorting to PRAYER. Instead of COMMUNISM (under the disguise of TECHNO-CRAZY) they are true-blue to the CHURCH. They are "troubled yet not in distress." "Perplexed, but not in despair." "Persecuted, but not forsaken." "Cast down, but not destroyed." 2 Cor. 4:7-18. "For which cause, we faint not." This is an hour in which the CHURCH SHOULD HAVE THE RIGHT OF WAY. Close up other places, curtail and detail other things, but give the Church of Jesus Christ the right of way and first place in all things. At least, there should be no backward movement. "Hold the Fort for he is Coming." Count these days as days of opportunity instead of days when our "knees become as weak as water." "Be patient, therefore, Brethren, establish your hearts, for the Coming of the Lord draweth nigh", James 5:7-8. We are being sifted as chaff from the wheat. "Why say ye not a word about bringing back the King?" "Even so come, Lord Jesus."

REV. CHARLES H. ASHMAN,
Johnstown, Pennsylvania.

INDOCTRINATING NEW MEMBERS

I have never been able to understand the policy of a church so exactly correct in her statements of faith and practices as set forth in the Message of the Brethren Ministry and seemingly remain indifferent to the needs of the new converts of her membership. I venture that there has been an appalling loss through the years because we have had no definite method of indoctrinating or "Brethrenizing" new members, making them feel that they are a part, not only of the local church, but also of the Brethren Denomination. I am quite certain that no business organization would try to assimilate new members into its staff without immediately training them in the methods and policies of the firm of which they had become a part. It is even more important for us if we are not to be just simply another denomination, and this will surely be true unless our new members feel that our distinctive beliefs and practices are vital to their Christian faith. This is the problem as it has presented itself to me; to you it may seem more imaginary than real, even as it has to several ministers with whom I have discussed this question. However, let me assure you, this is and has been for years, a real problem in some of our churches.

That is my problem; here is my solution. The church should prepare a handbook, not exhaustive in its treatment, but definite in its language and devotional in its nature. I know of no better

illustration of what I have in mind than the series of editorials written by the editor of the Evangelist two years ago entitled "Steps in the Way of Life and Fellowship". The local congregation should be charged with the responsibility of getting a hand book of such a nature into the hands of, or at least accessible to, each individual member; and the pastor charged with the responsibility of seeing that new and old members alike know why they believe what they believe, using this handbook as a basis of study.

It would be interesting to know if ministers and other laymen as well, have felt the need of such a handbook.

ARTHUR R. BAER, Muncie, Indiana.

SIGNIFICANT NEWS AND VIEWS

A LIQUOR QUESTIONNAIRE OF HIGH SCHOOL BOYS AND GIRLS

Some weeks ago the Rev. Herbert P. Beam, Methodist pastor at Gettysburg, Pennsylvania, addressed a questionnaire to 500 boys and girls of high school age in that town and county, inquiring concerning their personal habits as to liquor. The results reported by the pastor were published in the Gettysburg Times as follows:

1. In answer to the question, "Do you drink intoxicating beverages?" 198 girls and 138 boys, or a total of 336, answered "No." 50 boys and 26 girls, or a total of 76, answered "Yes." 27 papers were returned with no answers; 12 papers clearly revealed foolish answers and were not counted.

2. Of the 50 boys who say they drink, 25 say their parents make one or more of the intoxicating beverages in their homes. 14 boys drink wine, 21 beer, one whiskey, seven drink wine and beer, seven drink all three.

3. Of the 26 girls who say they drink intoxicating beverages, 16 say their parents make one or more of these beverages in their homes. 10 girls drink wine, seven drink beer, one whiskey, one wine and beer, one beer and whiskey, six all three.

4. Of the 336 boys and girls who do not drink, 7 boys reported that alcoholic beverages are made in the home by their parents (wine 6, beer 1). 10 girls reported that such beverages are made in their homes (wine 6, beer 4).

5. Out of the 412 boys and girls upon whose answers this tabulation is made, only 58 report intoxicating beverages made in their homes. When we consider that some of these people may have come from the same homes, it would not seem that "everybody is making it."

Mr. Beam says: "This is a typical community. There are many centers much 'wetter' than ours, but taking the country as a whole, this is a typical picture."

How far these facts are from the wild and unsupported assertions of the wets that there is more drinking now than under the license system. There is too much, it may be admitted, but conditions are vastly better than when the sale of intoxicants was legalized.—The Evangelical-Messenger.

Oxford Movement Grows in Interest

(Continued on page 4)

liberal as well as the most conservative. On the occasion when the editor had the privilege of participating in a questioning of the Group as well as observing their demonstrations, the criticism was put to them that none had said anything about the Cross or the Blood. Then it was discovered that some of their number believed most thoroughly in the atonement of Christ, while others seemed to have gotten relief from sin by their effort to be "absolutely honest" in making a clean breast of everything, confessing of course to men, which is not according to Scripture. We had long heard that "an honest confession is good for the soul", but we had never known the old saw to be driven on all fours as it was there. The only cross some of the Group could be induced to acknowledge was such as the Christian could share in common with Christ, a cross that meant merely burden bearing. Unitarians, it was discovered, could participate in the Movement with as much freedom and zeal as the old fashioned Methodist (if any such Methodists were to be found), which meant that so far as fundamental Christian belief is concerned it doesn't scratch the surface. The fact is, it

leaves men right where it finds them in matters of faith.

Such a weakness is fatal to the Movement, as it predestines it to failure and to result in a disservice to pure Christianity. A movement cannot be of God that fails to exalt the crucified Christ, and that is what the Oxford Group fails to do. One outstanding proponent of the Movement said, with a view to pointing out the zealous character of it, that some one had facetiously described the Oxford Movement as a means of making Christians out of Episcopalians. We would be hesitant about quoting him except for the fact that the speaker himself was an Episcopalian. But we failed to discover wherein the Movement would make anything Christian that was not already so.

It is what I fain would be! Let me be only a voice whose tones and utterances are taught by my Savior, and are concerned with him, and sound forth his praise, and seek his glory! Yet a distinct and individual voice, not a mere echo and reminiscence! I would have a clear accent of my own.—Alexander Smellie.

OUR BIBLE STUDY DEPARTMENT

The Preadamites

By Louis S. Bauman, D.D.

(No. VI)

Nowhere have we any sanction in Scripture for the idea that Adam and Eve were the first intelligent beings, dwelling in bodies of flesh and bone, to inhabit this planet. Adam, the direct creation of God, may have been the first creature called Man, and Eve the first called Woman. But it is quite significant that when God created these two, the heads of the present race, he blessed them, and said unto them: "Be fruitful, and multiply, and replenish the earth" (Gen. 1:28). Webster gives as a definition of the word "replenish," "to fill again after having been diminished or emptied; to stock anew; to refill." In the light of the preceding verse and other Scriptures already examined, we can only believe this is the sense in which we must take the word "replenish" here. Significant it is that this same command, in exactly the same words, was given to Noah after a second judgment-flood had laid waste and emptied a world of godless men; for, God blessed Noah, and said to him: "Be fruitful, and multiply, and replenish the earth" (Gen. 9:1).

Right here, between the first and second verses of the first chapter of Genesis, we have all the time the cavilling infidel may desire for the life of those many strange creatures whose fossil remains are constantly unearthed from beneath the water-formed strata of the earth. Adam is a historic character. So are his descendants. The Bible is the most authentic history in man's possession. Any prehistoric men or animals simply belong to the preadamite race. Men, "wise in their own conceits," may dig up huge piles of preadamite "remains," and think to scoff at the Word of God. It will be more to the point if they will stop to scoff at their own ignorance—especially their ignorance of the Genesis of the impregnable Word of God.

Modern Scientists Quite Familiar with Preadamites

Some modern scientists seem to be quite well acquainted with some of these old Preadamites, calling them familiarly by name. They esteem them highly, for they bow in reverential awe before their bones. They also are quite familiar with the animals which prowled around them, or upon which they rode. We can only hope that when they dug up the bones of that old Preadamite, Mr. Eoanthropus, who lived on the Pittdown Common, at Fletching (Sussex), some 300,000 years ago, they did not make a mistake and actually desecrate the resting place of one of our own forefathers,—a son of Adam who lived but a paltry 5,000 years ago. And, if that other old Preadamite was caught in his cave-dwelling at Westphalia, Germany, and perished when an angry God laid "waste" and made "empty" a world that was being completely polluted by a sinful race, so be it.

But why try to bridge the devastation wrought through that pre-

historic judgment by hunting for a link to connect Neanderthal with Adam? If the Preadamite, Neanderthal, actually lived so long ago, and went riding on his many-toed Hyracotherium, well and good. We do not even offer an objection to the authenticity of the picture. But why search for a link that does not exist between that picture and the picture of Adam and Eve riding together adown Lovers' Lane in Eden, on prancing steeds possessing but one good solid toe on each foot? If Neanderthal's Hyracotherium was so prolific as to have all those little "colties" (some of which modern scientists have fondly named Eohippus, Orohippus, Epihippus, Mesohippus, Miohippus, Hypohippus, Parahippus, Merychippus, Protohippus, Pliohippus) following in her train, then we will admit that a Preadamite by the name of Pithecanthropus Erectus may have lived to manage that riding academy. But we refuse to see any relation between Pithecanthropus and the multitudinous little hippuses over which he had dominion, and Adam and the Eden of peaceful animals over which he was given dominion,

What Became of the Preadamites?

What may have become of the Preadamites whose bones were buried far below the "darkness" that "was upon the face of the deep" (Gen. 1:2), we cannot say. But the disembodied spirits (demonia) which have from the days of Adam sought embodiment, may offer a solution. "The sons of God" who "came in unto the daughters of men" in the days of Noah, have not altogether been accounted for. "The angels which kept not their first estate," but left their own proper habitation, committing fornication in that they went after "strange flesh" (Jude 6, 7), still present us with much mystery. Strange creatures were fitting about this earth when Adam stepped forth upon it. These all furnish quite interesting studies still ahead of us, as we continue our way, step by step, through these most wonderful first chapters of the most wonderful Book God has given to man.

Studies in the Book of Revelation

By R. I. Humberd

Study Number Eleven

When we come to the fourth chapter of Revelation, we find ourselves on Old Testament ground. The church age has run its course and the Lord is clearing the scenes for the Kingdom Age. Thus to get the meaning of the seven sealed book, we must go back to the Old Testament.

The Year of Jubile

Every fiftieth year was known as the year of jubile (Lev. 25). It was the year when the land returned to the original owner. The land belonged to a certain family and a man could not sell it permanently, for in the year of jubile it came back to him again. Thus the price of the land was reckoned according to the number of years to jubile. If it was forty-five years, he would get far more than if it were but five.

If a man had sold his farm and later wished it back and was unable to redeem it himself, he might recover it if he had a rich relative who was able and willing to buy it back for him. This relative was known as the "kinsman redeemer."

Boaz as Kinsman Redeemer

When Naomi came back from Moab, she had lost all and was unable to redeem her land. Ruth went out to glean "and her hap was to light on a part of the field belonging to Boaz, who was of the kindred of Elimelech," (Ruth 2:3).

Boaz was a mighty man of wealth and was able to redeem the land, but was he willing? Naomi sent Ruth to him with the question. He was willing but there was a man who was nearer of kin and he must ask him first. Early the next morning, Boaz went to the gate of the city and waited for the man to pass by. Ten men of the elders of the city were called aside to act as witnesses. Boaz informed the relative of his duty to redeem the land. The man said that he could not do so for he would mar his own inheritance, so Boaz took off his shoe and gave it to another man as a testimony that he himself would play the part of kinsman redeemer (Ruth 4:6).

Christ as Kinsman Redeemer

We can find a type of Christ in the kinsman redeemer. When

man fell, he lost his dominion over the earth and came into bondage to sin and death. No man has ever been able to redeem himself, let alone the whole human race, so if man is to be redeemed at all it must be by outside help. Christ became our kinsman when he took a human body through the virgin birth. The human race now had a kinsman who was able to redeem man, but was he willing to do so? Yes, we can well thank God that he was willing and he has redeemed us not with "corruptible things, as silver and gold,—but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:18).

Let us remember that we are trying to find out the meaning of the book in the right hand of the Father. We have said that the book is the title deed to our redemption and that Christ is the Kinsman Redeemer. Now we turn to Jeremiah thirty-two for another view of the matter.

Jeremiah as Kinsman Redeemer

The Babylonian army was besieging Jerusalem and occupying the land about the city. Jeremiah belonged to a family that owned land that was now in the hands of the enemy. He prophesied a coming time of peace, but things looked doubtful to his cousin, Hanameel. So Hanameel came to Jeremiah and asked him to play the part of kinsman redeemer for "the redemption is thine; buy it for thyself" (Vs. 8).

Jeremiah bought the field and paid the money for it. Jeremiah "subscribed the evidence and sealed it—and I charged Baruch before them, saying,—take these evidences, this evidence of the purchase, both of which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days" (Jer. 32:14).

Title Deeds Sealed

Jeremiah played the part of kinsman redeemer but could not take charge of his purchased possession at once because Nebuchadnezzar's army occupied the place. The title deed was sealed, placed in an earthen vessel and laid in a safe place until the army would leave, then he could open the earthen vessel, take out the title deed, break the seals and take possession of his purchased land.

Christ played the part of Kinsman Redeemer. He has redeemed us by his own blood but a usurper is in possession. Satan is prince of the world, so the title deed was sealed and placed in the Father's hand for safe keeping until the time for the usurper to be dethroned, then Christ will take the book, break the seals and claim his purchased possession.

Christians Sealed by the Holy Spirit

We may wonder why Christ did not at once drive Satan out of the earth, but there is a good reason. He is getting a bride and we were not yet born. Thus some nineteen hundred years have passed and the usurper has been permitted to remain in possession of the earth. Opportunity, however, has been extended for "who-soever will" to affirm allegiance to the rightful Owner. As soon as a person hears and believes the word, he is immediately sealed with the Holy Spirit. The Holy Spirit is given as an earnest or pledge of our inheritance and this seal will hold until the day comes to redeem the purchased possession (Eph. 1:13). We are sealed until the day of redemption (Eph. 4:30). The day of redemption is the time when the throne is set in heaven and our Lord takes the book out of the Father's hand, breaks the seals and clears the earth for the Kingdom Age.

Opportunity for Repentance

The Lamb reaches for the book in the right hand of the Father. The day of redemption has come and Satan must be deposed. The church age has closed and there are millions on earth who have never heard the true way of salvation and who would turn to God, if given an opportunity. Thus, the purifying of the earth is done by degrees. A seal is broken in heaven—on earth, terrible things take place. Another seal is broken and more troubles fall upon the earth dwellers.

During these terrible judgments on earth, many people will sense the situation and will interpret them as being from God and will turn to him. Other seals will be broken and other souls will be brought to realization of their duty to God. In times of prosperity, people forget God, but in times of trouble, those who are seriously minded will respond to his convicting power.

Martinsburg, Pennsylvania.

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"If the Foundations Be Destroyed, What Can the Righteous Do?"--Part I

By Melvin Grove Kyle

Why the archaeologist? Cui bono? of what use is he anyway? And especially, What can he contribute of helpfulness in a series of brochures for the building up of the religious life of the devout people, young and old, who can be induced in these frivolous times, to read religious books? For is there not a very widespread notion that at least the oncoming generation just now thundering at the door, home from college with "yells bursting in air", is exceedingly skeptical? That is iterated and reiterated until, according to the dictum of Alice in Wonderland, "what I tell you three times is true," we are rather obliged to believe it. In fact it is believed by very many. I recently read a book written up from one of these surveys, questionnaires, which nearly drive educators frantic, intended for the very purpose of proving that college students of today are alarmingly skeptical. This particular questionnaire was conducted at Cornell University and, from the rather prevalent opinion of that institution, I thought that, if the author could not prove it there, he could not prove it anywhere. So I read the book with increasing interest—ever increasing interest, and at last growing amusement. The author told what the students were reading what questions they discussed, what arguments they put forward, what appalling doubts were bandied about, until all the years since my college days seemed obliterated. That skeptical stuff had such a reminiscent sound. When I was a student—some years since—at dear old Muskingum, one of the most conservative institutions in the land then and still, we discussed all those questions, put up all those skeptical bluffs, until we must have seemed to our betters an unbelieving lot. There was not a thing in all that this author put forward to prove the wicked thinking of present-day students that was not familiar, except the college slang. They had learned a new lot which I did not understand.

Yet there is a real difference between the students of my college days and those of today. When we returned occasionally to our homes, we began to air some of our sophomore wisdom and our fathers peered over their glasses at us and said, "Tut, tut." And we "tutted"! Then perhaps we spoke to our old pastor about our intellectual qualms and he said sympathetically, remembering his own student days, "Oh well after a while, these ideas will not trouble you so much". He knew they were only growing pains. So we subsided; today the young folks will not subside. They insist upon those questions being answered.

Now why the archaeologist? to answer those questions. If it seem a very large claim to make for the archaeologist that, of all teachers today, he is best qualified to meet the skeptical tendencies of the young

generation turned loose in a great new world of facts which they have not yet for themselves organized, let us consider carefully the following:

Our religion is an historical religion. Most religions are religions of a person. Such is Mormonism; it is the religion of Joseph Smith. There is a little biography attached to him, but no history lies back of the book. All the Mexican history, such as it is, which Mormons claim for their book, was written into it by the Reverend Mr. Spaulding who wrote it as a romance to while away the ennui of invalid days. Joe Smith took that romance, wrote into it some quotations from the Bible, adjusted it to his purpose, and presto, the Book of Mormon. That religion is the religion of a person.

Mohammedanism is also a religion of a person the religion of Mohammed. While quite a little of the Bible is incorporated into it, it is not vitally related to it in any historical sense. The religion of the Koran is the religion of a person.

So also Buddhism is the religion of Buddha and Confucianism is the religion—or rather morals—of Confucius. Little or no history is behind these. They have not historical, but personal roots, so each is a religion of a person.

Christianity is also a religion of a person, most intimately so, but, in addition, it is an historical religion. I was once lecturing in Athens, Georgia, the University town of the state. One who was interested in the conference at which I was lecturing said to me, "There is a Jewish clothing dealer here in town I wish you to meet." Now I had met some Jewish clothing dealers in a business way, and the remembrance was not particularly alluring, but I courteously suppressed those memories and said, "Certainly I will be glad to meet your friend." We found a typical Jewish clothing dealer, and talked a minute or two about those little nothings which strangers utter when they meet and feel a little uncertain, and then he turned sharply to me and said: "Now this is my idea: Christianity has its roots in Judaism, and Judaism has its fruits in Christianity; and when we all get to see these things we will not be very far apart." "Well", I thought, "you are not very far from the kingdom." Was there ever a more succinct statement of the relation between Christianity and Judaism?

Yes, Christianity, in addition to being a religion of a person, is also an historical religion. Our Lord said explicitly that he "came to fulfill" the law. He fulfilled its moral demands upon us in his atoning work and in his life of perfect obedience, and he fulfilled all the adumbrations in the ceremonial requirements and so ended the sacrifices "once for all". Such was his constant representation during his life and in his teachings and such also is the burden of

the Epistles which followed; especially the Epistles to the Romans and to the Galatians argue respectively the assuredness of the satisfaction and its completeness. Then in the Epistle to the Hebrews the whole argument is reviewed historically to show especially to the Jewish world that all was fulfilled. The Christ came not to add to the revelation of redemption, but to personify it. In the patriarchal period, from creation to the descent into Egypt, there was revelation in promise, from the Protevangelium concerning the seed of the woman, to the covenant made with Abraham and confirmed to the patriarchs. In the tribal period, from the descent into Egypt to the entrance into the Promised Land, we have revelation through Providence, God's moving pictures, the proof of his being and his supremacy in the wonder of Egypt, the giving of the Law from Sinai and the instituting of the whole ceremonial system of types and shadows at the Tabernacle, the divine leadership in life throughout the wilderness journey and the substitution of Joshua, Jesus, for Moses the Lawgiver at last actually to lead into the Promised Land. In this period the whole of the revelation of redemption was unfolded. In the national period there was revelation through prophecy unfolding and applying, but adding nothing to the revelation. In the redemptive period came revelation in Person, the same revelation fulfilled in the Person of the Son of God, neither taking from it nor adding to it, but only fulfilling it. Then in the evangelistic period, in the Epistles the personification of the revelation was unfolded, as had been its foreshadowing at Sinai and in the prophecies. This evangelistic period is continuing in the heralding of that revelation by preachers to the bounds of the nations and to the end of time; still the messengers of that one revelation.

Yes, our religion is an historical religion; the Jew of Athens was right; how marvelously true it is that Christianity has its roots in Judaism and Judaism has its fruits in Christianity. Christ and his message can no more be separated from their historical roots in the Old Testament than can the ripened summer fruits be separated from the roots that sent up their sap in the springtime of the year. Cut away the roots and the fruits soon drop.

History is inseparably bound up to a narrative of events. Folklore and legends and myths do not make history; they may, and oftentimes do, depict manners and customs, but the events of folklore and legends and myths being, in part, usually in whole, imaginary cannot be accepted as history. It is oftentimes asserted in answer to this that a work of fiction may convey much valuable truth. So it may; but when? Only when, and in so far as, it is a true representation of real life. Why is Conrad so much admired by literati though the sensationalists who feed on falsehoods find him dull? It is because he, more than any other recent novelist, depicts such things as really happen, so that when one reads a work of Conrad he says at the end, "Just so; only the names are imaginary." Then somebody is sure to mention Pilgrim's Progress; somebody always does mention Pilgrim's Progress in this connection. But Pilgrim's Progress is not a work of fiction; it is a narrative of real events, the events of every pilgrim on the way to the Celestial City. Even the

names exactly describe each of us at the various passages of the pilgrim's way.

(To be continued)

STUDYING THE SUNDAY SCHOOL LESSON
at the
Family Altar
with
Thoburn C. Lyon

JESUS MINISTERING TO THE MULTITUDE

(Lesson for March 12)

Lesson Text: Mark 6:30-44; Golden Text: Matt. 20:28

Daily Readings and Suggestions

MONDAY

The Twelve Sent Forth. Mark 6:1-13

Jesus ministered personally to the great multitudes with whom he came in contact, but his ministry was to be much broader than this, and in order to reach more people he commissioned the apostles and sent them forth by twos, to preach his word and to do his work. No doubt many repented as they heard the word preached by the apostles; certain it is that many were healed, and they that received these things received them as at the hand of Christ. It is for this self-same work that he has commissioned us, and it is a sobering thought that when men receive us and our message they are actually receiving Christ. Matt. 10:40. How ought we live!

TUESDAY

The Death of John the Baptist. Mark 6:14-29

Verse 20 is a most eloquent testimony to the power of a God-directed life. Herod was at first greatly incensed against John, for denouncing his sinful life; but his anger gradually gave way to respect for this out-spoken man of God, and it was with real grief that he fulfilled his rash promise. How his superstitious and outraged conscience must have terrified the wicked Herod, as he heard of the miracles of Jesus, and thought that the murdered John had risen from the dead! There are few possessions more valuable than a conscience void of offence toward God and men, and for it we should never cease to strive.

WEDNESDAY

Feeding the Five Thousand. Mark 6:30-44

It is nothing remarkable that he who, in the beginning, created all things, should again create, in order to satisfy the needs of his people. It is worthy of remark, however, that Jesus used his power to do for his people something he would not do for himself (Matt. 4:3-4). No good thing will be withheld from them that walk uprightly. At first the disciples doubted, but Jesus more than met the need, and today he is able to supply all our needs according to his riches in glory by Christ Jesus. Let us not forget that he still has compassion on the multitudes, and would have us feed his people.

THURSDAY

Reassuring the Disciples. Mark 6:45-52

How many lessons we might draw from such a passage: a Savior whose eye is upon us in all our struggles; who comes unto us with reassuring words when our minds are

filled with fear; who lightens our load when it becomes very heavy. But perhaps the greatest lesson is the lesson of the hardened hearts. Only a few hours earlier they had seen him in the act of creation, as he brake the bread to the multitudes, but already they were amazed at the next manifestation of his divine power. It is even so with us; each day we experience his mercies, yet when the new storm arises we are immediately torn with fears, and doubt his power. God save us from hardened hearts!

FRIDAY

Many Persons Healed. Mark 6:53-56

As many as touched him were made whole, for he who had power to create also had power to recreate. Today he still has power to heal, and does heal, but more important even than healing of the body is healing of the soul. Every soul that Jesus touches is made whole. The great work of the missionaries and of all Christian workers is simply this: bringing souls in touch with Jesus, the Great Physician. Let us be sure that he has touched every spot of our own lives, and made us every whit whole.

SATURDAY

Jesus the Humble Servant. Phil 2:1-11

He that would be greatest among you, let him be your servant; this was the teaching of Jesus, and this was also his example, in the greatest degree. This emptying himself of his divine glory, and taking upon himself mortal flesh, for the suffering of death, was for you and me—and "whosoever." The practical lesson of the passage is that we should be of the same mind, humbly serving the multitudes and bringing them to Jesus. Pray that his children may really have the mind of Christ.

SUNDAY

Ministering to the Nations. Isa. 35:1-10

Today, as never before, the nations seem lost in the morass of financial difficulties, greed, graft, and general human incompetence. The need is for some one with wisdom to lead the way out of these difficulties, and our only hope for such a leader is in the return of our Lord. With him he will bring blessing to all nations of earth, and they shall rejoice in his presence. Pray that we may be used of him in his great program (Rev. 20:6).

<p>E. M. RIDDLE, President Waterloo, Iowa</p> <p>F. C. VANATOR, Associate Peru, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p> <p>C. D. WHITMER, Editor, South Bend, Ind.</p> <p>BRETHREN BRINGING CHRISTIAN CHURCH ENDEAVOR EXTENSION EVANGELISM</p>	<p>GLADYS M. SPICE, General Secretary and Treasurer 2301 13th St., N. E. Canton, Ohio</p>
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Brethren Christian Endeavor Program

March and April, 1933

Evangelism and Missions

- Urge regular church attendance.
 - Cooperate in all Pre-Easter Campaigns.
 - Missionary Stories or Short Messages used in regular meetings.
 - Urge definite prayer for Brethren Missions.
 - Read Dr. Gribble's Missionary Book as a text book.
 - Hold a Missionary Social.
 - Strive to be a 100% Society for Evangelism and Missions.
 - Yours for Christian Endeavor Service.
- C. D. WHITMER, Editor.

Lanark, Illinois, Christian Endeavor

Dear Mr. Whitmer:

The Brethren Evangelist has not heard from our Christian Endeavor for some time, so we thought we would drop you a line and let you know how we are progressing.

We are now having a contest that is increasing our society in attendance, membership and interest. With the group being in two divisions the young people are making an honest effort to prove their loyalty to Christian Endeavor and God.

Some time ago our pastor was attending an evangelistic meeting, so we furnished the program for the church hour. We gave a short play and had many musical numbers which proved to be very good. One of our neighboring churches asked us to put on the same program at their church on the following Sunday night. It was voted upon and everyone was in favor of going.

We have now decided to pay the light bill for our church for a year. This is going to help out with the local expenses a great deal.

During the vacation over the holidays we had a party for several of our members who were home from college. This was held in one of the large rooms of the church. Even though some of them had been gone for several months they had not lost any of their interest.

Our new officers for this year are as follows: President, Helen Wolfensberger; Vice-President, Bernice Diehl; Secretary and Treasurer, Amanda Wilson; Corresponding Secretary Dorothea Rahn; Chorister, Harry Tallman; Pianist, Marjorie Puterbaugh.

Sincerely yours,
DOROTHEA RAHN,
Corresponding Secretary.

SUGGESTIONS FOR THE CITIZENSHIP COMMITTEE

By Olive Strohmeier

Have you a citizenship committee in your society? The young man that has reached the voting age should be chairman, with one or more vice-chairmen from the mature and better-informed members of the society.

The committee may direct the Endeavorers in civic studies, though they are not old enough, probably, for an active part in civic life. It may arrange for a study-class; and these studies may be applied to actual conditions in your town. The committee will take charge of the prayer meetings with civic and temperance topics, and see that applications are made at every meeting where they will be appropriate to the topic. The committee can do and lead the Endeavorers to do some of the following:

1. Organize a Christian Endeavor society among prisoners.

2. Conduct a safe and sane Fourth of July.
3. Aid old soldiers in celebration of Memorial Day.
4. Plan suitable exercises for Washington's and Lincoln's birthdays.
5. See that a religious service is held for Thanksgiving Day.

6. Work to get out the full Christian vote.
 7. Take interest in the passage of laws affecting the Lord's Day.
- More detailed information may be secured from "Expert Endeavor" and "World Tasks for Christian Youth."
Mesa, Arizona.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
Financial Secretary Foreign Board
1925 East 5th St.,
Long Beach, California

MISSIONS

Send Home Missionary Funds to
R. PAUL MILLER
Home Missionary Sec.-Treas.
Berne, Indiana

Taken for Kidnappers

By H. J. Sheets, Bareilly, India

Why preach to us illiterate folks? We can't understand your message." Translated into plain Anglo-Saxon, this was the Oriental's way of telling us to "move on." Why this hostile reception? For a week we had been most cordially received by both Hindus and Moslems, and given a splendid sympathetic hearing.

As we moved on men in the fields stopped their work to stare at us. When we drew nigh to the next village no children appeared to greet us and the women with fear on their faces beat a hasty retreat. A few men armed with clubs came out.

In this unfriendly atmosphere we began to sing and then to preach. Gradually the people became interested, but still held on to their clubs. More men came—not one without a bludgeon—but the women and children remained conspicuous by their absence.

Songs and addresses finally succeeded in winning their confidence. Then we were told that the day before some men had come in a motor (we were in the missionary motor lorry) and entering a nearby village had kidnapped a child. The report has spread that nine children in all had been captured and carried away. I recalled that a new bridge was being built over the Ganges river and that word had been circulated by the worshippers of Mother Ganges that to placate her for this indignity sixty children must be sacrificed. These superstitious villagers had taken us for kidnappers.

"Had we been Moslems and not Hindus," they frankly affirmed, "we would first have beaten you and then made inquiries. In fact had not the Sahib (meaning me) been with you, we would have cudgelled you any way. We were sure that having come in a motor you could have only one purpose. When we saw you were carrying a box (harmonium) our suspicions were confirmed, for we felt sure you brought it along to stow a child away."

This week's evangelistic effort has convinced me that there is a most amazing and gratifying change in the attitude of the Moslems. As a rule they combine the disposition of the wolf and the lion and are never so happy as when attacking or devouring you. Controversial, intolerant, bigoted, they are hard to reach. But though we visited not less than ten villages where only Moslems live and though two of our men were tactless and controversial, the Moslems showed a most beautiful spirit of tolerance and receptiveness. The deity of Jesus and other questions came up for dis-

cussion which in the past would have been tantamount to waving a red flag before a bull, but they were discussed in a truly Christian spirit. One young man followed after the rest had gone and told us that for years he had been a reader of the New Testament and asked us to teach him more about Jesus. We hope that he may become a true Christian.—Missionary Review of the World.

Where There Is No Missionary Depression

It is an astonishing fact that the cooperating missionary societies in the Netherlands are not suffering from the present depression. The income of these societies in 1931 was FL25,000 (\$10,000) larger than in 1930; and in the first six months of 1932 it was FL70,000 (\$28,700) larger than in the same period of 1931. Three reasons are suggested to explain this fact.

The first is that these Christian people love missions. The National "Mission-fest," held last July on the grounds of the palace of the Queen-Mother at Soestdijk near Amersfoort, gave ample evidence of this. In spite of a rainy day, over three thousand people were present. If the weather had been more friendly, from eight to ten thousand people might have been expected. From three platforms speakers gave addresses to people themselves under umbrellas.

There were many interesting features to this "fest." In the program especial consideration was given to the younger people. Popular addresses were interspersed among those of a more solid character, required to satisfy a Dutch audience. The varied and picturesque costumes worn were evidence that the people came from all parts of the country and from rural classes as well as from the city. The Queen-Mother was there, but the Queen and her Consort were prevented by absence from the country. The deep interest in foreign missions and the manifest devotion of the people to this cause was evident. What other purpose could bring them together on a rainy day for an outdoor series of addresses?

A second reason for the steady support of missions by the Christians in Holland may be found in the fact that the income of the societies depends not upon large gifts but on a multitude of small gifts. This means extensive and effective missionary education, and a thorough-going cultivation of individual givers and of pastors and church lead-

ers. A detailed study of the methods adopted by these Dutch missionary societies in the cultivation of their constituency would be suggestive and stimulating. But the essential fact is that base of missionary support is broad and wide as well as deep, and when the shock of economic depression comes the results are not so destructive as when the opposite is true.

A third fact to be noted is the extent of successful cooperation in the work of the missionary societies in Holland. Eight societies have united their administrative work. Each has maintained its separate organization, treasury, and work in the field, but the executive secretarial work, both as related to the cultivation of the home constituencies and the administration abroad, has been united under one staff in the headquarters at Oegstgeest, near Leiden. Instead of eight or possibly ten secretaries for these eight societies, there are five—two for the homebase, two for the work abroad, and one general secretary. This union has resulted both in economy and in efficiency. With separate organizations and one secretary, or in some cases two for each society, one man must spread his service over the whole field, both at home and abroad, and can specialize in neither without weakening his effectiveness in one or the other department.

A visit to the Oegstgeest headquarters impresses one with the efficiency of the administrative organization, in the most improved machines and methods for their office work and in their knowledge of missionary problems, always abreast of the best in the world. This effective cooperation makes possible the successful missionary education to which reference has been made. Summer schools are provided to such an extent that every pastor in Holland can attend one every three or four years, and by the systematic working of the home field every pastor has such an opportunity. The record of every congregation and every individual giver is card-catalogued. Every gift is systematically followed up, and if it is not repeated in due time the reason is sought. Here is a lesson for wasteful, inefficient Americans! What gains in economy and in effectiveness might be made if our mission boards would seek the largest possible cooperation in administration!—A. L. Warnshuis, in The Missionary Review of the World.

THE MIRACLE OF INDIAN MISSIONS

An illustration of the miracle of Indian missions is found in the story of the brave and devoted missionaries who ventured out to that hostile country during the first thirty years of the nineteenth century. Henry Martyn, a century ago, with mingled discouragement and yearning, declared that "to see one Hindu a real believer in Jesus would be something more nearly approaching the resurrection of a dead body than anything he had ever seen." The Abbe Du Bois, after a life-time of devotion, mourned that he had never seen one genuine convert. Looking back upon the great awakenings, and measuring the silent but sure interpenetration of India by Christian ideals, watching the indirect influence of the missionaries upon India's own reformers from Ram Mohan Roy to Mahatma Gandhi makes us marvel at the patience and the faith of men who toiled on through the darkness of those early days.

Could these men come back today and see the haughty Brahmin who has been led

to Christ kneeling beside the despised Pariah, together partaking of the Communion Cup; could they listen to the record of the Travancore Mission, or hear the verdict of the centuries, what would they say? In India the Kingdom of God has come "without

observation." The practical Christian of the West, in a hurry to "evangelize the world in a single generation," would do well to remember the lines of Kipling about the man "Who tried to hustle the East."—Dynamodaya.

Coming and anniversary services the Sunday following Thanksgiving. Great encouragement came to the church as it again listened to the man of God who had been their faithful and efficient pastor during the trying years of the World War, 1915-1920. At the close of the evening message, more than twenty came forward to reconsecrate themselves, which led Brother Oberholtzer to remark that it seemed more like closing a revival than just a day of homecoming festivities.

Ere you read this report, we will be engaged in a "home-talent" evangelistic campaign, it having been decided that the pastor shall do the preaching and the membership volunteering to care for the praise and personal work. Pray that we may experience a continuation of the Spirit's leadership. "Brethren, the grace of our Lord Jesus Christ be with your spirit!"

WM. S. CRICK.

HARRAH, WASHINGTON

The Harrah church extends greetings to each Evangelist reader. In reading the reports of the different churches, from week to week, we have no selfish motive, only one of extreme pleasure, thus to remove any trace of selfishness, we will in our weak way, enumerate some of the activities of our little western church.

As has been ably reported through the columns of this paper the 14th Annual Conference of the Northwest District of Brethren churches met at Harrah on June 28. This is the one opportunity of the year, that the pastors and members of these three churches in the northwest have for real fellowship.

In April, our pastor's wife, who was very ill, underwent a serious operation. Her condition was critical but God heard the united prayers of a congregation who loved and missed her and her recovery was unusually rapid. At the time of her illness her outstanding work was superintendent of the Junior Endeavor for which she was especially adapted. May the Lord strengthen her body that she may eventually resume this branch of his work.

With a feeling of guilt that our boys have been somewhat neglected, a committee, chosen from W. M. S. ladies, co-operated with the pastor and wife. Results in the form of a Father and Son pheasant banquet proved a real fellowship meeting around the banquet tables. This was the first get-together meeting of men, only, in the history of the church. We hope to be able to organize soon a society for our boys equally as active and beneficial as the S. M. M., of which we are justly proud.

Each department of the work connected with the church is active, each leader nobly doing his part.

The young people of the Senior Christian Endeavor have taken over most of the leadership of this society in the past few months. They are holding good meetings and manifesting more interest than when the adults were taking a more active part.

The teacher's training class, conducted by the pastor, completed their course this winter. Brief commencement exercises were held early in January at which time a class of eight received diplomas.

The men of the church have something to their credit. Taking time from regular duties they drove to the hills (twenty-five miles away) with axes and saws, cutting and sawing up oak wood for the church fur-

NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a
Great Correspondent*



ROANOKE, VIRGINIA

We are glad to report that we have made some progress during the past year, there being only three Sundays on which our Sunday school attendance was under 100. Two of those times the weather was decidedly unfavorable. Our peak was reached on Rally Day, the first Sunday in October with 169 present.

During October, Brother Koontz led us in a seven days' meeting resulting in nine additions to the church. One night during the meeting we had about the largest crowd we've ever had at a regular service, and Brother Koontz held the audience spell-bound while he delivered a masterful sermon on "Ten Reasons Why I Believe in the Second Coming of Christ."

At the fall communion the service was very impressive and inspiring, and the largest number of communicants in the past ten years participated. Several of the new members said they thoroughly enjoyed our method of observing the Lord's Supper.

We wish every member of the brotherhood could have heard a recent sermon that Brother Koontz preached on "Intercessory Prayer". If all our folks would heed the admonitions of that sermon, we believe that inside of a year the spiritual and numerical growth of our Church would be very surprising to our present day church leaders.

The first book of the Teacher's Training Course, "Great Doctrines of the Bible" has just been completed and we are glad to report that seven passed the examination with good grades. We are now starting the second book with an enthusiastic class under the able leadership of Mrs. Koontz.

The Lord is leading us in a wonderful way in our financial problems and we feel it is due to the prayers of his people. We have very heavy obligations to meet in March and if anyone feels led to help by buying a bond it will be very much appreciated and a good investment for the buyer.

We have begun to plan and pray for the spring revival to be conducted by Rev. R. Paul Miller, and we wish the entire brotherhood would join us in prayer for a successful and continual revival in this section of the Lord's vineyard.

MRS. J. HAROLD PUTT, Secretary.

FREMONT, OHIO

Fremont Brethren have been rejoicing in the Lord since last we reported in these columns, and we are glad to share our overflowing cup with the Brethren Evangelist family.

Beginning with the two weeks' evangelistic campaign last February, led by Brother R. D. Barnard, when one confessed and received baptism and one was reconsecrated, fourteen have been added to the church by

confession and baptism, six by letter, in addition to more than twenty reconsecrations. Three were baptized besides, who have not identified themselves with this church. We have been experiencing during the past year, the thrill that comes when confessions are received in the course of the regular worship services. These victories have been due to the personal soul-winning efforts of those of the church who have recently found the Lord, and we give the Lord the glory for the perennial evidence of the Presence of the Holy Spirit.

The attendance at the worship services has showed a steady and appreciable increase over 1931. The morning worship service attendance has increased thirty-eight per cent and evening attendance twenty-six per cent.

The Church School attendance likewise has grown, so that Sunday, February 19th, the record attendance, not only for the five years of this writer's pastorate but for the thirty years of the school's existence, was reached. This record was reached on the occasion of a visit of a Girls' Gospel Team from Ashland College, which visit was greatly appreciated. The average attendance for the church school for 1932 was twenty-six per cent above that of 1930, and forty-seven per cent over the average of 1930.

The second Wednesday evening of this year, the church school launched a constructive Bible study course with the pastor as teacher. The attendance at the six sessions already held has averaged seventeen. There is a manifest desire to "study to rightly divide the truth." One more Brethren Evangelist subscription has been turned in this year than last.

The Young People's Christian Endeavor society observed Christian Endeavor Week with two special evening programs in addition to the two Sunday evening church services. At last week's business meeting of the society, it was voted to launch a Junior Christian Endeavor society at once. It is believed that more than twenty children of the church school will be enlisted in the Junior society. The Woman's Missionary Society already sponsors a Junior Missionary society which has been popular and a blessing. The financial reports of the various treasurers of the church read at the annual business meeting showed all current bills paid to date. While there was a readjustment of the budget, the church faces 1933 with an optimistic spirit.

For six days during the month of August, Brother Charles W. Mayes led us in a Bible Conference which was well attended in spite of the heat and vacation period. Afternoon attendance averaged forty and evenings averaged sixty. Brother H. M. Oberholtzer was the guest speaker for the Annual Home

nance. Trucks hauled it to the church, where it has been neatly piled in the basement. With a few tons of coal the question of heating the church during the winter months has been disposed of in an economical way.

The ladies have done their share along the line of economy, also. During the summer months a janitor's service was discontinued. Two W. M. S. ladies went each week and thoroughly cleaned the church. A number of times the Sisterhood girls performed this work with equally good results.

We do not want this report to be in anyway a repetition of former ones but we feel that through our church paper we should thank God for a pastor who endures, who when tried and tested remains our faithful shepherd, gently rebuking, like as a father to a child, with no other feeling save love, smoothing out the difficulties which occasionally arise because "to err is human." His desire at all times being to hold up the standard of the church with peace and harmony. God, alone, understands and giveth the strength to endure.

At a recent Sunday night service, a young man bravely came forward with his public confession for Christ. He has since been baptized and united with the church. It is, indeed, encouraging to see young people turn from the world and its "charms" to the peace and security of God's love.

Our fall communion and love feast was observed during the first week in November. An epidemic of influenza in the neighborhood lessened the attendance of this service somewhat but did not in any way detract from the inspiration or spirituality of the meeting.

Cottage prayer meetings during the winter months have resulted in a closer bond of fellowship. There is no surer way of getting close to God than to meet in a hospitable Christian home, with a cheerful fire, for prayer and Bible study. One exceptional case to prove their worth was manifested by a boy (of high school age) who rode nine miles on horseback to attend the weekly prayer meeting in a distant home.

Every member of this church is saddened by the fact that one of our loved families, Brother and Sister Charles Faw and their four children are leaving soon for Vale Oregon. They are among the charter members who have served faithfully in active church work. We know that what is our loss will be gain for the advancement of a Brethren work at Vale. Their example and Christian influence will witness for him wherever their home may be and the love and good wishes of all will follow them.

We can not complain for God has supplied all our needs, yet we sometimes wonder if all churches realize conditions in this section. Practically all farms are leased and the present price of farm commodities does not even pay the rentals. If the Harrah church falls short in meeting its requirements it is not through negligence, crop failure, or lack of faith in God but because the wherewithal has not been supplied.

MRS. IDA R. LYON,
Evangelist Correspondent.

REPORT OF REVIVAL AT UNIONTOWN, PENNSYLVANIA

"Rejoice in the Lord always and again I say rejoice." For many weeks, yea for many months the Uniontown church has been praying, planning and working in every way we knew for a great victory revival

beginning January 29th to February 19th. The fact of the matter is, just as soon as our last wonderful revival closed, we began praying and preparing for a bigger and better revival this year. *And now since the meeting has closed, all Uniontown is rejoicing in the great victory God gave. We thought we had a real revival last year, and we did but the meeting we have just closed has proven by far the greatest and the best. The greatest in the history of the church.

Rev. R. Paul Miller was the evangelist. A great man of God. A great man of prayer. A great preacher. A great soul winner. Uniontown will long remember Brother Paul Miller and his wonderful soul stirring messages from the Word of God. Brother Miller was my pastor in Philadelphia. He was the man who won me for Christ back in 1923. It was a real privilege, a real joy, a foretaste of Heaven to have the man to whom we owe much, lead us in this remarkable campaign of soul winning for Jesus Christ.

From the very first night the crowds came. In spite of weather conditions the church was filled every night. Ordinarily we could only seat around 200 people but with the help of kind friends we were loaned enough chairs to seat approximately 450. The average attendance for the entire three weeks was 400. Every undertaker in Uniontown and one from Fairchance loaned us the chairs and we are indeed grateful to them for their kindness. We filled every corner in the church, filled the balcony, filled the Sunday school rooms, filled the vestibule and seated many in the basement. Folks seemed to be content if they could hear even though they could not see the speaker. On the final night we crowded six hundred people in and scores being turned away. The closing service there were 44 who gave themselves to Christ. We are praising our Father God for the privilege we had in giving the Gospel to the many thousands who came.

There were 124 who came out for Jesus Christ during the meeting. We are indeed rejoicing in the number who came, but truly we believe our revival has just gotten under way. Whole families came to Christ during the meeting. Many of them. Out of this number about 100 will unite with our church, the great number being adults. Men and women came weeping, men and women came rejoicing. Fathers came leading their children. Wives came bringing their husbands and children came bringing their parents. Oh, how we will remember the sights, and the glorious victories Jesus Christ won over sin and the devil during these nights of meeting. Truly God works, convicts and still answers prayer. We know of at least six more families who are coming into our church as a result of the revival. (These are members of other churches who have testified that in our revival they heard the first real Gospel they have heard in years.) We do thank God for our privilege.

People came from every part of Uniontown and surrounding country. They came from every church including the Catholic church. The Saturday night service and the Sunday afternoon services were crowded and proved as successful as any other night of the campaign. Our church will most certainly be strengthened numerically, spiritually, financially and in every conceivable way. We are organizing as a direct result of the revival a Brethren Young People's society and the Sisterhood of Mary and

Martha. When we came to Uniontown (not quite two years ago) we had 70 members and a Sunday school of about 60 enrollment. Today we have (not including the results of this meeting) church membership 190 and a Sunday school enrollment of 250. Our great ambition was that we might be used of God to inform all Uniontown that there was a church in their city that dared to preach the truth and teach the whole word of God. Our prayer to this end is being answered daily, souls are being saved and God as in days gone by is adding to the church such as are being saved.

The success of our meeting we believe is due to two things mainly. First preparation and second, our evangelist. God bless you, Brother Miller. We shall long remember you. We shall pray for you as you go. Under preparation, we had prayed for souls, and for the leading of the Holy Spirit. God gave us both. Cottage prayer meetings for the revival had been held weekly for twelve months preceding the date. We claimed God's promise and God gave the increase and the victory.

Should our Lord Jesus Christ tarry, there is yet a great work to be done in Uniontown. The fields are write already unto the Harvest. The work has just begun. Brethren, pray for us that we may be used of God in winning them for our Lord ere he comes.

WILLIAM H. CLOUGH, Pastor.

THE REVIVAL AT UNIONTOWN, PENNSYLVANIA

After closing the meeting at Ellet, Ohio, we came to Uniontown for our next campaign. For many years this church has had hard sledding. The ground gave way under their church structure due to a "coal sink". A financial investment in a prospective site for church and parsonage proved a menace instead of a help, and all but cost the church its meeting house and all. All danger from this source is not yet over but it appears to be overcome. Discouragement had taken hold of many of the members regarding the church's future. BUT ALL THESE THINGS HAVE CHANGED!

Today there is nothing but the highest optimism prevailing throughout the congregation and all the community when the future of this church is considered. The congregation has just about trebled since the present pastor has come on the job a year ago last May. Another revival has just been closed here that will send the number a good deal higher. The leaders of the church are gripped with a vision of the future which has never heretofore been thought possible. Plans are being discussed for enlarging the church building to accommodate the growing Sunday school and congregation. The Sunday school is now the largest in history. A Young People's Society is being organized as a result of the meeting just held which will likely start with around sixty young folks of the finest kind. In short words, this Brethren church in Uniontown is simply booming along. Every dollar the Home Mission Board spent here is golden.

The pastor of this church is William Clough, a young man whom the evangelist brought to Christ in Philadelphia ten years ago when we first went there as pastor. Since then he entered and graduated from the Philadelphia School of the Bible, and while there we had the privilege of being his teacher for three years. While he has

not been here long, yet God has used this young man in great power to save lost men and build up his church. He preaches in every place he gets a chance and almost invariably he stirs the hunger of souls for something real in Jesus Christ. There are numbers of small, neglected churches in outlying sections where they are only too glad for his coming. Week day nights and other times find him going here and there with the message of a real Christ, and a real Bible, and a real life in Christ, such as gripped his own heart years ago. I dare say that the Brethren Church is better known in this section today than ever before in its history. This young man is a soul winner born of a love for men's souls. Men know he loves them, and they know his Christ will save them FROM their sins, but not IN their sins. Would God that every minister of the Brethren Church had a passion for souls, and an expertness in winning them such as this young man has. After all, our need is not money, nor brains, but men, real men whose hearts have been filled with the love, grace, and sweetness of Christ. How many of us have grown cold, methodical, ecclesiastical, bent on organizing to make up for soul passion!

This revival was a time of rejoicing from the very first. Fine interest and attendance was manifest all the way through. How these people did love the Old Book and every new truth in it that might be brought to them. It was fine to preach to them. And these people have hearts, large hearts. Their homes were open to us and the best of fellowship was enjoyed everywhere. We quickly learned to love these people. Faithfulness seemed to characterize all who served in any capacity. No one ever seemed to lack in duty.

Our home was with the pastor and his wife. And he has a wife who is a real help to him in the ministry. She moves quietly, but effectively, in a thousand ways to help, and is a real soulwinner herself. It was a pleasure to say the least to spend three weeks in their home.

This church has a real future today. Their prospects are as bright as the promises of God. It was a great meeting God gave us with a great harvest. May it go on till he comes.
R. PAUL MILLER.

passed away; behold, all things are become new" (II Cor. 5:17).

Possessing a large type Testament and hymn book, she is praising God for the excellent memory she has, in which she is storing away scripture and hymns so that should her eyesight entirely fail, she will have these unailing treasures to draw upon.

"Never do I know now what it is to have a bad night," is her happy testimony.

"I repeat my verses and hymns over and over, and they also help me in my prayers and communion with my Lord."

With Job she can say, "Who giveth songs in the night."—Moody Bible Institute Monthly.

TO STUDY ALCOHOL

While leaders move toward early repeal of the 18th Amendment, the Allied Forces has launched a new study course for young people which attacks "the problem of alcohol" at a half-dozen angles.

"Alcohol and My Generation", as the new outline is called, was released today for national distribution by W. Roy Breg, Director of Activities of the Allied Forces, representing the young people's division of the movement, which is known as Allied Youth. The Allied Forces now has a nationwide enrollment of more than 1,600,000, and more than half the number is made up of young people from 17 to 30. The youth leaders are said to be enthusiastic concerning the study course, which they produced with the assistance of a limited number of adult sponsors, educators, and older young people.

The British Control Board, Dr. Walter R. Miles of Carnegie Institution, Dr. Haven Emerson, Dr. Irving Fisher, and "The Brewers Journal" are among the authorities quoted by the dry youth group in pointing ways to "a realistic study of the alcohol problem." Chapters include "Alcohol and My Life", "Alcohol and My Crowd", "Alcohol and My Town", and a procedure for registering the personal opinions of the subject held by members who complete the study course. Among the questions raised in the study are the following: "What does the drinker suppose that alcohol brings to him? Distinguish between freedom, guaranteed by our Constitution, and so-called 'personal liberty.' Is drinking popularized by reason of the comparatively heavy cost of buying intoxicating beverages?" Wet textbooks as well as dry are included in the reading lists proposed for students engaging in this course, which will be taught in schools, clubs, church groups, and by Allied Youth councils in hundreds of cities and villages.

Initial organization of Allied Youth was established in every state during a ten months' field campaign for prohibition and law observance, conducted in 1931 and 1932 under the leadership of Dr. Daniel A. Poling and ten associates.

It will be time enough to talk about changing religion when men grow up to the present one.—El Paso Herald.

"AVERAGE GIRL" ASKS WHY KEEP SECRET REPLY TO "OPEN LETTER"

In "The Advance" of January 19, page 24, appeared an open letter addressed to Mrs. Franklin Roosevelt by an "average girl" of

Nashville. The young lady is not personally known by anyone at "The Advance" office, but it is learned from reliable sources that she is being embarrassed by the size of her mail—greatly increased since she wrote the second letter, printed below, which letter first appeared in *The Evening Tennessean* of Nashville on January 24.

1711 Hayes St.,
Nashville Tenn.,
Jan. 20, 1933.

Mrs. Franklin D. Roosevelt,
49 East 65th St.,
New York, N. Y.

My dear Mrs. Roosevelt:

Your letter of January 16 replying to my letter of December 14 had for some weeks been expected with very real interest.

Your letter was marked "Personal and Confidential," and I am wondering why. Your broadcast that called forth my letter went all over the country, and you spoke of the "average girl." My reply to your statement was not personal nor confidential, but appeared in twenty or more publications from Boston to St. Louis. I have received 79 letters of commendation from 30 states, from Maine to Texas and from Virginia to California. Your statement was not made about Osta Underwood. It was about the "average girl" of your country, therefore, since I replied for the average girl, it seems that our correspondence is not between us, but between the first lady-elect and our "average girl."

Every day by letters and in conversation I am asked: "Has Mrs. Roosevelt replied to your letter?" Must I say, "Mrs. Roosevelt answered but marked the reply 'Personal, and Confidential?'" Hundreds of thousands of people read your statement and many hundreds read my letter and they are interested in your reply. After all the reply should be to "The Average Girls" and not to "An Average Girl." Is there any sufficient reason why I should treat your letter as "Personal and Confidential?"

I hope you will find it convenient to reply at once.

Very sincerely yours.

OSTA M. UNDERWOOD.

—The Presbyterian Advance.

OUR LITTLE READERS

AMBITION

By Catherine Crupe

Like the lash of a whip at my faltering heels,
(In spite of all bereavement.)
A dream of something finer wills
And commands:
A wonderful achievement . . .
An unrest implanted in my very soul,
(Quickens weary pace.)
I cannot guess the final goal:
'Tis Destiny—
God's progress of the race!
Hamilton, Ont., Canada.

WHEN BOBBIE RAN AWAY

By Emma Florence Bush

Father Waitt was coming in the gate. It was good to get out to grandma's again in the big house by the ocean, after a week in the hot, dusty city. But no dancing feet were on the path to meet him.

CONVERSION OF A WOULD-BE SUICIDE

(Continued from page 2)

transgressions for mine own sake, and will not remember thy sins" (Isa. 42:25).

As she rested her soul by faith on the promises of the ever living, never changing, Almighty and Eternal God, joy unspeakable began to possess her soul, and there flashed into her memory the words uttered years before by her husband, "Oh, it is such joy, such marvelous joy and peace!" Into her mind came also the lines of his favorite hymn:

"O Love that wilt not let me go,
I rest my weary soul in thee;
I give thee back the life I owe,
That in thine ocean depths it flow
May richer, fuller be."

What Time Has Proved

Months have passed away since Mrs. N. took her stand upon the written Word of God and so passed from death unto life.

Her life manifests that she is indeed a new creature in Christ, "Old things are

"Where's my boy?" he called. No answer. "That's funny," he said to himself. "Bobby's always watching for me. Perhaps he is in the garden."

But no little boy was digging in the soft earth in the garden. So father went up the steps to the front piazza. Mother sat there sewing.

"Where's Bobbie?" asked father. "I missed the little fellow. Is he sick?"

"No," smiled mother, "Just step around to the side piazza and look."

This is what father saw—a high fence made from grandma's old fashioned clothes-bars stretched across the edge of the piazza, and was tied by a stout string to large, strong nails. A wee boy in rompers and shade hat, with a large cotton flannel dog in his hand was peeping through the bars.

"Hello, father," he cried, as he caught a glimpse of his father coming around the piazza.

"Well! Well! What is my boy doing here?"

"Bobbie runned away," said a meek little voice, as Bobbie all at once remembered the high fence. "Father, please take Bobbie out, I'm good now."

"Suppose we ask mother first," said father.

Mother folded her sewing. "Yes, we will take the fence away now. We will put on your clean white suit and you get all ready to go for a ride, and then we will tell father all about our trouble."

When Bobbie was dressed, father took him on his knee. "Now, let's hear the story, son," he said.

So Bobbie began, "Mother said never to go out of the yard. But two big boys came with pails, and they were going to the beach. Bobbie wanted to dig in the sand and so Bobbie went too. We digged and digged until Bobbie was tired. Then I wanted mother and mother was home. Bobbie was too tired to go, so he cried, and the big boys put him in the water."

"Poor little chap, what did Bobbie do then?" asked father, holding him close.

"A lady comed, and she said to the boys, 'What are you doing?' I said, 'I want to go home,' and she said, 'Where is home?' I told her, 'Where grandma lives' and she made the boys tell her where they finded me. Then she brought me home and mother hugged me tight, and said, 'Thank you, Mrs. Bright, for bringing my little boy home to me.'"

Father looked very sober. "Didn't she say you were a naughty boy to run away with the big boys?"

"No, she didn't say that," said Bobbie slowly. "She said, 'If a little boy runs off when his mother doesn't know it, he must be tied,' so she got the clothesline, but grandma said to make a fence, and they did.'"

"A very wise thing to do," said father.

Bobbie did not answer. He must have thought so too. Pretty soon a little face looked up at mother, as Bobbie said, "I'm good now, mother, and good boys don't run away. Will you please take down the fence? I'll never, never run away again."—The Presbyterian Advance.

Greenwood, Massachusetts.

Janet liked chicken. She had been allowed to hold a piece in her fingers to eat it. After she had finished she said: "I'll never wash my hands any more, this fried chicken on them is too good."

FROM OUR CORRESPONDENCE

ANOTHER READER FROM THE BEGINNING

I too have read The Evangelist from its beginning and paid my own subscription for 46 years and paid for many others too.

Before the Evangelist existed, I read the "Gospel Messenger," the "Gospel Preacher," and the "Progressive Christian." This may be one reason why I am a "died in the wool" Brethren.

When I could not read, some one read to me.

The last number of the Evangelist (No. 6) was extra good.

MARY A. SNYDER.

ANNOUNCEMENTS

BOOKS WANTED

Since last September, when school opened, we have been only able to purchase for our Seminary Library less than twenty books.

A few weeks ago we received our fifty dollar allotment from the National Sunday School Board, and apportioned ten dollars for magazines, and accredited each seminary professor with ten dollars, enabling him to order books for our library to that amount. We greatly appreciate this gift and it will probably have to last us until next winter. Thanks to you who, by your White Gift, have made it possible.

We feel that some of you interested in the development of our Seminary Library may have books of value, which you would be glad to have our young men use, who are preparing for the ministry. We are taking this opportunity to state our need, and to invite you to send us any books of a religious nature, either devotional or of a technical nature.

If you have a goodly number of books, maybe belonging to one of our departed ministers, and do not feel that you could pay freight on them to Ashland, please correspond with the writer. We assure you that any gifts will be carefully shelved and used often. KENNETH M. MONROE,

Seminary Librarian.

THE TIE THAT BINDS

SUTTON-McLIVAIN—On January 14, 1933, at the Brethren Manse, in Carleton, Nebraska, Mr. Benjamin L. Sutton, and Miss Vonda L. McLivain, both of Beloit, Kansas, were united in the holy bonds of matrimony. The bride was a former parishioner when we lived at Peris, Kansas, and for five years has been manager of the dry goods department in the Golden Rule store in Beloit. Mr. Sutton is a clerk in the Kansas Power Company office in the same city. Both are commendable young people, and the well wishes of their many friends go with them. They will make their home in Beloit. He is a Baptist, and she a Brethren, but they will attend some church together. Ceremony by the writer.

W. R. DEETER.

IN THE SHADOW

MILLER—Harold J. Miller, son of Mr. and Mrs. H. C. Miller, of Carleton, Nebraska, was born August 16, 1910, and departed this life in Queens Hospital, Honolulu, T. H., on December 2, 1932, aged 22 years, 3 months, and 16 days.

He was a High School graduate, attended Business College, and for a time worked in Superior and Crete, Neb. In 1930 he enlisted in the U. S. Army, was stationed in

Hot Springs, Arkansas, being assigned duties in the Army & Navy Hospital Quartermaster Corps. In February of last year he was transferred to Honolulu, Territory Hawaii, and held the rank of Private First Class in the Detachment G. C. He had a good record, and was in line for an early promotion.

He was fatally injured in an auto accident on December 2, and only lived a short while afterward. Three of his comrades met death in the same car. They were given a military funeral service on December 16, 1932. The body was shipped home, arriving on January 30th this year. The funeral service was held in the Brethren church February 2,—just 2 months after his untimely death. An unusually large crowd was in attendance. Funeral by the writer, assisted by Rev. Sink and Wyle.

W. R. DEETER.

KNIFFER—Fern Olive Kniffer, daughter of Rudolph C. and Florence N. Kniffer, was born October 11, 1900, and departed this earthly life, January 20, 1933, aged 12 years, 3 months and 19 days. She leaves a father and mother, brothers and five sisters, and a numerous other relatives and friends to mourn their loss. The Kniffers were one time members of the Pleasant Grove church. Fern was a sweet girl, a member of the Pleasant Grove Sunday school and knew how to pray. Hers was an accidental death. She continued to pray from the time she was hurt until her death. The funeral was conducted in the M. P. church near her school house, so her grade could attend the funeral service. The service was conducted by her uncle, the writer, assisted by Rev. F. W. Fay at the church. The large attendance bore witness to the love the people had for this little life. Our hearts were crushed by the sorrow, but the Holy Spirit was our support and God was our strength. Had it not been for the hope of life beyond the grave we never could have preached this funeral. How sweet when children love the church and Sunday school and die praying! No wonder Jesus said, "Suffer little children to come unto me and forbid them not for of such is the kingdom of God."

H. W. ANDERSON.

KIMMEL—Mrs. May Tourlinsen Kimmel was born January 29, 1893 and died January 7, 1933. She was born in Topeka, Kansas, and was a graduate of Washburn College and attended the Kansas State College at Manhattan. She was married to Ray D. Kimmel in 1915. They made their home in McLeouth, Kansas, where she had been an active worker in the Brethren church. She had been raised in the Presbyterian faith and did not unite with the Brethren church until two years ago. She will be greatly missed in the church and home. Her husband was president of the county W. C. T. U. and was an active worker and helper in community affairs. She leaves to mourn their loss, her husband, four children, her mother, an aged grandmother and many other relatives and friends.

MRS. J. R. KIMMEL.

HANG—Mrs. Sarah Hang passed away, January 3, 1933. She was married to George B. Hang, October 28, 1869, who preceded her in death some 20 years ago. She and her husband were charter members of the Canton Brethren church, to which they were faithful members until the end of life. On May 20, 1907, she was elected to the office of deaconess to which trust she was true and faithful until age somewhat prevented her participation in many of the church activities. She was the mother of eleven children and leaves also ten grandchildren and seven great-grandchildren. She lived to the age of 82 years, lacking one month.

Services were held in the Canton church, in charge of the writer, assisted by Dr. J. C. Beal.

D. F. EIKENBERRY.

HENSLEY—Mrs. Martha M. Hensley departed this life at the home of Mr. and Edw. Graham in Ford, Kansas, on January 11, 1933, at the age of 85 years and two days.

Mrs. Hensley came to this county in 1894, and her husband preceded her in death a year ago.

Mrs. Hensley had been a member of the Brethren church for many years, and was highly esteemed by a large circle of friends. She had made her home with the Grahams for several years. The funeral was conducted from the Konantz Mortuary chapel, by her pastor, the writer.

The body was laid to rest in the family cemetery, near Carthage, Missouri. May everything beautiful in her life be cherished in the memory of those who loved her.

L. G. WOOD.

GISH—James W. Gish was born in Macopin County, Illinois, July 24, 1863. He passed away at his home in Iola, Kansas, January 31st, 1933, at 7:40 P. M., at the age of 69 years, 6 months, 7 days.

In the year 1895, Christian and Emily Gish together with their five children, of whom James was the youngest, came from Illinois and settled in the southern part of this county.

After completing his grade school work at the old Gish school, James attended the Normal school at Fort Scott, Kansas, by Jim's father, he entered the Kansas Normal College which was then under the supervision of Prof. Sanders, and graduated therefrom in the spring of 1884.

On March 18th, 1885, he was united in marriage to Dora May Curtis. To this union were born three children: Leona, now deceased; Leo N., of Iola, Kansas, and Lela of this city.

James' early life was devoted to the farm and school teaching. His three sisters, and Edw. Graham in Ford, Mo. from 1884 to 1907, and many of the older residents of both the county and city were his pupils.

Shortly before his death, he called for the Rev. J. H. Sowerby of Iola, Kansas, and with his kindly guidance, James was united with God, announcing he was ready to go, and that his only regret was for the sorrow and grief he was leaving behind.

He leaves surviving him his widow, two sons, two grandchildren, and three sisters, and numerous other relatives and friends. Mr. Gish was a descendant of that prominent Gish family of Tunker faith, and was a friend of the writer, from their boyhood days.

The funeral was conducted from the Konantz Mortuary chapel, by the writer, on February 2nd, 1933. The writer also conducted the funeral of his father, Christian Gish, 25 years ago. The body was laid to rest in the family lot in Evergreen Cemetery.

L. G. WOOD.

THE BRETHREN EVANGELIST

Putting God in the nation's life,
Bringing us back to the ideal thing—
There's something fine in a creed like that,
Something true in those words that ring.
Sneer as you will at the "preacher air,"
Scoff as you will at the Bible tang,
It's putting God in the nation's life
That will keep it clear of the crooked "gang."

GOD IN THE NATION'S LIFE

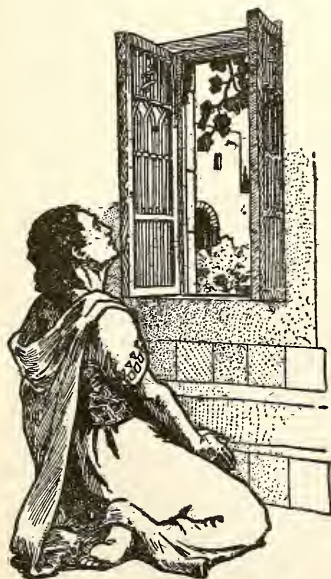
—Baltimore Sun.



We've kept him out of its life too long,
We've been afraid—to our utter
shame—
To put him into our speech and song,
To stand on the hustings and speak his
name.
We've put all things in that life but him,
We've put our selfishness, pride and
show;
It is time for the true ideal to come,
And time for the low ideal to go.

To Seek
God's Face
and
To Keep
God's Law
is the
Way Out

Putting God in the nation's life,
Helping us think of the higher thing—
That is the kind of speech to make,
That is the kind of song to sing,
Upward and forward and let us try,
The new ideal in the forthright way—
Putting God in the nation's life,
And putting it there in a style to stay.



Signs of the Times

by
Alva J. McClain

THE New President Speaks

This is being written on March 4th, just after listening to the inaugural speech of Mr. Franklin Delano Roosevelt. What he had to say was short and to the point, somewhat different from the usual thing uttered by politicians after election. The present situation, he reminded his hearers, is a time for action rather than talk. So far, at least, most of us can agree.

The speech, brief as it was, contained three references to the Bible, which is more than you will find in some sermons today. The first reference was to a part of Proverbs 29:18; the second to a part of Matthew 28:19; and the third was a figure borrowed from an incident recorded in all four Gospels (see Matt. 21:12-13).

Evidently, like his predecessor of the same name, Mr. Roosevelt has some acquaintance with the English Bible. Many will recall some of Theodore Roosevelt's energetic utterances, like "battling for the Lord at Armageddon" and the famous 'Ananias Club.' Unfortunately, many of our embryo politicians now being trained in Bible-less schools will know nothing of the English Bible, and to that extent their speech will be impoverished. If you want to learn to speak clearly and effectively, study the English Bible and memorize great sections of it. That is where Lincoln got his flawless clarity of speech.

WHERE There is No Vision

That part of Proverbs 29:18 used by Mr. Roosevelt reads as follows: "Where there is no vision, the people perish." No finer text could be chosen by the incoming government represented and led by the new President. We hope that he understands its real meaning. Even some of the preachers do not.

The word "VISION" does not refer to something which originates in the mind of man, but to a communication which comes from God. The great prophecies of the Old Testament are called "visions." (Compare Isaiah 1:1) Therefore, a people with no "vision" is a people with no Word from God. Such a people is in a perishing condition. Hence, the most important thing today is not the reconstruction and control of the banking situation, desperate as that is, but a renewed declaration of the REVEALED WORD OF GOD.

Economic and social conditions are bad, but they are only symptoms of a deeper disease. Modern society, like Job, is smitten with boils. And boils are not cured with salve. That is the trouble with most of our politicians and educators today—they are mere boil-dressers blind to the real disease of humanity. This disease at bottom is a spiritual matter. And the cure is found in a VISION, not of man, but of God. Where there is no vision, the people perish.

Our Common Difficulties

We would like to believe that the President-elect sees clearly the implications of the Biblical text he so bravely quoted, but an earlier sentence of his speech raises a

doubt. "Our common difficulties," he said, "concern . . . only material things." If Mr. Roosevelt sees no deeper than this, he will prove to be only another doctor of boils. I trust that the reader will not misunderstand me here. Even salve is better than nothing on a boil, and all of us will sincerely hope that Mr. Roosevelt's salve will prove more potent than Mr. Hoover's. Perhaps Mr. Roosevelt will even lance some of the boils. They need it. But the point is that there will be no permanent relief until the underlying disease is dealt with. Whatever temporary relief humanity may find in the remedies of the skin specialists will always eventually be followed by another outbreak of boils.

Job, you will remember, got no help from the nostrums of his three philosopher friends, neither from the wisdom of the "younger generation" as represented by Elihu. He was cured by a vision, not of man, but of God. "I had heard of thee by the hearing of the ear," he confessed at last to God, "But now mine eye seeth thee. Wherefore, I abhor myself, and repent in dust and ashes." (42:5-6) Then, and not until then, did God "turn the captivity of Job." And we read that God "gave Job twice as much as he had before."

There will be no permanent cure for the world's ills apart from the Vision of God. Today the bringing of that Vision to man depends upon the Church as she declares the Word which reveals the Vision. And to the extent that the Church becomes apostate in preaching that Word, the Vision will be marred and fail. That is the difficulty today. Some day, thank God, he who is the very Image of the Invisible God will reappear to take over the governments of the world. In his Presence the world will find the permanent solution for its sickness. Until he comes, let us be faithful in declaring the Vision. For even today, it is the saving grace in a tottering civilization.

PROVERBS 29:18 and Prohibition

I hope that some time the new President will read the Proverbs passage as it is translated in the American Revised Version, and read the entire verse. Here it is: "WHERE THERE IS NO VISION, THE PEOPLE CAST OFF RESTRAINT; BUT HE THAT KEEPETH THE LAW, HAPPY IS HE."

The most striking characteristic of the past decade has been a defiant rebellion against law and authority. To successfully cope with this attitude two policies are being advocated. The first would pass more laws to put down the rebellion. The second would repeal the laws against which people rebel. But you cannot change human nature by passing laws. Neither can you safeguard society by removing the restraint of law.

The remedy is set forth in the text: "The people cast off restraint" because there is NO VISION. That is the reason why multitudes have cast off the restraint of the 18th Amendment by breaking it; that is why the present government will try to cast it off by repeal. There is NO VISION, which means no declaration of the REVEALED WORD OF GOD. Church leaders have been more concerned with political lobbying than they have with Gospel preaching. They have spent their time trying to unseat wet legislators in Congress, and have left unmolested the apostate preachers in

their pulpits. They have thundered loudly against those who deny the efficacy of the Prohibition Law, but have said nothing against those who deny the efficacy of the Blood of Christ as our Substitute and the foundation of true righteousness.

Permanent social progress cannot be had without spiritual preparation. Until men learn that, they know nothing. Read the sixth chapter of Isaiah, and note the order:

1. The Vision of God (verse 1)
2. The Confession of Uncleanness (verse 5)
3. The Cleansing from the Altar (verse 6-7)
4. THE WILL TO OBEY (verse 8)
"WHERE—THERE IS NO VISION, THE PEOPLE CAST OFF RESTRAINT."

THE Money Changers in the Temple

Through the striking figure of that well known incident of the Gospels, the new President hurled an indictment into the camp of "the rulers of the exchange of mankind's goods." I have not read all the inaugural speeches of the presidents of this country, but I doubt whether any one of them ever contained a severe condemnation of the money rulers and their methods, those highpriests of finance who for the past few years have systematically plundered the public. Mr. Roosevelt evidently has some courage.

"The Money Changers," said Mr. Roosevelt, "have fled from their high seats in the temple of our civilization." Here we can only hope that he knows whereof he speaks. But if true, the President will find it no small task to keep them out. Thus far they have always come back. And many people have a suspicion that there are still some within the precincts of the temple.

People have been wondering why the severest financial stringency of all has arisen almost exactly contemporaneous with the inauguration of a President who apparently has little respect for the money rulers. Was this a mere coincidence? Or did these rulers know something in advance of what Mr. Roosevelt would say, and decide to give him a concrete illustration of what they can

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GEORGE S. BAER
Editor

R. R. TEETER
Business Manager

Send all moneys to the
Business Manager

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The "New Deal" and the National Crisis

Every patriotic American, and particularly every Christian patriot, has been greatly concerned about what has recently taken place in our national capital. Not in many years has the public interest been so tense in the transference of power from one administration to another. This extraordinary concern has been due not primarily to the personalities involved, but to the distressing situation prevailing and the uncertainty as to what might or might not be done about it. Both are honored men and capable. Mr. Hoover was set aside in response to the popular vote last fall because people had lost confidence in his ability to solve the depression problem. Mr. Roosevelt was elevated by overwhelming vote and inducted into place of authority because the people came to believe that he would somehow lead them out of their financial troubles. Mr. Hoover, though rejected at the electorate, yet was loved and admired by vast numbers of his fellow citizens because he showed himself to be honest, sincere and hard-working, a man of high ideals and a Christian gentleman. Mr. Roosevelt also has been highly respected and favored by large sections of the country and in positions of responsibility has shown himself a man of honor, capable, aggressive and worthy. But his personality was not the issue in the campaign.

The records of both in public office afford occasions for just criticism, as well as for commendation. We have a feeling that the Prohibition situation might be different today if Mr. Hoover had exercised real leadership in its defense, using the great power of his office to insist upon respect for and observance of the Eighteenth Amendment as a part of the Constitution, and giving the forces defending and enforcing that law the support of his spoken word frequently, as he might well have done. He was elected in 1928 by the dry voters because he stood for retention and enforcement of "the noble experiment." And these same dry voters had a right to expect him to be their champion of the dry cause. If he had done so, we dare say that not only would Prohibition have been kept in better favor, but many a dry voter would have been for him who was not at the last election. And yet we do not believe the difference at the polls would have been sufficient to have changed the election. In other words, we do not believe Prohibition leadership would have enabled him to win a second term, under the financial circumstances. Some one had to be blamed for the depression, and he was the logical person to blame.

Regarding Mr. Roosevelt's record, we recall a number of points at which we think he deserved criticism. But to mention only one, it is a matter of common knowledge that he has been outstanding in his opposition to Prohibition. He still retains that attitude and made much of it during his campaign for election to the Presidency. Consequently we are not happy at the thought of what his influence may be along this line, now that he has secured that high office. Notwithstanding his consistent pro-liquor attitude, we doubt if it had a great deal to do with the election outcome. It is possible that it was one factor in determining the size of his majority, but we dare say he was not elected because of his wet position. The thing that put him in office was the way people came to look upon him and his promises in relation to the depression. He was a successful governor of New York State, and in the trial of Mayor Walker he showed both dignity and courage, but his experience as governor was not sufficient in itself to assure the people of the nation that he would make a good and successful President. We hope he has within him the making of a really great Executive, but that is yet to be proven. The thing that won him that coveted position was the fact that he became to a distressed people their star of hope. The more severely they became afflicted the brighter grew their hope that he would lead the way to better things. The "new deal" spoken of was to them not a mere campaign slogan; it represented a heart yearning; it was full

of meaning. They wanted just that, and they voted to secure it.

President Roosevelt may prove to be just the leader the nation needs in this dark hour. It is the hope of every good citizen that he will be. The country is unusually warm toward him, and receptive of his leadership. That is at once an asset and a liability. It will enable him to press with all the greater force his policies upon the people and to secure from them all the more readily such cooperation as is necessary to give them a chance to succeed. At the same time, if his policies prove unsatisfactory and inefficient, the disappointment will be all the greater and the reaction all the stronger and more bitter. It is the clear duty of every citizen, and especially the Christian citizen, to give such cooperation and helpful support as will contribute most to the success of the government and to the relief of these critical times. The Cleveland Plain Dealer gave wise counsel when it said recently: "While looking to the new leader for guidance and for the initiation of constructive policies the people of the country cannot afford to ignore their own responsibilities in the days to come. Government can do much, but it cannot do everything. Individuals must do their part; business and civic groups still have their functions. Roosevelt was chosen to lead, not to perform miracles or, Atlas-like, to carry the burdens of a world which must carry most of its own." In very truth, let every citizen bear his own burden.

But there is something in the whole program that gives the Christian concern at the very beginning, and makes him fear for the outcome. The difficulty is to be found in the limited character of the vision, the materialistic nature of the whole conception. It is found expressed in one vital sentence in the new President's inaugural address. Referring to "our common difficulties", the President said: "They concern, thank God, only material things." If he had not said "only", we could have understood and could have agreed. But the difficulty is not merely that "Values have shrunk to fantastic levels; taxes have risen; our ability to pay has fallen; ..." and such material maladjustments. We are sure that the President himself does not think so, for he later strikes out courageously against "callous and selfish wrongdoing" in business. When Mr. Roosevelt hits at selfishness and points out that confidence "thrives only on honesty, on honor, on the sacredness of obligations, ... on unselfish performance," he is dealing with spiritual values. Yet his preceding statement indicates what is primarily the mind of our leadership and also of the crowd. It was that constant emphasis upon material things that brought on the depression. Men forgot God and turned to idols; they left off the worship of the God who is a Spirit, and made for themselves gods

(Continued on page 8)

About Prohibition

Prior to 1925, most of Canada was dry. For the three years ending in 1925 the arrests for drunken driving totalled 1492. Then the Provinces established government sale, and for the three wet years ending in 1930 the convictions for drunken driving amounted to 5,225—an increase of 251%. This is on the authority of the Official Report of the Minister of Trade and Finance, Ottawa, Canada, 1932. And yet many of the wet advocates are advising the government to look to Canada for a more satisfactory method of dealing with the drink problem.

There is not a district in the United States that does not bear witness to the success of Prohibition, when the situation is represented honestly. Even in New York City, the wettest of all wet centers, Prohibition, has been all too effective to suit the wet forces, and that accounts for their persistent efforts to discredit and bring it to naught. According to the World Almanac for

1933 (page 480) "Arrests for drunkenness in the city of New York for five years ending in 1916 averaged 13,314 per year. For the five dry years ending with 1931, arrests for drunkenness averaged 7,690. So Prohibition has succeeded in sobering even that great metropolis. This sobering effect is lessening the number of deaths due to alcoholism. The record for 1930, the latest available figures, show that alcoholic deaths in the United States continue to decline as they have been since Prohibition went into force. The rate per 100,000 population for five years ending with 1917 averaged 5.2. In dry 1930 the rate was 3.5.

In the face of all the many benefits,—economic, social, moral and spiritual, the evil forces set to do away with Prohibition have succeeded in their first great offensive, and the moral and religious forces of the nation seem to have scarcely enough fight and courage left in them to offer any effective resistance. It may take a return of the bitter experiences of the old saloon regime to fire them again with the courage and conviction necessary to drive out completely the accursed liquor traffic. And it will not take long to begin to reap the fruits of our indifference. Already press reports from Los Angeles quote Mayor Porter as saying that drunken driving and arrests for drunkenness have increased between 200% and 300% since the repeal of the California state prohibition enforcement act on November 8, 1932.

EDITORIAL REVIEW

Every church ought by this time to have sent to Rev. G. L. Maus, Nappanee, Indiana, an offering for the Superannuated Ministers' support and to Mr. Henry Rinehart, Flora, Indiana, an offering for the Brethren's Home.

As we were going to press the sad news reached us of the death on Thursday, March 2, 1933, of Dr. J. M. Tombaugh of Hagerstown, Maryland. Dr. Martin Shively was called to conduct the funeral and will make report in a later issue.

The Business Manager writes this week about several things, but particularly about two more long-time subscribers, the picture of one being reproduced in his department. We join in congratulating Brother Wisler on his 91st birthday and thank him for his loyalty.

The next special offering that the churches will be called upon to make is for our Foreign Mission work, to be lifted on or before Easter Sunday. The times call for sacrifice of a kind that we have known little about heretofore, in order that the work of the Lord in distant lands may not be hindered.

Brother Homer Anderson writes that he has accepted a call to become pastor of the church at Pleasant Grove, Iowa. During the year past while he was preaching at the Gritter school house six persons accepted Christ, four of whom were baptized and one added to the Pleasant Grove church.

A post card from Dr. W. H. Beachler and his official Board, informs us of the revival meeting to begin in the Gratis, Ohio, church on March 19th. Brother Claud Studebaker of Pittsburgh will arrive on the next evening, March 20th, to do the preaching. We are sure they will be grateful for the prayers of the brotherhood in behalf of their meeting.

A report from the pastor of the church at Clay City, Indiana, Brother W. B. King, states that two new members were added to the church during the year and other prospects give added cause for encouragement. The work of the Christian Endeavor societies is progressing and the young people are showing their loyalty to the church in singing and other ways. The W. M. S. has its eyes set on the goal of being a Banner Society.

In a recent letter from Brother I. D. Bowman, whose address is Leedsburg, New Jersey, we learn that he will be seventy-one years old on March 7th. For more than fifty years he has been preaching the Gospel and has been used of God in leading many souls to the acceptance of Christ as their Savior. We extend congratulations to Dr. Bowman on this anniversary of his birth and pray that God may have yet much more service for him to do before he is called home.

Brother L. G. Wood, pastor of the church at Fort Scott, Kansas, says the work is moving forward in an encouraging manner and

that the people are maintaining a fine spirit of courage and devotion in the midst of financial hardship. One application for baptism is reported, and the attendance at the services is growing. The church has been beautifully redecorated, the material having been furnished by an isolated family and the work donated by local craftsmen, who were members of the church.

Our correspondent from Muncie, Indiana, says the work there is making splendid progress under the leadership of Brother Delbert B. Flora, who entered upon the pastorate the first of the calendar year. Attendance and interest in the Sunday and mid-week services are increasing. The Christian Endeavorers and the W. M. S. receive special mention for their growth and activity. This is one of the very promising mission churches and its continued growth will be a source of encouragement and rejoicing on the part of those interested in national missions.

The work at Allentown, Pennsylvania, has been going forward encouragingly since the first of the year, which was begun with a helpful watch night service. Beginning with the first Sunday souls began to confess Christ as their Savior and up to the time of the report fifteen new members had been added to the church. The Christian Endeavorers are showing themselves both active and spiritually minded in the cause of Christ, going after new members with Christian zeal, but not lowering the standards to secure them. God will make such young people a power for good. The Junior Endeavorers are also active and being faithfully instructed. Brother S. E. Christiansen is the zealous pastor of this church.

A card received at the Evangelist office on March 2, from Brother E. L. Miller, in the Harrisburg Hospital, Harrisburg, Pennsylvania, says, "The doctor just left my room and said in going that I would be home by the end of next week, barring any accident. Had it not been for a gripe cold contracted last week, I do believe I would have been home by the end of this week." Those who have been praying for him will rejoice to learn of this answer to their prayer as evidenced in his remarkable improvement. Continue to pray that God's healing work may go on to completion and that nothing may interfere with Brother Miller's complete recovery.

The work at Mount Pleasant, Pennsylvania, has been making splendid progress the past year under the pastoral care of Brother William Gray. During the year seventy-nine new members were received into the Mount Pleasant-Jones Mills circuit and in the Mount Pleasant church alone thirty-three new members were added. During a recent meeting twenty-eight confessed Christ and a number of others made a reconsecration of themselves to Christ, making a total of fifty-eight to take a stand during the meetings. The pastor served as the evangelist. A personal workers' band called "The Seventy" has been organized to continue the evangelistic spirit and effort. The Sunday school has increased in attendance fifty per cent and the Christian Endeavor society, though not long organized, is making good progress.

Sister Sarah Keim, widow of the late Brother Josiah Keim and prominent in the national work of our women in others years and one of the organizers and charter members of the Sisters' Society of Christian Endeavor, lives in Ashland, Ohio. In a conversation with the editor the other day she informed him that she too was entitled to be a member of the Original Subscribers' Club, that there has not been a week since the Evangelist's beginning that she has not had the paper in her home, and she reads it too. Moreover she was a reader of the very first paper ever published by Brethren people, the "Brethren Visitor," edited by Henry Kurtz, then came the "Brethren Vindicator," later the "Christian Family Companion," and then "The Evangelist." All of which found their way into her father's home. She, like others of the staunch Brethren of the older generation, began to read the church literature when but a child, and on that literature and the Bible she has nourished her spiritual life through all these years. She is now in her 80th year and still keen in interest and active in the Lord's work.

PRAYER REQUESTS FOR THIS WEEK—

Brother N. W. Jennings writes: Pray for Brother H. H. Wolford, who is in the St. Mary's Hospital, Modesto, California. The doctor said there was no hope of recovery from a number of strokes. But prayer changes things, and he even now appears some better. His wife attributes it largely to prayer.

Things Behind and Before

By R. R. Teeter, D. D.

A sermon preached at Ashland, Ohio, on January first, nineteen hundred thirty-three, the fortieth anniversary of the writer's ordination.

This one thing I do, forgetting the things that are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus, Phil. iii 13, 14.

One of the gifts common to the young of every generation is hope. They naturally look forward to the long years before them, and think comparatively little of the space, brief as it has been, through which they have already passed. But the center of interest changes with alarming though imperceptible rapidity; and, almost before we know it, we find ourselves beginning to look more frequently and more tenderly backwards, and to think less of the possibilities that lie in that swiftly narrowing tract between us and the grave. So, the future appears to be for the young; the present for the middle aged; the past for the old.

But these words of the text, so full of hope and unflagging energy, are the words of "Paul the aged:" are written in the very last year of his life. A few months more and he will be saying, "I have fought the good fight; I have finished my course." A little while after that, he will be a martyr. He is a prisoner already. For thirty years he has been at work; his work is almost done. And yet he says, "I think nothing of all that, that is behind me: I forget it all; and here, old and worn and broken as I am, with the light of unquenchable hope in me, I press toward the mark, and forget everything that is behind, to reach out to that which is before." A grand picture! Whether it be a true principle on which he acted or not, at least it worked well in his life, and made it to the very end the noble thing that it was, "bringing forth fruit in old age, to show that the Lord was upright."

But it seems to me that these words carry with them broad practical lessons for us all, as to the way in which you and I should order the scheme of our lives, and I would put these lessons just into three advices, three counsels: Live in the future; let that bright, certain, infinite future dwarf the imperfect past; and let hopes for the future and the lessons of the past unite in strenuous concentration of effort in the present. "This one thing I do, forgetting those things which are behind me, reaching forth to the things that are before, I press toward the mark."

The Advice of the Apostle

I. First, then, take this advice commended to us by the example here taught us: Live in the future.

Look at that image, "I press toward the mark, reaching forth unto the things that are before." Of course the reference is to a runner. And there is great emphasis and power in that word translated "reaching forth unto." The idea is that of a man stretching himself out towards something as a runner does, with his body straining forward, the hand and the eye drawn onward toward the goal. He does not think of the yards or meters that he has passed, he heeds not the nature of the ground over which he runs. The stones in the path do not stay him, nor do the flowers in the grass catch his eye. The white faces of the crowd around the course are seen only in a flash as he rushes past them, he has no time to wave a friendly greeting to admiring friends among the onlookers, as he makes a final dash toward the winning post, and the garland that hangs there as his prize for winning

the race. "They do it to obtain a corruptible crown, but we an incorruptible." Then let us, with eye and hand flung forward, "stretch out toward the things that are before," and imitate that example,—not in the fierce whirl of excitement, indeed, but in fixed regard to, and concentrated desire of, the mark and the prize.

These two objects of hope and effort seem to be distinct, though inseparably connected; and it is, perhaps, not over-interpreting a metaphor to see a separate meaning in each. The mark is reached by the runner's effort: the prize is the reward given for victory. If we are to distinguish between them, which seems probable, we may say that the former stands for "being made conformable unto Christ's death," and the latter for attaining "unto the resurrection of the dead;" or in other words, that the mark is the absolute and thorough moral likeness to our Lord, which ought to be the goal and aim of all Christian effort, while the prize is whatsoever of glory and felicity, besides, the great Judge of humanity may be pleased to bestow upon us, unworthy though we may be, who by his grace have been kept from falling.

The Promised Goal

If we are right in this distinction, the language of the text suggests important principles about the relation of these two things. There is to be a distinct recognition of moral perfection as our constant aim. Our efforts after it are allowably stimulated by the hope of the fair reward which it ensures. There are those who make much of the selfishness of having any "respect to the recompense of reward." But Paul, at any rate, gives no heed to such exaggerations, but knows enough of the difficulties of the race to be thankful that he can stir his flagging energies, by the vision of the prize. But he will insist that it is to be reached only through attaining to the mark; that is to say, if you want to be blessed, you must be good; if you want to get to heaven, you must be like Christ. Press on toward the mark, and the moment your foot crosses the line, where the winning post stands, at that moment on your brow will fall the garland allotted to the winner. "The man shall be crowned if he have striven lawfully," says the apostle. Set your efforts toward the goal, and God will give you the reward.

But passing by such considerations, let us look a little more closely at that thought of living in the future, as the true attitude for Christian men. Our highest condition in this world (and perhaps we might leave out the words, in this world) is not the attainment of perfection, but the recognition of heights above us which as yet remain unreachd.

Such recognition is the condition of all progress of all sorts. The artist that is satisfied with his representation of his ideal will cease all growth and development. A touching story has been told of a noted artist, who was standing in front of his masterpiece, sunk in sad reverie; and when bystanders asked him why he was so sad, he answered, "Because I am satisfied with it." "I have embodied," he would say, "all that I can think or feel. There it is. And because there is no discord between what I dream and what I can do, I feel that the limit of my growth is reached." Unless we see an ideal far above us, the actual will never approximate toward it. Therefore dissatisfaction and unrest, born of the contrast of these

two, are the very prerogative of man, by which he is marked off from the happy contentment of the brutes beneath him, and from the happy peacefulness of the angels of God. We may venture to apply Christ's words to this subject, "The foxes have holes, and the birds of the air have nests," but man "has not where to lay his head." If he could rest, he could not grow. And so from generation to generation, for the individual and for the species, the condition of our progress is a distance beckoning us, and a feeling that we have not already attained, neither are we already perfect.

And that is eminently true of the moral and spiritual progress which make the Christian conception of "growth in grace." The very characteristic of that idea is the indefinite approximation to an indefinite perfection.

The type for us is the express image of God, the complete man, Jesus Christ. To that supreme beauty our nature is capable of unlimited approach. No man knows how much of godness, nobleness, and wisdom are possible for any man, or for himself. No bounds can be set to that progress of growth. There is no point on that happy voyage, beyond which icy cliffs and a frozen ocean forbid a passage; but before us, to the verge of our horizon of today, stretch the open waters; and when that furthest point of vision lies as far asfern as it now gleams ahead, the same boundless sapphire sea will draw our yearning desires, and bear onwards our advancing powers.

What is Perfection?

There are two ideas in that notion of "perfection." The one is the extirpation of sin, the other is the attainment to the likeness of the infinite God. Sin may be extirpated, and yet the second process may be but in its infancy. A man may have no transgression, no blot, no stain upon his nature, and yet his nature may not have expanded to all the width which is possible for it. He may have "a clean heart," and yet the elastic walls of his heart may not have widened by their pulsations to their utmost capacity. He may be pure, and in that sense perfect, and yet may have lying before him a dazzling path of light along which he may travel through all eternity, and beyond its furthest bound he may know there lie great distances, and that if he got to what now seems to be the furthest possible point, he will still have to say, "Not as though I had already attained, neither were already perfect, but I follow after."

Even the former of these two elements of perfection is not attained on earth in its fullness, and how much less the latter! Our task, then, can never be completed here, and our eyes must ever be directed to what still remains unfinished of the Divine purpose in us. Such is the law of our condition on earth. Is it confined to earth? Shall we stop growing in heaven, or is our entrance there not much rather the beginning of a new stage in that growth, which has no end?

There, too, will not our loftiest attainments be as a platform on which we may stand to reach up to what is still higher? Will not the attitude of spirit which is inseparable from all advancement and all health here, be the attitude for the other world too? Shall we not then possess all that hope by which we now are saved, with only the loss of the painful sense of incompleteness? May not a fair vision of what we shall be gleam before us, which shall excite wishes without tumult, consciousness of non-possession without pain, aspiration without the pang of yearning, certainly without fear, and work without effort? Will not the glories that are to be revealed exercise their attraction over us then? Will not this still

be the description of our being—"reaching forth unto those things which are before?" I believe that thus we shall live through all the eternities that are before us, growing wiser, nobler, stronger, greater; plunging deeper into God, and being more and more filled with more and more of him. So we shall move forever as ascending spirals that rise ever higher, and draw ever closer to the throne we compass and to him that dwells alone; ever perfect, yet ever growing, for we have an inexhaustible Savior to absorb into our hearts, and we have hearts that never reach the ultimate term and bound of their indefinite possibility of receiving.

This grand future should draw our thoughts all the more to itself, because it is not only grand but certain. For this is the difference between the Christian man's hope and any other, that it is not an air-blown bubble, that it is not a dream, a fancy, a peradventure, that it has a "Verily, verily, I say unto you" to rest upon, that all the promises of God "in him are Yea and Amen." Unrest comes with anticipation, when it has only possibilities to cling to. Terror accompanies even Hope when her sunny eyes try to pierce the future by their own power alone. Ordinary experience tells us that we can be sure of the past because it is dead, and that it is folly to reckon upon the future; and that thus, between yesterday that has ceased to be anything to us, and tomorrow which we cannot see, our poor life is saddened and dwarfed to one fleeting point. But, believing on him who was and is to come, we may reverse that bitter experience. To our thankful memory the past will live. And to our instructed hopes there is a certain future on which we can build, far more glorious, far more beautiful, than anything in the past. "We know that when he shall appear we shall be like him." We have a future which is an object, not of dim expectation and trembling hope, but of knowledge.

Our word is not "it may be," but "it WILL be." We have a certainty, not a possibility or a probability, for our hope. That which is to be becomes as firm a reality as that which has been. Hope is truer than history. The future is not cloudland, but solid fruitful soil on which we can plant a firm foot.

A Habit of Life

And therefore that habit of living in the future should make us glad and confident. We should not keep the contemplation of another state of existence to make us sorrowful, nor allow the transiency of this present to shade our joys. Our hope should make us buoyant, and should keep us firm. It is an anchor of the soul. All men live by hope, even when it is fixed on the changing and uncertain things of this world. But the hopes of men, who have their hearts fixed upon God, try to grapple themselves on the cloudrack that rolls along the flank of the mountains, and our hopes pierce within that veil and lay hold on the Rock of Ages, that towers above the flying vapors. Let us then be strong, for our future is not a dim peradventure, nor a vague dream, nor a fancy of our own, nor a wish turning itself into a vision, but it is made and certified by him who is God of all the past and of all the present. It is built upon his word, and the brightest hope of all its brightness is the enjoyment of more of his presence, and the possession of more of his likeness. That hope is certain. Therefore let us live in it, and "reach forth unto the things that are before."

And that is the true spirit, depend upon it, for wider interests than our own. Live in the future for yourselves; live in the future for the world. It is right to believe in a millennium of some sort or other, when things will be

different from what they are now, in better times than we have ever seen, or than the world has ever seen; because that faith is wrapped up and involved in the confidence that God loves us all, and is shaping this earth's history to his own perfect aim. And instead of looking back and lamenting, and saying, "The former days were better than now," let us for ourselves and for those we love, for the church, for the world, gaze into the future with bold, bright, hopeful eyes like the prophets of old, and see as the one figure that towers above all the dimness of the unknown generations the conquering Servant of the Lord, and as the last result of the perplexed history of the race—"the tabernacle of God is with men." For us let the Cross be the central point of the world, from which are evolved the powers that will lead to that blessed time when, after all stumblings and wanderings, our brethren with us will have reached the mark, and the purposes of God will be finished, in a redeemed humanity and a perfected world. Thus, "reach forth unto the things that are before."

(To be concluded)

After Conversion--What?

By Miles Taber

John 14:15; II Peter 3:18

(Sermon preached in the Leon, Iowa, Brethren church by the pastor, following the revival conducted by the California Quartet)

(Continued from last week)

There are other commands of Jesus which we must obey, but those we have mentioned have shown us the necessity of obedience in every sphere of life. The Christian life is a life of obedience. We must now turn to another part of the text. Jesus said, "If ye love me, ye will keep my commandments." Later in the same conversation he said, "He that loveth me not keepeth not my words." It is plain from these two statements that the life of obedience depends on a proper love for Christ himself, and on that alone. If we love him, we obey; if we do not love him, we do not obey. Obedience to Christ is the result of our love for Christ. This is fundamental: it is the foundation upon which the whole Christian life is built. How sure is your foundation? Do you love Christ more than anything else or anyone else in all the world? Many have failed in the Christian life because they never started right. They made a confession because they were simply sorry for their sins, or because they liked a certain church, or because they admired an evangelist or a singer, or because their emotions were moved, or because someone else wanted them to do it, but they never gave their supreme love to Jesus Christ. Yet there comes times in the Christian life when nothing but that love is strong enough to hold us steady. Nothing less than a vital union with Christ can make us strong enough to overcome the spiritual foes who tempt us. There can be no success for a Christian without this supreme, undying love for Christ. Do not try to build a Christian life on any other foundation.

There are two words for love in the Greek language in which the New Testament was written. One denotes a love founded in admiration, the other a love founded on emotion. Jesus here used the former word. Even our love for Christ must not be the kind that arises from emotion alone if it is to endure. Emotions come and go, and any love founded on them is likewise changeable. The love which is the foundation of a successful Christian life must be built upon something more stable. Jesus de-

mands a permanent love, arising from our admiration for him. Anything less than that will not stand the stress of the Christian life.

We have seen that the successful Christian life is a life of obedience. We have gone back and found the source of that obedience in our love for Jesus Christ. Now let us look the other way and see what the result will be of a life of obedience. It is fitting that this should come to us through one who learned all about backsliding through bitter experience. For Peter drifted so far away from Jesus that he cursed and denied that he had ever known him. Although Peter returned to the Lord again, this experience of backsliding made such an impression on his mind that the last recorded words from his pen are a warning to others against this danger. And with the warning he gives the secret of the steadfast Christian life. Hear his warning: "Ye therefore, beloved, knowing these things beforehand, beware lest, being carried away with the error of the wicked, ye fall from your own steadfastness. But grow in the grace and knowledge of our Lord and Savior Jesus Christ." To grow—that is the sure way to keep from sliding back. To climb—that is the way to avoid falling. Those who are forever driving forward never need to worry about drifting backward. Would you be sure of success in Christian living? Then seek to grow; let each day find you better than the one before. A growing Christian never backslides.

But how are we to grow? We cannot grow by wishing to. "Which of you by taking thought can add one cubit unto his stature?" Growth is not controlled directly by our wills. Normal growth takes place when the laws of growth are obeyed; it is the natural result of keeping these laws. Likewise growth in grace is not a matter of choosing to grow, but of keeping the laws of spiritual growth. These laws are the commandments of Jesus. And so spiritual growth is the result of keeping his commandments. If we love him, we will keep his commandments; and if we keep his commandments, we will grow in the grace and knowledge of our Lord; and if we thus grow, we will never backslide. There you have the sure road to success in the Christian life, a road which anyone can travel who will.

Peter tells us that we must grow in grace, and few graces are more important than the grace of giving. Dr. Torrey says, "Success and growth in Christian life depend on few things more than upon liberal giving. A stingy Christian cannot be a growing Christian. It is wonderful how a Christian man begins to grow when he begins to give." Giving is not simply a method of meeting necessary expenses; it is the exercise of a Christian grace, and this exercise is essential to the development of a normal Christian life. Giving, like the Sabbath, was made for man, and not man for the sake of giving.

Peter also says that we must grow in the knowledge of our Lord. Paul expressed a passion for this growth when he cried, "That I may know him." We must continue to grow in our knowledge of him by fellowship with him. Special periods of private and public fellowship with Christ cannot fail to make us know him better. Those who are faithful in keeping the quiet hour and in attending prayer meeting are not the ones who usually backslide. But when we see people neglecting Bible reading and prayer, and letting other activities take them away from the church week after week, we know that they are no longer growing in the grace and knowledge of the Lord. They have begun to drift, and in many cases they continue to drift until it is impossible to reach again the shore of safety. The Christian life is a struggle, a war-

fare, and the battle is never won by drifters. They suffer the hardships of the battle, but they never know the joy of the victory which follows.

These rules of success which we have found in the Bible this morning are simple, but so are the rules of health simple. They are not so hard to learn, but they are sometimes hard to practice when temptation is strong. It is not knowing these things that will lead to success, but doing them. The only way to keep from backsliding is to continue to grow in grace; the only way to grow is to obey the commandments of Jesus; the only way to keep those commandments successfully is to love him supremely. Settle that question this morning, and the rest will follow easily. Do you love the Lord Jesus Christ himself more than anything else in life? Can you say sincerely this morning

"My Jesus, I love thee, I know thou art mine,"

For thee all the follies of sin I resign;

My gracious Redeemer, my Savior, art thou,

If ever I loved thee, my Jesus, 'tis now."

Leon, Iowa.

The "New Deal" and the National Crisis

(Continued from page 3)

of their gold. And many are the church members who have joined that crowd of idolators. They most of all and first of all need to repent. And all along the line there is need of a turning to God, to seek his face and to walk in his paths. There is no other way out of the chaos and darkness in which the world is gripped. It is no mere pious platitude that a few awakened souls in the business world have been telling us, that what the world needs most is not more business but more religion. It is as true as time, as inevitable as the seasons, as necessary as life. We have come to this national crisis because we have not believed it, or have forgotten it. We need to turn from grasping after material possessions to a quest of the treasures of the Spirit.

VOICE OF THE CHURCHES

BEARING ONE ANOTHER'S BURDENS

In the sixth chapter of Galatians there are two sentences which have always seemed to me to contradict each other. But as always the apparent contradiction was not in the Word but in my misunderstanding of the Word. The sentences are: "Bear ye one another's burdens, and so fulfill the law of Christ" and "For each man shall bear his own burden." The key to the solution is that two different Greek words are here translated "burden."

The former word, which represents the burdens we are to bear for one another, comes from a root meaning "to go down", then "a weight." Consequently, these burdens which we must bear for one another in order to fulfill the law of Christ are the ones which are too heavy for them to bear alone. The picture is of a man struggling to hold up a weight, which, in spite of his best efforts, is gradually "going down." To fulfill the law of Christ we must help such an one.

The second word, which refers to the burden which each one must bear, is the same which Jesus used when he said, "My burden is light." It is often used of the lading of a ship, the ship's normal load. It represents the task which Jesus gives each of us to do, and this burden is one we can bear without help, yet, one we must bear without help.

Thus we see that as Christians we have a normal burden which each of us must bear alone, but in addition to this, sometimes certain ones are found struggling under burdens which they cannot bear alone, and then it is simply fulfilling the law of Christ to help them, even to lift the burden from their shoulders if we are able.

It seems to me that this principle can find no better application than in the matter of church finance during this depression. During normal times the members of a church are able to carry the burden of an adequate budget, and this burden is "light." But as their private incomes decrease from year to year, and in many cases entirely vanish, that burden becomes a "weight" which of necessity begins to "go down" because they are no longer able to bear it. It is then that the employees of the church have the blessed privilege of exemplifying in their own lives the law of Christ by bearing a larger share of this burden, lifting as much of it from the people as they are able. This includes pastors, musicians, janitors, sextons and all others whose salaries must come out of the church budget. For one to demand, or even expect or accept the same salary today as he received three or four years ago, is to fail to fulfill the law of Christ, and to permit the church to fall under a burden which it positively can not maintain. "Oh," it is said, "the weight is no heavier than it was three years ago." Yes, that is true, but the financial strength of the weight bearers is not half as great as it was at that time, which amounts to the same thing as doubling the weight.

More than that, one's salary might be decreased from 25% to 35% before he could truthfully be said to begin to take a share in the burden, because his living expense has been decreased that much. In some sections of the country, such as that in which the writer lives, incomes can be cut 50% from the 1929 level without working any hardship on the individual. Beyond that point, the burden-sharing begins to be felt.

In the light of our approaching Easter offering, this slashing of salaries in the United States is of even more importance. It has always seemed to me that the highest salaries paid to any servants of Christ in the church should go to those who have sacrificed the most, the foreign missionaries. Of course they do not ask for this, and they need never expect it, but they deserve it. Brethren of the ministry, let us all "bear one another's burdens" to the limit of our ability.

This plea is not in defence of those who are always wanting to cut the preacher's pay and force him to live on much less than they enjoy themselves. This is a plea for sharing burdens in an emergency. The members of the church must in turn help to bear the burden which the minister thus willingly assumes. This is the only way to triumph in these trying times, and in so doing we shall learn by experience the meaning of the law of Christ.

MILES TABER, Leon, Iowa.

CHURCH POLITY

What does the New Testament teach regarding church polity? What is the practice of our churches today regarding church polity? Should we be exercised by much concern regarding church polity?

Answering these questions inversely to the order in which we have asked them we suggest relative to the last question that, it is our humble opinion we can well afford to exercise concern. Not to make it any issue of contention, neither to molest our manner of mutual accord, nor to unduly criticize our methods of procedure. For to do so would destroy the principles of any kind of good church polity. Which principles are; to be of one accord, to actually proceed, and to do it in love being led by the Holy Spirit of God. But inasmuch as there are expressions of criticism relative to our own fraternity, which not all arise, we are confident, from a spirit of morbidity, we believe the thought of church polity worthy of our concern. And this concern should not arise from any degree of alarm or mere excitement. The occasion for such is too small.

In reviewing the Census Bureau's report of 1906 on Religious Bodies, we learn that there are three types of church polity exercised among the denominations of the United States. Although this report gives them in the main, as two different types; namely, congregational and episcopal. The third type we have in mind growing out of this review is that type composed of a modification and composition from both the congregational and episcopal polity. And towards this latter type our mind is considerably inclined. We believe in a happy medium, when the happy medium creates true happiness, and where principle is not destroyed, but to which it is yielded. Certainly fifty years should allow us a lit-

the liberty to express a simple view relative to our own polity. To some of us it seems the Brethren church polity is a product of two extremes. The extreme exercise of the episcopacy from which we came, and the extreme exercise of congregationalism unto which we swung. Extreme congregationalism means indefiniteness. The Lord only knows how his church over which he has made us responsible has suffered in this respect. To overcome this indefiniteness, auxiliaries and boards arise, which, if not carefully guarded by the church and the Holy Spirit, may in turn exercise an extreme episcopal polity, even greater than an episcopal church.

As to the New Testament church polity, it is my thought, without in this limited article giving any New Testament dissertation, that it teaches both the rights of the individual Christian and the duties of elders and of overseers. In its teachings we can truly see the exercise of the episcopacy guided by the Holy Spirit as expressed through the church as a whole. We can see congregationalism guided by the elders. The Council at Jerusalem had a definite decision handed down to the people that we must agree was influenced in no little degree by the churches among the Gentiles. But who of us can say the New Testament church was episcopalian in polity? Who can say it was congregational only? Let us not make the New Testament or any of God's Word say the thing that fits our notion. But let us rather, allow our notions, our opinions, yea, our convictions to be formed by what the Word says. N. V. LEATHERMAN, Berlin, Pennsylvania.

OUR BIBLE STUDY DEPARTMENT

Studies in the Book of Revelation

By R. I. Humbert

Study No. Twelve

Breaking the Bondage

The Negroes were once under bondage and slavery. Every day it was labor and toil, sweat and suffer. We will say that there was a paper in Washington, D. C., that if signed, would set the negroes free?" John Brown tried it, but failed; the Underground Railroad tries it, but thousands still suffered under the yoke of bondage. Who could set them free? Not a man in the south, nor in the north, nor in the west, nor in the east; not a man anywhere was able to sign that paper and set the slaves free.

The Failure of Men

So it is with the human race. They are under the bondage of sin and death. The title deed is in the Father's right hand. Who can take it and set humanity free? Medical science has tried and failed—sickness and death still take their dreadful toll; politicians have tried and failed—corruption and violence are all about; social service and humanitarians have tried and failed—slums and poverty still curse the earth.

"Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth was able to open the book, neither to look thereon" (Rev. 5:8). No man anywhere is able to take that book out of the Father's hand and set the human race free.

The Proclamation of Emancipation

No man was able to free the slaves until Abraham Lincoln, not as a mere man and not in the power of a local organization, but in all the power invested in him as President of the United States, signed the paper. Instantly the negroes in the South could have held great celebrations; they could have danced until midnight in the joy of their new freedom for the Proclamation of Emancipation was signed and liberty was assured them. However, next morning they would hear their master's command and feel the driver's lash. They must still smart under their servitude because their old masters would fight to the last ditch to keep them under subjection.

A Redeemer Found

So it is with this book. No mere man was able to take the deed and set humanity free from the smart of sin and death until Christ, not as the Son of God nor as son of David but in all of his blood

bought power of redemption—Christ as a Lamb, took the book. Instantly, cries of joy reverberate about the throne as elders and seraphim sing praises to the Lamb, while from far out in the depths of space myriads of angels join in the happy chorus; wider and wider the volume rolls until every little creature adds its own little ripple and a mighty avalanche of praise breaks forth upon the hills of glory.

Why this joy? Because the Lamb has taken the book and sin's long war with God must end. But suffering of creation still goes on. The great tribulation must run its course—a "tribulation such as was not from the beginning of the world to this time, no, nor ever shall be" (Matt. 24:21).

Making Redemption Effective

The paper in Washington is signed but the slaves in the South must work until their freedom is effected. In Washington, orders go out—in the south, armies march; in Washington, orders go out—in the south, battles are fought; in Washington, orders go out—in the south, buildings burn; the conflict continues until the enemy is subdued and the war is over. Then the negroes are set free.

It is thus with our redemption. Up in heaven, a seal is broken—down on earth, a judgment falls; up in heaven, a seal is broken—down on earth, another judgment falls. The conflict continues until the great battle of Armageddon is set; the last great judgment is ready to fall; Satan is to be bound and again a mighty avalanche of praise breaks forth, as the courts of heaven ring with the Hallelujah chorus (Rev. 19).

Chapter Six—The First Seal Broken

The Lamb breaks a seal; a voice thunders, "Come", and lo, a white horse gallops into view, carrying a rider with a bow. This is the antichrist, Satan's mighty prince who is to play such an important part in the closing history of this age.

In Revelation nineteen we see the true Son of God coming in judgment upon a sinful race and riding a white horse charger. Satan is a counterfeiter and sends his antichrist, the son of perdition upon a white horse, also. The rider of this horse has no slaughter weapon, but merely a bow. He comes into might, "but not by his own power" (Dan. 8:24). That is, Satan will give him the power he offered Christ in Matthew 4:9 (Rev. 13:2).

In Daniel, we have the prophecies of this coming man some of which were partially fulfilled in Antiochus Epiphanes, who was a remarkable type of the antichrist.

Where His Power Lays

This fearful creature will "cause craft to prosper" (Dan. 8:25). Certainly, in our time of unemployment, when dinner pails are empty and pay checks are small; when factories are silent and commerce is slow, certainly the surest way to ride into power is just that way—by causing craft to prosper. A man who could cause the wheels of industry to move and set the motors of idle machinery to humming—such a man would be crowned as a superman over night.

Just such a man is demanded today, and just such a man is coming soon. There is but one hindrance to his appearing, and that is the precense of the Holy Spirit in the Christian. The mystery of lawlessness was working even in Paul's time, but it has been and will be hindered until the church is removed from the earth, then the Holy Spirit (in the sense that he came on Pentecost) will be removed and lawlessness will head up in one man—that Wicked (II Thess. 2:7-8).

His Fearful Blasphemy

Daniel tells us that "he shall magnify himself in his heart" (Dan. 8:25). That is, he will sit in the temple as God and demand worship (II Thess. 2:4) under penalty of death (Rev. 13:15). Christ warned the Jews of this time and told them to flee to the mountains when they shall "see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place" (Matt. 24:15). The Jews will no doubt be sustained in a supernatural way, probably with manna from heaven like in the wilderness (Rev. 12:14).

Even though this man will be so mighty as to win the admiration of the entire world and people will feel that no one is able to make war with him (Rev. 13:4), yet Daniel tells us that "he shall be broken without hand" (Dan. 8:25). The Lord shall destroy him with the brightness of his coming (2 Thess. 2:8).

Martinsburg, Pennsylvania.

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"If the Foundations Be Destroyed, What Can the Righteous Do?"--Part II

By Melvin Grove Kyle

History is made up of real events. This is not only essentially a necessity in order to be history, but in this case it is doubly so because of the outcome of that history in the Person and the events and the message in which the history culminates and is fulfilled. Important as this will at once appear, it is not infrequently overlooked. A very dear friend of mine, a devout man and a firm believer in the Word as an objective revelation, yet in conversation remarked incidentally that he did not think it mattered much whether the records in the Old Testament were a narrative of actual events or not. I allowed the remark to pass in the casual way it was made for the moment. A little later in the conversation, he spoke of our Lord's quotations from the narratives of the historical books. I asked, "Do you think he believed those stories?" He replied, "Certainly he did." Then I asked, "If the stories were not narratives of actual events, what becomes of our Lord's deity?" "Ah," said he, "I see." So it comes about that many devout believers in the reliability of revelation, are yet deceived by the smooth and confident and reiterated assertion that "It does not matter much, whether the narratives are history or merely folklore." Certainly Christ did not fulfill that which had no original actuality. We might as well venture to speak of some latter day Indian Chief fulfilling the legend of Hiawatha, or to reconstruct, as some have actually tried to do, the physical geography of the ancient world upon the legend of Atlantis. It will not do; real history out of which great facts come and great truths emerge to be "fulfilled" in any life, must consist of a narrative of actual events.

The attack upon our religion is an historical attack. Very many elements of the attack are directly against the historicity of the narratives, both of the Old Testament and the New. And all the more subtle are the attacks of criticism, that are not immediately and directly against the historicity of the narratives, yet go back to this as the hinterland of the whole controversy. When this is established all the critical opinions founded upon the untrustworthiness of the narrative find themselves suspended between heaven and earth; it is impossible to rise and fatal to fall. What, for example, becomes of the whole critical theory of the late authorship of the ceremonial system at the close of the Exile, if the narrative of the Tabernacle in the wilderness be a narrative of facts?

The philosophical attack of a century ago is a spent force and its few advocates of today do no more than parade the tawdry arguments of the olden time without even a change of clothes! As Joseph Cook characterized the efforts of one who attempted the threadbare arguments: "He put his hand in the abandoned nest of infidelity and took

out a handful of empty eggshells, filled them with blasphemy and hurled them at his audience." I heard Mr. Stead, Editor of the British Review of Reviews, do exactly that in the Christian pulpit of the City Temple in London in 1928. His great audience looked down their noses in silence. How he ever got into a Christian pulpit with his stale message, I do not know. That old philosophical attack has gone by to the limbo of infidel utterances; no philosopher worthy of the name today holds its argument to be valid.

There is another attack upon our religion which is looming on the horizon of popular thinking and has already reached the zenith of the learned world. It is the psychological attack, behaviorism, the notion that there is nothing of our experience, but our behavior; there is no soul; nothing behaves, it just behaves itself. It has a self-starter. Of course, then, when the behavior stops, there will be nothing to call to account, so there can be no such thing as responsibility for human conduct. This is being widely taught in our high schools and the colleges of the land. It accounts in large measure, not for any intellectual skepticism, but for the rising tide of immorality. Police chiefs relate occurrences too horrible to narrate here which are directly traceable to collegiate instruction that young men and women are not responsible for what they do! This is the dragon next to be slain.

But just now the great attacking force, deeply entrenched behind a half century of the most intense critical scholarship the world has ever known, is assailing the credibility of the Biblical narratives and asserting that, since the Bible was not written expressly as a scientific book, it does not need to be a truthful book, but only, that out of a fog of myth and legend, there may be sifted some precious grains of truth to adorn the heavenly way.

The only way to meet successfully an attack upon historicity is to get the facts in the field. Facts are final; if they substantiate the narrative, it is a narrative of actual events. And does any one now ask, Why the archaeologist? It is he who gets the facts in the field. The great and ever increasing volume of research work in Bible lands is all directed to this end, and it is this witness of the field work in Bible lands which is now to be recounted.

Some Recent Facts brought out by the Archaeologist. It is important to note that history is always recounted looking down stream, from the earliest times to the present. But archaeological history is always viewed looking up stream; the latest history is on the surface and as we go down in the debris, we go back in the history. Some of the recent witness of the field work in Bible lands will be now narrated beginning near

the surface of Israelite history and going back step by step through Israelitic, and Patriarchal and Canaanite history to Babylonia and the primeval story of the home-town of Abram.

(1) It is noted (II Chronicles 1:16) that Solomon "had horses brought out of Egypt" for his chariot corps, the "heavy artillery" of that day, or the equivalent of the tanks suddenly thrust into the Great European war. The University of Chicago in its excavations at Megiddo has found the stables of Solomon, not, of course, those arches under the temple area at Jerusalem so ostentatiously shown to tourists by Jerusalem guides as Solomon's stables, but real stables at the great fortress which guarded the most important pass in the land, that leading from the Plain of Sharon to the Plain of Esdraelon. Through this pass went all the invading armies of Egypt or Assyria or Persia and through this silently swept the cavalry of Allenby in that night raid that overwhelmed the Turkish and German army. These stables really were discovered many years ago by Shoemaker in his work at Mutesseim (Megiddo), but he was not able to determine what the ruins might have been. Now, when the excavations are systematically carried on, stripping layer after layer from the area of the mound, the relation of things to each other appears and Solomon's stables are clearly shown and the pottery evidence certifies the time. Here are long rows of stalls carefully paved and properly drained. In fact, the horses seem to have been as carefully cared for as are the petted darlings of the race-course today. It is a bright light upon the power and lavish expenditure of Solomon's reign; this chariot corps, the strongest arm of the military power, had wealth lavished upon it as upon the great battle fleets of modern navies; no expense spared to make it most effective. The great king was perfecting the machinery of defense to hold his own and to extend his domain to the limits of the promise. Soon this work was to be completed and the last grip of the dead hand of Egypt upon Palestine to be loosened. When, by a diplomatic marriage, Solomon got Gezer as a dowry with his Egyptian wife. True she was a hostage from her father and a spy upon her husband to preserve the peace, and she introduced Egyptian idolatry into Jerusalem along with all the other varieties practised by Solomon's wives; but at last Solomon was in complete control in the land—at how great a price!

(2) The Egyptian influence, of which Solomon was trying to rid himself in the land by letting it into his own household! had been an inheritance from his father David. A curious and unexpected discovery was recently made near Ammon, the capital of Trans-Jordan and the ancient capital of Ammon. Some workmen were digging a ditch for a work of civil engineering, drainage or irrigation, and came unexpectedly upon a tomb. It was plainly ancient and was dated by Dr. Albright, for ten years Director of the American School of Oriental Research, now at the head of the Semitic Department of Johns Hopkins University, my colleague also in the excavations at Kirjath-sepher, one of the foremost experts in the pottery evidence of Palestine. He placed its time in the reign of David. When we note that it contained an anthropoid shaped (human shaped) sarcophagus distinctly Egyptian, it is seen at once that in the days of David the land was not yet free

from Egyptian tendencies. In fact, as we shall presently see, the ugly ogre of Egyptian military power was still a threatening menace on the southwest. Thus more than three centuries after the Exodus Israel was not yet entirely escaped from the stranglehold which Egypt had in the slavery days.

(3) The extent to which this Egyptian menace affected, and was well adapted to affect, the national life of Israel to so late a period is next illustrated, as we look upward along the stream of history—illustrated in a triumphal entry graced by Saul and Jonathan. Shakespeare speaks of dinner "not where one eats, but where one is eaten"; so there are triumphal processions not where one triumphs, but where one is (Continued on page 16)

STUDYING THE SUNDAY SCHOOL LESSON
at the
Family Altar
With
Thoburn C. Lyon

THE EFFECTS OF ALCOHOLIC DRINKS
(Lesson for March 19)

Lesson Text: Prov. 23:29-32; Isa. 28:1-4; Dan. 5:1-4; Golden Text: Prov. 23:32

MONDAY

The Woes of Intemperance. Prov. 23:29-35
Woe, sorrow, contention, wounds without cause, redness of eyes, strange women, reeling as one on the top of the mast of a storm-tossed ship, babbling—surely they are short of memory indeed, who cannot remember that all these things were associated with the "good old days" when John Barleycorn had a temple on every corner! Yet even Christians today seem to have forgotten, and to believe that the return of alcoholic liquors will usher in a period that is little short of the millennium. Pray that our people, and especially our law makers, may be spared from the seductions of the paid propaganda of the wealthy wets, and that our government may not redden its hands with the souls of its citizens for revenue.

TUESDAY

The Curse of Drunkenness. Isa. 28:1-8

Where there is drunkenness there is no place clean. Even the wets seem to deplore drunkenness as much as the dries; they tell us, however, that there is more drinking and more drunkenness now than ever. Their memories surely are short! In the days before prohibition I myself saw many a drunk in the gutter, too befuddled even to lift his face out of the slime; it was a many-times-a-day affair to see them staggering along the city streets. In recent years such scenes have been quite infrequent; I doubt if I have seen as many as one a month. Some of the young people drink, because the movies have taught them it is "smart," but they did even in those far-off days when I was in high school, and it was also against the law then. May God in his mercy save us from the curse of greater drunkenness!

WEDNESDAY

Intemperance and Irreverence. Dan. 5:1-4

The mind that is under the influence of alcohol knows no right or wrong, and respects not God or man. This incident is only typical of the irreverence which a

drunken man will display. Our country was founded by men with deep religious convictions, and many of them, including our Brethren forbears, struggled against this unholy thing even in those days. Pray that the motto, "In God we trust," may not be merely a meaningless phrase.

THURSDAY

Resisting Temptation. Jer. 35:1-10

These men were offered "something to drink" in the house of God, by God's prophet, yet they had the courage of their convictions, and refused. Today there are many who would be fearful that they might offend, or might be considered as "prigs" or "goody-goodies." Surely our Father has taught us how to live: let us pray for grace and courage to live holy, even as he is holy, in this wicked world, and to stand squarely for the truth under all circumstances.

FRIDAY

Helping the Weak. Rom. 15:1-7

"For his good, to edification"—what a difference it would make in the world today, if men shaped their actions according to this rule! What a difference it would make if only CHRISTIANS did so! In former days many a drunkard begged his neighbors to vote dry, so that he would not be confronted with the stuff everywhere. Under the head of "helping the weak," do not for-

get the drunkard's wife and children, their helpless and hopeless condition, their blighted lives. Our law makers seem to have forgotten them, under the urge of the wealthy wets. Jesus would have us help the weak in every way possible.

SATURDAY

Respect for the Law. Rom. 13:1-10

The wet forces have never respected the law. Before prohibition it was illegal to sell to minors—but they did. There were bootleggers and speakeasies, and they flourished. Through the growth of gang methods in recent years, the business has been controlled by a few "strong men" who have become wealthy. But they respect NO law that interferes with personal appetite or license—or gain. Without respect for law no government can long endure. Let us not forget to pray for our nation.

SUNDAY

Walking in the Spirit. Gal. 5:16-24

Drunkenness is here listed as one of the things that will keep a man out of the kingdom of God. It also implants a man to commit most of the other sins here catalogued, and thus makes the sacrifice of Christ of no effect. Shall we who are strong make the blood of Christ of no effect for our weak brother? Let us walk in the Spirit, and strive to lead others in the way of life.

<p>E. M. RIDDLE, President Waterloo, Iowa</p> <p>F. C. VANATOR, Associate Peru, Indiana</p>	<p style="font-size: 1.2em; font-weight: bold; letter-spacing: 0.2em;">CHRISTIAN ENDEAVOR AT WORK</p> <p style="font-size: 0.8em;">C. D. WHITMER, Editor, South Bend, Ind.</p> <p style="font-size: 1.2em; font-weight: bold; letter-spacing: 0.2em;">BROTHERS BRINGING CHRISTIAN ENDEAVOR AT WORK Y HURCH UNSECRATED EXTENSION VANGELISM</p>	<p>GLADYS M. SPICE, General Secretary and Treasurer</p> <p>2301 13th St., N. E., Canton, Ohio</p>
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Missionary Message to the C. E.

By Grant McDonald, Missionary Superintendent

As thou hast sent me into the world, even so have I also sent them into the world. (Jno. 17:18).

And he said unto them, Go ye into all the world, and preach the gospel to every creature. (Mark 16:15).

And he that receiveth wages, and gathereth fruit unto life eternal; and that both he and he that receiveth may rejoice together. (Jno. 4:36).

When we read these verses we are thinking of a lost world; of millions of unevangelized people; of our own country with millions yet unreached with this blessed Gospel; and it makes us wonder whether or not the church is not making some serious errors in her attitude toward her members and toward the world field. When we think of the wonderful progress we have made in our public school systems of "Americanizing," those who come to this country, it is wonderful. But the church has failed to perform its duty of "Christianizing" them and then carrying the message out to the regions beyond.

There are two outstanding facts that need stressing: First,—Salvation is a gift of God through faith in a crucified, risen Savior; the acceptance of Jesus Christ as Savior and confession of him as Lord is accompanied by the incoming of the Holy Spirit, who imparts eternal life and seals the believer unto the day of redemption, when he will receive his glorified body. The believer has a new life, a new relationship. He is

not his own. He is bought with a price. The words of the hymn probably familiar to you are: "I am redeemed but not with silver; I am bought but not with gold, bought with a price the blood of Jesus the precious price of love untold." He belongs to Christ. "Ye are bought with a price; be not ye the servants of men." I Cor. 7:23.

The second great important fact is that this new relationship involves new responsibilities. We become subjects to a new ruler. Among the last words of our Master before he went to the Cross were, "I have manifested thy name unto the men that thou gavest me out of the world."

He takes us OUT of the world and then sends us INTO the world with this great command, GO YE into all the world and preach the gospel to every creature.

Here enters the great question? "By what right do you choose your Lord's last command as the one thing to be crowded out of your life?" The one calling not overcrowded is the Missionary. But many have crowded it out of their lives. I read a story that I think would be fitting to tell here at this point. This is purely a story but one with a lesson: It was at the Communion table; there was a church full of disciples, and the deacons came along with the cup. It was the rule for the man on the end to partake of it and then pass it on to the next and so on until the last one had been reached. But one man right in the middle of the pew, got hold of it and partook and

held on to it. "Pass it on," said the fellow next to him who had just taken of it. "Pass it on," said the fellow who was waiting to take it next. "Pass it on," said the deacon in a low but earnest voice, but he would not do it. The pastor seeing that there was some trouble in the pew, slipped down on tip toe, and seeing how it stood, said, "Pass it on, the cup is for all; 'drink of it.' It is not intended for you alone but for all. It has come all the way down the table until it has reached you. Don't stop it; pass it along." But the man clutched it all the harder and would not pass it on. He wanted to keep it all for himself.

There is the cup of salvation Christ filled with his own hands. He gave it to his disciples to drink. Drink and pass it on. "Freely ye have received, freely give." "Ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Go Ye Therefore!

The apostles partook and passed it on. They of Jerusalem passed it on to Antioch; and they of Antioch passed it on to Ephesus and Corinth and Philippi; and they of Ephesus, Corinth and Philippi passed it on

to Rome; and they of Rome passed it on to Britain, and they of Britain passed it on to America. Now are we going to hold to the cup or are we going to pass it on to those in Africa, China, India, South America and the isles of the sea? But there are some who are now holding to that cup and are not passing it on. They say, "It is good, blessed, Oh, most blessed," but will not pass it on." They remind me of that fellow in a shipwreck. Folks were seen clinging to every piece of wreckage that would help to keep them up. But one fellow managed to get a life boat and he got in and started rowing for the shore, shouting "Praise the Lord, I'm saved" and left the others to perish. We are just as selfish when we refuse to send or carry this Gospel story to other parts of the world. Every minute some one passes into eternity without Christ, because some one has failed to do his or her duty. Christian Endeavorers, here is your challenge! Will you meet it? The Lord said "The harvest truly is plenteous, but the laborers are few; Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.

Ellet, Ohio.

the problem of church extension. The missionary must sow by all waters. The one knows which shall prosper, this or that. The sowing may be done in a thousand ways. It may be done by the wayside preacher, by the doctor in the hospital, by a preacher in a Christian school, by a worker in some factory, by a pastor in his pulpit. The Word is the power of God unto salvation.

More Missionaries Needed in Japan

In Japan there are not enough seed-sowers. Great rural districts are still untouched. The great gospel field lies fallow. If the Japanese cannot or as yet will not sow the field here, other followers of Jesus must do the work. The great fact is that the field has not been sown. For reasons we cannot go into here the Japanese are not sowing the entire fields. We believe that Christ wants this field sown. This is the only reason for our being in Japan today. Our being here does not depend on a longing on the part of the people for intercourse with the west, or on their invitation to us. We are here to sow the seed.

We need your help if the Word is to be sown bountifully in this field. In Omuta there are one hundred thousand people. Among them we cannot count two hundred Christians. Here lies our present task. Dare we let the field lie barren till the Japanese themselves are able to sow it? Is that fair to Christ our Lord? Dare we curtail or cripple the work for the sake of any so-called efficiency plans or modern reorganization? The whole burden of mission work lies, as it always has, upon the shoulders of those who know and love the Christ, our only Lord and Savior. For his sake we ask your help in planting his Church.

We find that rapid progress is being made along all lines in the Lutheran Mission. It is good to have a part in the building of Christ's Kingdom today.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
Financial Secretary Foreign Board
1925 East 5th St.,
Long Beach, California

MISSIONS

Send Home Missionary Funds to
R. PAUL MILLER
Home Missionary Sec.-Treas.
Berne, Indiana

"Re-Thinking Missions" on the Field

Veteran Missionary C. K. Lippard

TELLS IN "THE LUTHERAN", WHY MISSIONARIES ARE IN JAPAN

And practically the same story would be told by any truly Christian Missionary anywhere for any church

A whole week spent here in Omuta Japan, re-thinking missions, has brought us little new light. Thirty years on the field! What length of days! What effort! What prayer that the Kingdom of Christ might come into many hearts! Has it all been in vain? Have we been on the wrong track all this time? Or have we really been doing the work of an evangelist? We ponder the whole situation. We refuse to count successes only by numbers baptized. We hesitate to believe that certain church buildings, school houses and missionary residences measure the work that has been done, or the success or failure of that work.

We believe that the greatest successes lie beyond the line of material vision. We feel that a certain part of our souls have gone into the unseen life of Japan, that part of our being has been united with the great, unseen soul of this nation, that in some way our Christian hearts have become a part of living, longing, struggling Japan, and that union can never be broken for whatever cause. A real Christian fellowship has been formed, a friendship in and through Christ, because he has been the one common friend and the Savior of us all.

Binding Ties Are Superficial

We have frequently come into contact with leaders of other religions. We have had both Buddhist and Shintoist priests in our home. We have eaten with them and rested with them, and talked with them on many subjects. We have visited them in their temples, heard their prayers, taken

part in their burial services, divided our thankofferings with their widows and orphans. Our children have played in their temple grounds, slept in their temple apartments and eaten their food with great relish. Their workers have also been in our churches and classes and heard our message. Yet the only common tie we were able to find with them was the tie that binds us all together in the everyday necessities of life. As far as spiritual comprehension is concerned they cannot understand the religion of our hearts. They cannot enter into our spiritual joys, for they have no sense of a personal God or a Savior from personal sin. To understand these things, they must be born from above. There seems to us no possible way for them to learn this fact apart from God's Holy Word.

So far as we know, we have no real enemies among the Buddhists and Shintoists of Japan. We count many of them as warm friends. We rejoice in being able to read their literature. There is a thrill in watching them at worship. Sometimes we wonder if we are not being unduly influenced by their thought. Have we missed the way in not being able to win more of them for Christ?

After reading the volume, "Re-Thinking Missions," we have become more thoroughly convinced than ever before, that the place of a missionary in Japan is that of a sower. His task will not be finished until the entire field has been sown with the seed of God's Word. The one important problem is

Answer to Presidential Puzzle

- 1—George Washington
- 2—John Adams
- 3—Thomas Jefferson
- 4—James Madison
- 5—James Monroe
- 6—John Quincy Adams
- 7—Andrew Jackson
- 8—Martin Van Buren
- 9—William Henry Harrison
- 10—John Tyler
- 11—James Knox Polk
- 12—Zachary Taylor
- 13—Millard Fillmore
- 14—Franklin Pierce
- 15—James Buchanan
- 16—Abraham Lincoln
- 17—Andrew Johnson
- 18—Ulysses Simpson Grant
- 19—Rutherford B. Hayes
- 20—James A. Garfield
- 21—Chester A. Arthur
- 22—Grover Cleveland
- 23—Benjamin Harrison
- 24—Grover Cleveland
- 25—William McKinley
- 26—Theodore Roosevelt
- 27—William Howard Taft
- 28—Woodrow Wilson
- 29—Warren G. Harding
- 30—Calvin Coolidge
- 31—Herbert Clark Hoover



NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a
Great Correspondent*



MT. PLEASANT, PENNSYLVANIA

Dear Brethren: We are sending you a report of our first year's work here at Mt. Pleasant and Jones Mills, Pennsylvania. We came here from Highland, Pennsylvania, on March 1, 1932. This year has been a great year for the church here, and the church is rejoicing over the many victories of this past year. This circuit is under the Pennsylvania District Mission Board, and we are sure that you enjoy hearing of the progress of your mission work, for it is only when we hear of the splendid work of our Mission Boards, in the way which they come to the rescue of many of our promising fields, that would otherwise be neglected; that we are able to support them with our prayers and offerings in a way that is pleasing to our Lord.

The Sunday School

We first will tell you of our Sunday school work here at Mt. Pleasant. Our Sunday school at this place has increased in attendance more than fifty per cent in the last year. Our record attendance is one hundred and nine, and we are looking forward to the day when we will have a much larger school.

Christian Endeavor

Our young people have a fine Christian Endeavor which they have just started a few months back. The Christian Endeavor meetings are well attended, and the young people are very much interested in this work. It is a great blessing to see our young men and women with their Bibles leading these meetings, and offering prayer. We Brethren people can be proud of our boys and girls that are in the service of our Lord in this Christian Endeavor work.

The Seventy

Sunday morning, February 12, at the close of the service an invitation was given for personal workers. In response to this call thirty men and women came and gave their lives for this work. This newly organized group of men and women will be known as the Seventy, and will go forth to seek the lost two by two, as Jesus sent forth the seventy in Luke 10:1. Pray for this newly organized group of personal workers.

The Church

The spiritual condition of the church is good. We have just closed a revival which will be long remembered here. The members of the church say that the attendance at this meeting was the best in the last five years. Sunday afternoon services were held, the attendance ranging from one hundred to two hundred people. Twenty-eight came to Christ in this meeting. The total of those coming both for re consecration and salvation during this year was fifty-eight. The number received into the church was thirty-three. The number coming to Christ on this circuit this year was seventy-nine. The future of this church is very promising. Pray that the BLESSING OF THE LORD will be upon us as we endeavor to serve him in this part of his harvest field.

WILLIAM GRAY, Pastor.

MT. PLEASANT, PENNSYLVANIA

Since our last revival in 1932, a continual progress has been seen in our strength and growth in the Grace of our Lord, under the leadership of our pastor, Rev. Wm. Gray. The Sunday school has increased about fifty per cent in attendance, classes are organized, and have their monthly meetings. The superintendent is Brother Jay Miller.

A revival beginning the second week in January and continuing for four weeks was a blessing to our community and church. Rev. Gray, our pastor, was in charge of the services. He gave us real Gospel messages. Large crowds attended including delegations from the different town churches. The Uniontown Brethren were with us five different nights.

Special music was rendered each night by people of the community and the church. It was a great blessing to see men and women coming to Christ in this meeting. We ask that the Brethren continue to pray for our work here, that we may be able to accomplish much for him this year.

MISS VIRGIE MILLER, Secretary.

FORT SCOTT, KANSAS

Perhaps a few lines from this place might be of interest to the readers of the Evangelist, therefore I will make the venture.

The work is moving along as well as could be expected, under the existing circumstances. The depression and unemployment are very acute, and nearly all of our heads of families are unemployed, or getting one or two days per week for a mere existence. Yet our people are keeping up their courage splendidly, and we are all engaged in the struggle in a very fine spirit.

All of the organizations of the church are moving forward in a normal way, with an increasing attendance and interest. We have one applicant for baptism and several other interested persons that we are hoping to reach soon. We had 79 in Sunday school last Sunday and very good attendance at the preaching services.

We wish that those who have been here in recent years, could step into our church auditorium next Sunday and see the transformation that has taken place in the last three weeks. Every part of the interior, including ceiling, walls, woodwork, pews and the floor, has been redecorated and refinished with the best material available. This was made possible through the kind liberality of Brother and Sister Clum of Parsons, Kansas, who gave the money to purchase the material, and also through the interested liberality of men here who gave their time and labor to the accomplishment of this task.

Some of these men were expert painters, and I will say they are real artists in their profession. Several other very handy helpers also remained at the task until it was finished. It is putting it very mild when I say: IT IS WONDERFULLY APPRECIATED BY ALL OF US, and even the general public of the city is rejoicing with us in this achievement.

I was on the job myself and I know whereof I speak, when I say that the men that did the work did it cheerfully as unto the Lord, and now we all rejoice together. Some of the good women are also to be mentioned for nearly all the time the men were working, they brought and served good warm meals to the workmen, in the "upper room" at the noon hour.

The painters have estimated this as a \$250.00 job, and now perhaps some one will ask: how could that little group of unemployed Brethren at Fort Scott, accomplish such a piece of work in this time of depression? Here is the answer: EVERY BIT OF THE MATERIAL AND LABOR WAS A GIFT TO THE CHURCH IN THE NAME OF THE LORD, and we feel under renewed obligation to him because it came to us in his Name.

We desire all to rejoice with us in the Lord for his manifold goodness. Let us praise his Name forever.

L. G. WOOD.

PLEASANT GROVE, IOWA

We are writing this time for Pleasant Grove, Iowa, where we have been called to serve as pastor. It is a pleasure to work for them. For a year I have preached at the Gritter school house, about four miles south of Pleasant Grove. A few weeks ago I reported for Gritter, but it seems I forgot to say that I had done the preaching, but I shall not forget it this time. Some time ago I wrote an article on "Can a Brethren Preacher Preach for a Community Church and Still be Brethren?" I never sent it in for publication. But I say he can. I preached at Gritter and gave the invitation and six accepted Christ. Then I preached a sermon on Baptism and preached Triune Immersion, and all six asked for triune immersion. Such preaching can be done, but it must be done in meekness and kindness. Only one man differed and he didn't go to church, but he prohibited two from being baptized. I baptized four; one of them went to the Pleasant Grove church and three went to the Christian church. There are times when it becomes necessary to give a reason for the faith that is in us, and to teach our doctrine, and there are many more times that we could do it, if we would.

We are glad we can now preach the doctrine much easier. This is the third time we have served the Pleasant Grove church, —once when money was plenty, once when times were hard, and now when times are getting harder. Soon Christ will come and we shall have no need of money. Let us write on our hearts, "In God we trust." We ask for the prayers of God's people that we may serve these good folks at Pleasant Grove.

H. W. ANDERSON.

MUNCIE, INDIANA

It has been some time since a letter from the Muncie church has appeared in the Evangelist, but in this case no news is good news.

The first Sunday in January, Rev. Delbert Flora began his pastorate here. Shortly after he and his wife had settled in their new home, a baby boy came to take up his residence with them. Though they have been here only a short time they have endeared themselves to the church and to the community.

Every department of work in the church

is in good condition and is showing steady growth. The attendance and interest in the church services is constantly growing and the attendance at the prayer services is almost equal to that of the church services.

Everyone has been rejoicing to see the increased interest in the Christian Endeavor Society. The young people are becoming interested in the work and the attendance has almost doubled.

The W. M. S. continues to be one of the strongest and most active organizations in the church and the members are now looking forward with interest to a joint meeting with the W. M. S. at Oakville.

The church has not forgotten benevolences in the past year and the pastor is already reminding us of the Easter offering which we hope will be very large.

We are looking forward to the revival services, which are to begin in June, and are planning a visitation program in preparation for the services. Special prayer services have also been planned.

We ask for the prayers of the brotherhood for the success of these meetings.

EDNA GARRETT.

Muncie, Indiana.

CLAY CITY, INDIANA

Our last report was made at the close of our revival services in May, 1932. Since that year has passed and another is well under way, we are about due for another report from Clay City.

Since that report was made we have added two members to our number, Mr. White, by baptism; and Mr. James Wilson, a former member of the Brethren church. So our membership has increased some. We cannot ever expect to be overcrowded with members for the inhabitants here are not that multitudinous. But we are praying and working earnestly for several souls who should be members of this church, and we are trustful in our belief that God will hear our prayers and give us these souls. Con-

cerning this matter we ask the prayers of all the faithful Brethren.

We are pleased to report that our Christian Endeavor Societies are progressing. Instead of one organization with all ages together, we now have two distinct groups that are united in effort. There is now being put forth a strong effort to hold union services once a month with the other young people's organizations of this city. The initial effort was put forth in a combined social of the Methodist and First Brethren Young People's Organization. This is to be followed with others. This will, no doubt, give great impetus toward the progress of the Young People's work in this church as well as in the other churches here. Several of the older people are doing much to help and encourage these young people forward. May the Lord bless our younger Christians, as well as those who have grown older in service.

We are hoping that in the not too far distant future we shall enjoy a Young People's

Can You Name Past Presidents of the United States?

? 1789-1797 ? 1797-1801 ? 1801-1809 ? 1809-1817 ? 1817-1825 ? 1825-1829 ? 1829-1837 ? 1837-1841 ? 1841-died ? 1841-1845

? 1845-1849 ? 1849-1850 ? 1850-1853 ? 1853-1857 ? 1857-1861 ? 1861-1865 ? 1865-1869 ? 1869-1877 ? 1877-1881 ? 1881-died

? 1881-1885 ? 1885-1889 ? 1889-1893

? 1909-1913 ? 1913-1921 ? 1921-1923

President Franklin D. Roosevelt

? 1929-1933

This layout, used by courtesy of the Central Press Association and the Ashland (O.) Times-Gazette, includes all the presidents of the United States up to the present date. Fill in their names and turn to page 12 and see how exact you are.

Choir. Fortunately, we have a good Senior quartette, which serves us nicely and frequently. A quartette of young folk also serves us well but not so frequently as we would like them to, and our Junior trio is a real treat.

This First Brethren church happens to be a hundred miles from the nearest other Brethren church, so our contact with the "Brethren" is not so frequent as we would have it. Nevertheless to all those who live within calling (or driving) distance of our church we extend a most hearty invitation to visit us.

Furthermore we are happy to report that our regular fall communion service was held with splendid attendance and a fine spirit prevailed. The wedding of Mary Morris to Marvin Spear was solemnized in the parsonage of this church by the pastor. May God's blessing rest upon this marriage. Mrs. Spear and the Morris family are all members of our church. Besides this wedding there has taken place two others among this membership. Lucille Miller became Mrs. Paul Hines. Mr. and Mrs. Paul Hines are both members of our church here. Then Violet Rodgers became Mrs. Guss Ritchey. Mrs. Ritchey also is a member of our church, serving as pianist for us. It was our sad but blessed duty to preside over two funerals. The first was that of Mr. Zachariah Long, the father of Mrs. C. Roush and Mr. Kirk Long both the latter being members of our church. Mr. Zachariah Long was a member of the Church of the Brethren. He requested that Luke 23:28—"Daughters of Jerusalem, weep not for me, but weep for yourselves and your children," be used as his funeral text, and we were pleased to comply with this request. Then the other funeral was that of Mr. Emery Kaiser. The widow, Mrs. Kaiser, is a member of our church, while Mr. Kaiser was a member of the Lutheran church.

The W. M. S. is endeavoring to be a Banner Society this year and is putting forth great effort to reach their goals. The Society as well as the church proper, is maintained purely by giving and the Lord has richly blessed the gifts of his people. Once a month the Children's Society, Signal Lights, enjoys a missionary program. The boys and the girls of Junior and Intermediate age are taking an unusual interest in missions. Already they have given gifts to the various fields. We pray that God will use many of them as workmen in his vineyard.

One young man has given his life to be used of the Lord in definite service in the ministry and plans to attend Ahsland College, for preparation, the Lord willing. Our prayers are that many will enter full time service for their Master.

W. B. KING, Pastor.

ALLENTOWN, PENNSYLVANIA

The Sunday school of the First Brethren church, Allentown, Pennsylvania, gave a splendid and impressive Christmas pageant, as well as Primary program to a full house.

The Lord has wonderfully blessed us spiritually in this new year. We started with a watch night service under the auspices of the Christian Endeavor. Five of our young men gave talks on Christian living, stressing the importance of taking Christ into our every day life. We also had prayers, a talk by the pastor and singing of hymns. The meeting was deeply

spiritual and proved a good beginning for the new year. The first Sunday of the new year three came forward, two for baptism and a closer fellowship and one for the first time, also baptism. One brother was also received into membership, having been previously baptized. Since then eleven more have come forward and been baptized of which all but three have had laying on of hands. For the remainder the service will be done Sunday, March 5th. Thus we have received fifteen new members since January 1, 1933. Our Christian Endeavor is also very active and faithful. Making a rule requiring attendance to at least three meetings before being accepted into membership, and stressing winning members for Christ and the church, rather than receiving idle transients, they have nevertheless received twenty new members. Seventeen of these were publicly inducted into the society, each signing an active or associate pledge. We never had a finer or more consecrated force of young folks in the church than our Christian Endeavor officers. Last Sunday night our Junior Christian Endeavorers had charge of the program. The Junior Superintendent gave an object talk. It was wonderful to have those tiny tots sing duets and choruses. The older ones read Scripture references and answered questions. The society as a whole also sang several selections. God grant they may always be as unafraid to glorify the Master as they are now.

It means a great deal to have a conscientious, consecrated superintendent as is Iva Silberman, and also her assistant, Carol Parks. These young folks are patiently and prayerfully trying to teach our children of the Christian Endeavor the worthwhileness of the spiritual life.

Last Sunday our two new babies were consecrated by Brother Christiansen. They are Ralph Jr., son of Ralph and Ruth Randall, and Virginia Rae, daughter of Raymond and Esther Morgenstern.

Our pastor has faithfully been instructing the new converts on how to follow the Master all the way, in all things. We can truly praise God for his wonderful blessings, and pray we may be as faithful in doing our share. Respectfully,

MRS. JAMES KAMOIE,

Corresponding Secretary.

FAITH THAT WILL NOT SHRINK

The fortitude, courage and patience of the Chinese Christians should challenge our attention and restore our confidence in the work of the missionaries and their associates. Only God knows the sacrifices, sufferings and sorrows that are required of those who call themselves followers of Christ in China.

All the opposition does not seem able to scare men off. The worst they can do is to kill and non-Christians get killed just as readily. The heart seeks peace, and they find it in Christ. So the government can legislate but people still turn to Christ. The Russian Government said "As soon as we down capitalism the Church will vanish." Since this was not the natural consequence they began to persecute in their indirect way, and would not punish those who persecuted the Christians.

Let us thank God that Chinese Christians are ready to follow the path Christ trod to Calvary. This is the way we must go if we would own his cause, and become more

than conquerors through him, who loved us and gave himself for us.—A. R. Bartholomew in Outlook of Missions.

Cod liver oil bread and cod liver oil milk, two new health foods, products of ten years' research at Columbia University, were recently described at a meeting of the American Institute of Chemists in New York City. The foods are made by adding to bread or milk a few drops of the vital essence of the fish oil. Milk so treated was reported as already having cured forty babies of rickets.

SIGNS OF THE TIMES

(Continued from page 2)

do? Whatever may have been the case, the new President seems to have spoken his mind without fear, and his answer to the threat of the money rulers is the weapon of "executive power" such as may be invoked in time of war.

IN THE SHADOW

SNYDER—Doranna Ebersole Snyder was born near New Enterprise, Pennsylvania, February 3, 1851, and departed this life February 16, 1933. On November 16, 1873 she was united in marriage to David R. Snyder, and for almost 60 years they two journeyed the uneven paths of life together. Brother and Sister Snyder have lived a very active life. In their early life they homesteaded in the west. She often lived alone for weeks in a little sod house, with wolves howling at night, while Brother Snyder was away at work. Their life unobtrusively blessed the lives of others and enabled them to lay up a large amount of earthly goods. Now in later years they have remembered their Lord with several thousand dollars worth of property in annuities to the Foreign Missionary Society. Funeral services were held at the First Brethren church of Martinsburg, Pennsylvania, conducted by her pastor, the undersigned. R. I. HUMBERD.

CALDWELL—Georgia Lou Caldwell, infant daughter of Mr. and Mrs. Robert E. Caldwell, departed this life at the tender age of 7 months and 19 days, at the home in Fort Scott, Kan., on Feb. 15th, 1933.

Funeral service was conducted by the writer, at the Cheney Chapel on Feb. 16th and the body was laid to rest in the family lot in Oak Grove cemetery.

L. G. WOOD.

THORNBURG—Mrs. Oresta Thornburg, among the old settlers of Stanislaus County, passed to her reward on the last day of December, 1932. Her maiden name was Oresta Curtis, and she was born in Warron County, Pa., Feb. 22, 1840. At the age of thirteen years she with her parents moved to Mitchell County, Iowa, where she received her education in the primitive log school house. In 1870 she came with her husband to Stanislaus County. She leaves one brother—J. B. Curtis; two sons—L. E. Thornburg and W. J. Thornburg; nine grandchildren and eight great-grandchildren, and one great-great grandchild.

Sister Thornburg was a member of the Turlock Brethren church. She had been afflicted for several years. It was my privilege to have fellowship with her in her home just a few days before she went home to be with Jesus.

N. W. JENNINGS.

SEILER—Helen Ione Seiler, youngest in the family of Geo. and Eva Seiler of Lanark, took her sudden departure from among us on January 23, at the age of 11 years and 23 days. Helen was one of those affectionate, kind-hearted sympathetic spirits that made friends with all alike. She was a member of the First Brethren church, having been baptized by her pastor a little over a year past. She was faithful attendant at the Bible school, and very active in the work of the church. Her father, at the time of her death, We cannot understand why a youth so full of life and hope and promise should be taken, but we humbly submit to the Father's will who makes no mistakes in the care of his children. This beautiful life that has been permitted to bud on earth we believe will blossom and bloom in the home of the redeemed throughout eternity. Funeral services were conducted by her pastor in the First Brethren church on Jan. 25th in the presence of an unusually large concourse of sympathizing friends.

C. C. GRISSO.

BALDWIN—Anna Elizabeth Baldwin, youngest of the Peter Horner family, died at her home in Lanark on Jan. 25, being 59 years of age. Sister Baldwin had been a sufferer for several years and death was a relief. She was patient throughout the years of suffering and faced death with the courage and hope that characterizes the child of God. Twice during her sickness her pastor was called to anoint her in the name of her Lord. The home of God was precious to her and her place was seldom vacant until hindered by sickness. She had been a Christian from childhood, having united with the Church of the Brethren early in life and transferring to the Brethren church with her husband in 1916. Funeral services conducted by her pastor, the undersigned, in the First Brethren church, January 27, 1933.

C. C. GRISSO.

PUTERBAUGH—Amanda Puterbaugh, a member of the Henry Puterbaugh family, born near Lanark, Illinois, March 24, 1852, and passed on to be with her Lord from the home of her sister, Mrs. Emma Watkins at Plymouth, Ind., on Feb. 14th at the age of 79 years, 10 months and 10 days.

Sister Puterbaugh has lived in and near Lanark, the greater part of her life, and was a faithful member of the First Brethren church here for more than 40 years, being baptized by Elder Z. T. Livengood. She loved her church and all of its interests. The Lord's table was especially precious to her. She loved to read the Word and spent much time with it. Among its most precious themes to her was the return of the Lord, for whose coming she longed. Her hearing had been impaired from childhood, and though she could not hear the Word preached, yet she found a delight in God's house and in the association of God's people. Two years ago the pastor, assisted by Elder Geo. Cone, anointed her for healing, from which service she received a great blessing. In her going she leaves many friends and relatives who alike find joy and comfort in all the promises of God's Word concerning his believing children.

Funeral services were conducted by her pastor from the First Brethren church in Lanark, on Lord's Day afternoon, Feb. 5, 1932. Elder Z. T. Livengood assisting in the service. C. C. GRISSE.

"IF THE FOUNDATIONS BE DESTROYED, What Can the Righteous Do?"

(Continued from page 11)

triumphed over. So it was in the triumphal entry graced by Saul and Jonathan. They had perished at the battle of Gilboa (1 Samuel 31). The Philistines found their dead bodies, cut off Saul's head to carry to Bethshean in triumph and placed their trophies in the temple of Ashtaroth in that Philistine city. In fact the Philistines held this great fortress till, in the reign of David, he wrested its control from them and that finally. Within the last years the excavations by the University of Pennsylvania at Bethshean have not only confirmed the narrative of the Bible, but have set a background as startling as helpful to the story of Israel of that age. The excavators going down in their work from the Roman, Greek, Christian, and Israelite remains in the ruins at this place, came at last to the level of the days of Saul as shown unmistakably by the pottery, the determining criterion in every such case now. At that level they found the temple of Ashtaroth; not an insignificant shrine, but a great temple, sixty feet wide and ninety feet long. Cult objects identified it unmistakably. The trophies of Saul and Jonathan were not found—not yet—who knows what may yet turn up, though probably they were carried away long ago.

In addition to the identification of the temple of Ashtaroth, and of far greater significance, was the discovery that the Philistines, who had so often troubled the Israelites and still were able to hold the great fortress at the junction of Esdraelon and the Jordan, were but the cat's paw for the Egyptian monkey. Behind the troublesome Philistines,—always had been behind them in the troubled centuries since the Exodus,—was the mighty power of Egypt. At Bethshean, not only abundant Egyptian relics attested the presence of Egyptians, but great inscribed tablets announced the presence and power of the suzerain nation in the persons of Seti and his son Rameses the Great. When David finally drove out the Philistines from Bethshean, he pushed back the Egyptian frontier in Palestine to the lower part of the Plain of Sharon and, at last, by diplomacy and a domestic tragedy, Solomon finally persuaded the Hawk of Egypt to return to the palm-groves of the Nile.

(4) Jabin, king of Hazor (the great fortress on the north "on its mound"), was the greatest of all the leaders of Canaan arrayed against Joshua (Joshua 11). He gathered a great host to meet the invading army of Joshua and awaited them at the waters

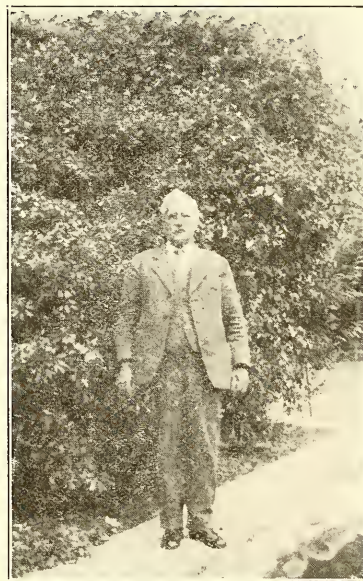
of Merom. There Jabin was utterly routed; his mighty chariot corps was made helpless by hounding the horses, more effective than spiking a cannon. Then Joshua burned that city and utterly destroyed it, the only place so utterly destroyed in his great northern campaign of the Conquest. Until very recently the site of Hazor was unknown, until in 1928 Dr. Garstang identified it a little west of the waters of Merom in the highlands of Naphtali. The pottery showed the early history of the place down to the Late Bronze Age and the beginning of the Early Iron Age. There the pottery absolutely ceased. From that time on it was not occupied at all. This date, the beginning of the Early Iron Age, is exactly the time of the Conquest. (Bibliotheca Sacra, July, 1926; October, 1928).

(To be continued)

Business Manager's Corner

Old Subscribers

The campaign we have carried on, during the winter just drawing to a close, for new subscriptions to The Brethren Evangelist has stirred up the memories of a number of the older readers of the paper to the ex-



John S. Wisler—Age 91 years

tent that we have heard from a goodly number of our people who have been readers of the paper from forty to fifty years or more.

Just last week we received a card from an aged brother in Pennsylvania who said he is not able to pay his subscription for the paper right now, but if we will continue sending the paper he will pay for it in a couple of months. He further states he has been a subscriber to the Evangelist for more than fifty years and he would regret to have his subscription discontinued.

We most certainly will continue sending him his Evangelist until he is able to get

the price of a subscription. Appreciative readers like this "father in Israel" have our sympathy, and we are willing to do anything within reason to help them in their desire to not miss any of the papers.

California Heard From

Not to be outdone by any of his younger brethren from away back east, Brother John S. Wisler, (a parishioner and good friend of the Business Manager while serving as pastor of the Nappanee, Indiana, Brethren church), now a resident of California who is past 91 years of age sends us a picture which was taken on his 90th birthday, and says he has not missed a number of The Evangelist since he joined the church in 1896. Brother John is one of the faithful "died in the wool" brethren, and the Brethren church would be stronger today if we had more members who have been in the past and who are today as loyal to the Brethren cause as he and others of his generation are.

A Kindly Request

This is moving time for a great many people, although it seems to be moving time for some of our subscribers every week. At least there comes to our office notices of "change of address" almost every day; but it would help us to keep our mailing list up to date and save us quite a bit of expense, if our subscribers would notify us in advance of a contemplated change in address. When a subscriber fails to notify us the home post office sends us a card of notification, and we have to pay two cents postage on each one that comes to us. This is one of the more recent changes in postal rules that were made to bring in more revenue for Uncle Sam, so, if our subscribers will just notify us of their change in advance it will help us in two ways.

How About the Annuals

A great many pastors have not yet made remittance for the copies of the Brethren Annual that were sent to them. It would be well for them to do this before it slips from their minds entirely. Furthermore it will save us the expense and time necessary to send them personal notices.

Just a Word More

Since the banking facilities of the country are rather uncertain at this time we would appreciate it very much if our customers would make all remittances in Post Office Money Orders, or in cash. It is reasonably safe to enclose two dollars in currency, the present price of a year's subscription to the Evangelist, in an envelope and mail it to us. We have never heard of such a remittance to us being lost in the mails. We have not been able to realize on all the checks that have come to us, and that is the reason we make this request; and we need all the collections we can make just at this pressing time.

R. R. TEETER, Business Manager.

The last census has revealed the interesting fact that, excluding farmhouses, four out of every five homes in the United States are now wired for electricity. Cities of over 10,000 have a percentage of 91.68, towns under 10,000 a percentage of 67.43, while only 12.32 per cent of the farmhouses are wired. The New England States rate highest among the various sections of the country with 91.66 per cent of their homes wired. The Middle Atlantic States run a close second with 88.41 per cent.

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THE BRETHREN EVANGELIST

JESUS IS GOD

If Jesus is not God to you,
You have no God, no Savior
true;
But if he's God, then heed his
call
And give his precious words
to all.



JESUS

He is a path, if any be misled;
He is a robe, if any naked be;
If any chance to hunger, he is bread;
If any be a bondman, he is free;
If any be but weak, how strong is he!
To dead men, life he is, to sick men,
health;
To blind men, 'sight, and to the needy,
wealth;
A pleasure without loss, a treasure with-
out stealth.

- *Giles Fletcher.*



"My Lord and my God"



Signs of the Times

by
Alva J. McClain

THE New Heaven and Earth

President Roosevelt did not forget God in the midst of the momentous circumstances attending his inauguration. Just before the inauguration ceremonies he went as a private citizen to his church to spend a few moments in meditation and prayer. The final paragraph of his speech was a prayer: "In this dedication of a nation we humbly ask the blessing of God. May he protect each and every one of us. **MAY HE GUIDE ME IN THE DAYS TO COME.**"

Whatever we may think of his political views, the President deserves praise for his recognition of God and man's insufficiency without his help. The final petition, "May he guide me," was especially impressive, a personal prayer which surely could not have been a mere formal gesture. We could have wished, however, that somewhere the Name of Jesus might have been heard. Apart from him there can be no approach to the true God. Doubtless, the President knows this truth, for his membership is in a church whose creed affirms it.

On the day following the inauguration a special service was held at Washington Cathedral for the purpose of commemorating the entrance of Roosevelt into the Presidential office. The New Testament lesson was read from Revelation 21:1-7, beginning, "And I saw a new heaven and a new earth." It was a singularly inappropriate passage, referring not to the work of man but of God. The responsibility for the choice of Scripture, of course rests with the preachers, not with Mr. Roosevelt. Preachers are generally more optimistic than statesmen, especially the liberal kind.

No matter how optimistic we may be about the ability of the new President, there will be neither new heaven nor earth under his administration. Even if Mr. Roosevelt could solve all our financial and agricultural and political problems, HE CANNOT ABOLISH DEATH. And as long as Death sits with us at the feast of life, its splendor will be mocked by pain and tears. In that new heaven and earth ushered in by the work of Christ there shall be "no more death, neither sorrow, nor crying, neither . . . any more pain."

A better passage to have read at the commemoration service is Romans 13:1-7. This text lays down the duties, authority and responsibilities of human rulers IN THE PRESENT AGE.

THE Danger in the East

Difficult as the problems are which confront the new President in domestic affairs, he must face others even more serious in foreign affairs. Japan has virtually severed her connections with the League of Nations; and only a few days ago there assembled in Tokio some two hundred leaders for the purpose of organizing the "Pan-Asiatic Association." This is to be the foundation of an Asiatic league of nations, and Japan expects to have the role of guiding power. Already overtures have been made to the Chinese to come in. China ap-

pealed to the western powers for help against Japan, and as one correspondent puts it, she got "little besides a few kind words and a glass of water." Japan offers powers. This may mean the beginning of a world race conflict.

The "kings of the East" are to be among those who will assemble at last in the place called Armageddon. (Rev. 16:12-16).

THE Way War Begins

For the present, actual war is going on between Japan and China, although there has been no formal declaration of war. If Japan, out of the League of Nations, declares war against China, she will probably immediately declare a blockade. And then if our merchant ships try to crash the blockade, there will be trouble. We have gotten into more than one war by insisting on the right of our ships to travel as neutrals through blockaded zones. We got into the World War thus. International trade has been floated on oceans of blood. Read Revelations 18.

When our ships began to have trouble traveling the high seas during the blockades of the World War, William Jennings Bryan proposed to stop all shipping from this country to Europe. He was laughed to scorn. We were making too much money selling war munitions and supplies to the fighting nations. The result was inevitable: it was only a matter of time until we were in the war fighting, not to make the world safe for Democracy, but for our right to make money through international trade.

Bryan was right. It would have been cheaper for the United States to have bought all the war supplies from our merchants and kept our ships at home. We hope that the lesson may not be forgotten if open war breaks out in the Orient.

ME No Care"

Giuseppe Zangara, misguided fanatic who tried to kill President Roosevelt and succeeded in wounding several people, was first sentenced to 80 years at hard labor in Florida road camps. As the judge pronounced sentence, Zangara shouted, "Don't be stingy. Give me 100 years."

Later, when Mayor Cermak of Chicago finally died of his wounds, Zangara standing in the shadow of the electric chair cried, "ME NO CARE."

It is a tragic matter to find a man so determined to kill someone, so completely disinterested in how many were injured. But the deepest tragedy is to find a man so utterly indifferent as to his own fate. More than one murderer has been saved by the Grace of God. But there is no power in heaven or on earth that can save a man who has no interest in his own present or ultimate destiny.

AMID Scenes of Wild Excitement

While I was in Washington the House of Representatives passed a Resolution which in part reads as follows: "The Eighteenth Article of Amendment to the Constitution of the United States is hereby repealed." According to newspaper reports, the passage of the Resolution was accompanied with "scenes of wild excitement."

If a sufficient number of States ratify this repeal resolution, there will be more "scenes of wild excitement." In these days,

it would seem, if you wish to retain your respect for government, you should keep away from Congress and be careful what you read in the newspapers.

SHADES of Bryan!

In reporting the passage of the Repeal Resolution, a picture appeared in one newspaper showing the Speaker, John Garner, and Ruth Bryan Owen, representative from Florida, conversing with smiles on their faces. The caption over the picture was "REPEALISTS' REJOICE."

The lady, most readers will recall, is the daughter of the late William Jennings Bryan. It is said that she is personally a dry, but that because of the apparent change of sentiment in the country she decided to become a wet for political purposes.

Her father was made of different stuff. He was no novice at the game of politics, but he also had some convictions. And when there was a conflict between the two, he did not hesitate to follow the latter regardless of consequences. When he was Secretary of State, a position awarded him for putting Wilson into the Presidential chair, he saw clearly that Wilson's policy was steering the nation into the whirlpool of war. To fall in line meant the abandonment of his own peace convictions. To oppose meant resignation and political oblivion. Without hesitation he chose the latter. We also know, without guessing, what he would have done had he stood in his daughter's place more recently.

Courage is not always inheritable.

AT the Capital City

The week of February 19 to 26 was spent in Washington, D. C., conducting a Bible Conference at the Wallace Memorial United Presbyterian church. The pastor, Dr. Hawthorne, was a classmate of mine in Xenia Seminary. It was a great pleasure to renew the fellowship of past days, and to find that after sixteen years we are closer than ever in our common faith as to the great fundamentals of the Word. This church and pastor are bearing a fine testimony in the city of Washington. There is a splendid fellowship between this church and our own

(Continued on page 15)

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Was and Is Jesus God?

This is not a mere academic question raised in order to get a start into a discussion that one wishes an excuse for launching. It is taken over bodily from a discussion that was waged with some heat in a Sunday school. Nor was the question raised by a minister, but by a layman Sunday school teacher. There had been no question in the minister's teaching on this point; he taught very positively that Jesus was and is God. There have been ministers in some pulpits who have questioned the deity of Christ, and so have scattered the seeds of doubt among his people. But that is not always the source of such unsound views, as it was not in this case. Laymen sometimes originate their own doubts and false notions. While we can be sympathetic with honest doubters, yet when their doubts call in question such vital Christian doctrines as the deity of our Lord, they need correction and their faith strengthened. And until a person is able to accept Jesus as divine Lord as well as incarnate Friend and Counsellor, he has no right to be a teacher of the Gospel in any capacity.

If one professes not to believe the Bible, it is useless to quote the Bible to prove a point, but to him who presumes to have faith in that blessed Book, its clear statements ought to be sufficient to correct a dispute and to determine one's views. Consequently we present the following passages as faithfully representing the undoubted Scriptural teaching of the deity of Christ. And these are only a portion of the references that might be cited.

First, consider that the Old Testament prophets predicted that God would visit the earth in the person of the Messiah. Isaiah (7:14) says: "Behold a virgin shall conceive, and bear a Son, and shall call his name Immanuel," which means "God is with us." Again he writes: "For unto us a Child is born, unto us a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, The Prince of Peace" (Isa. 9:6). Hear the word of another: "Behold the days shall come, saith the Lord, that I will raise unto David a righteous Branch, . . . and this is his name whereby he shall be called, 'the Lord our righteousness'" (Jer. 23: 5, 6). The prophet Daniel (9:25) refers to the coming one as "the Messiah the Prince." Micah (5:2) sees the coming ruler of Israel to be one "whose goings forth have been of old, from everlasting." Only God is "from everlasting." To Malachi the Christ is revealed as "the messenger of the covenant" and as the "Sun of righteousness", who shall "arise with healing in his wings" (Mal. 3:1; 4:2). Surely those terms indicate characteristics of deity.

Second, recall that witness was borne direct from heaven that Jesus was God, the fulfillment of prophecy. An angel appeared unto Joseph informing him of the Holy Spirit's conception of Jesus in a virgin, and that he was to be "God with us" and the one to "save his people from their sins" (Matt. 1:20-23). To Mary also did the heavenly messenger appear announcing the high honor that was to be hers, of becoming the virgin mother of her Lord, who was to be called "the Son of God" (Luke 1:26-35). Again, "the angel of the Lord" appeared unto the shepherds, saying, "I bring you good tidings of great joy, which shall be to all people. For unto you is born this day a Savior, which is Christ the Lord" (Luke 2:9-11). And on two different occasions the voice of the Father was heard from heaven owning Jesus as his Son. When Jesus had been baptized we read that "the heavens were opened unto him," that "the Spirit of God" descended upon him, and that "a voice from heaven" said, "This is my beloved Son, in whom I am well pleased" (Matt. 3:16, 17; Mark 1:11; Luke 3:22). When Jesus was transfigured on the mountain in the presence of Peter, James and John, they heard "a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him" (Matt. 17:5; Mark 9:7; Luke 9:35). Nothing could be more marvelously

convincing than the very word of the Father spoken from heaven that Jesus was God.

Third, Jesus himself claimed to be God, to be come down from heaven, to be equal with the Father, and clothed with all authority. He said to Nicodemus "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven" (John 3:13). On another occasion he said, "I and my Father are one." The Jews then were about to stone him, when Jesus asked them for which of the good works he had done were they going to stone him. They replied, "For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God." Jesus did not deny the charge of claiming to be God, but rather declared it the more strongly, saying that not only his words but his works proved that in very truth he was "the Son of God." Hear his challenging statement: "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Father is in me, and I in him" (John 10:30, 33, 37, 38). What could be a more definite claim to deity than that? He claims deity when he says "All men should honor the Son even as they honor the Father" (John 5:23). Again he makes the claim when he exercised and declared his right to forgive sins. The Scribes accused him of blasphemy, saying, "Who can forgive sins but God only?" And they were right in their reasoning that only God could forgive sins, but were wrong in assuming that God was not there. Jesus lays claim to deity also when he says he will hear and answer prayer: "If ye shall ask anything in my name, I will do it" (John 14:14). He lays claim to deity when he says, "Whoso eateth my flesh, and drinketh my blood hath eternal life; and I will raise him up at the last day" (John 6:54), and again when he says, "I am the resurrection and the life" (John 11:25). He lays claim to deity when he says, "I am the way, the truth, and the life; no man cometh unto the Father, but by me" (John 14:6), and again when he says, "He that believeth on the Son hath everlasting life" (John 3:36). And yet again he lays claim to deity (and many more instances might be mentioned) when he says, "All power is given unto me in heaven and in earth," and proceeds to commission the church to the incomparable task of world evangelization, promising, "I, I am with you always even unto the end of the world" (Matt. 28:18-20). And when Jesus claims deity we must recognize that claim or throw the gospel plan overboard. If he is not God, he is not our Savior.

A fourth kind of witnessing that is both interesting and convincing is that offered by the disciples of our Lord. Space allows for but a few samples. Peter's testimony is important, when he said, "Thou hast the words of eternal life. And we believe and are sure that thou art the Christ, the Son of the living God" (John 5:68, 69). The words of Thomas are convincing, for he himself was a doubter: "My Lord and my God" (John 20:28). The Apostle Paul has most positive testimony: "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law" (Gal. 4:4, 5). He speaks of Christ as "being in the form of God," and "thought it not robbery to be equal with God," and declares the "every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 6:11). Again with boldness and without equivocation, he asserts that "in him (Christ) dwelleth all the fulness of the Godhead bodily" (Col. 2:9). Even Christ's enemies, standing by the cross were made to say, "Truly this was the Son of God" (Matt. 27:54). In the presence of such testimony, how can any friend of the truth doubt? As the "beloved apostle" says, "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31).

President Roosevelt's Beer Message

President Roosevelt had made an unusually brilliant beginning of his administration. The vast majority of the American people were with him in his expeditious and effective handling of the bank problem. Then in his economy proposal he has been given very strong popular support outside a few interested groups. The best citizens of the country were boosting for him as they have not boosted any president since the days of Wilson's popularity. And now, in the midst of the nation's financial disaster, when many men, women and children are without food and clothing, he sends Congress a message recommending "the passage of legislation for the immediate modification of the Volstead act in order to legalize the manufacture and sale of beer, and other beverages of such alcoholic content as is permissible under the constitution; and to provide through such manufacture and sale, by substantial taxes, a proper and much needed revenue for the government." Then he concludes: "I deem action at this time to be of the highest importance."

That certainly is a disappointment to the church people of our land. Of course we were expecting some such move on his part, in view of his campaign pledges and party platform, a little later, but surely we had a right to expect that a flood of beer would not be turned loose so suddenly upon the rank and file of our citizenry when we are suffering the most acute financial distress in the history of our nation. And he calls for no guard against the return of the old saloon, which we were given to understand in pre-election days would not be permitted. And it is all for the sake of gaining a few dollars for the public treasury.

No one doubts the importance of putting forth every proper effort to balance the budget, and we believe the best people of the land would be willing to make any sacrifice within reason and give the utmost loyalty to our government in every move that does not contravene righteousness and sobriety. But conscience must certainly prevent vast numbers of our people from following the president's leadership and giving him their support in this instance. The liquor traffic is no right and proper means of national support. No nation can afford to recruit its depleted treasury by taxing the human weaknesses of its people. The United States cannot drink itself back to prosperity, but if any one thinks it possible, how can he justify the selling of the nation's soul in such an attempt? Every nickel spent for beer will be a nickel less for bread on the part of multitudes of beer patrons, and in addition will put such a price of cheapness on the moral welfare and physical safety of our people as to make all past records of national dissipation look like prosperity and security. May God give our people new courage to fight the iniquitous liquor traffic that is about to be reinstated.

EDITORIAL REVIEW

Brother Samuel H. Buzard writes that the Brethren at Vandergrift, Pennsylvania, are persevering in the word of the Lord in the face of difficulties. A baptismal service soon to be held indicates that the Lord is adding unto the church some that are being saved.

Brother W. R. Deeter of Carleton, Nebraska, writes that the union meeting with Brother A. R. Staley as the evangelist is progressing nicely, that the people are coming in goodly numbers to hear the good sermons, and that thirteen confessions have already been received, and others are coming by letter.

Our correspondent from Dallas Center, Iowa, writes that five have been added to the church at that place since last report, and that two more are expected soon. The Sunday school has been steadily increasing in attendance during the past four years, having risen from 87 to 118. The various departments are doing good work. The pastor, Brother A. R. Staley, is appreciated for his spiritual leadership and faithful preaching of the word.

Brother W. S. Baker, pastor of the church at Lydia, Maryland, is persevering in the work of the Lord at that place. The Sunday school is said to have increased in attendance during the last three years from fifteen to twenty per cent. A splendid Christian Endeavor society has been organized with a charter membership

of forty-six young people. The church has been participating in some union revival services, with the pastors of the churches taking turns in doing the preaching. Brother Baker has been retained by the Lydia church as pastor for the sixth year of service.

Dean J. Allen Miller invites correspondence on the part of worthy and capable young men who may desire to prepare for the ministry. Young people who are to enter the ministry or missionary work of the Brethren church, ought, if at all possible, secure their education at Ashland College and Seminary. There is no other place quite so good to make Brethren preachers as in our own Seminary.

Brother Paul R. Bauman, student pastor of the Sterling, Ohio, church, reports that attendance and interest are increasing and that the outlook has greatly brightened since the first of the year. He preaches there every Sunday morning, and one Sunday evening a month a special service is conducted, which is attracting the attention of the people of the community. The last Sunday evening service consisted of a program by the "California Four", a quartet of singers and preachers, composed of Ernest Pine, Paul Bauman, Donald Carter and Edward Colburn. The house was packed, we are told, and the people are looking forward eagerly to the next special Sunday evening service, when on March 19th, Dr. K. M. Monroe will give a stereopticon lecture on the Holy Land.

Our good Sister Mary Deffenbaugh, who is known to many of the middle-aged and older ministers, and who in earlier years was one of the standbys of Brethren faith in the neighborhood of Glenford, Ohio, writes this week, stating that she has been a reader of Brethren publications ever since their beginning, and still reads and appreciates *The Evangelist*. Sister Deffenbaugh is 87 years of age and resides in Ashland with her daughter, Sister Ethel Tinkey. Though health conditions do not permit her to attend church, she is still true to the faith and enjoys reading her Bible and her church paper. We congratulate her on her loyalty and appreciate her good spirit and words. We are wondering how many others are eligible to membership in the Original Subscribers' Club.

Evangelist readers will be anxious to learn about the safety of our Brethren in Long Beach, California, which was laid waste by the recent earthquake. A telegram received at Ashland by Brother Paul Bauman from his father, Dr. L. S. Bauman, reads in part as follows: "Long Beach looks vast ruin. Mary Seelig only member church killed; none seriously injured that we know. . . Church withstood shock best of any in city. Few outside brick, loose plastering, basement and first story cracked. Chimney down. Brethren exceedingly fortunate. All families Ashland students safe." We have no information regarding the Second Church of Long Beach. Sorrow, suffering, death and disaster are the lot of many in that stricken city and we sorrow and sympathize with all who were thus unfortunate, but thank God that the casualty list and damage of the First Brethren church are so small.

Another very wonderful evangelistic campaign is reported from Masontown, Pennsylvania, where Brother Floyd Sibert is pastor, and who served as his own evangelist, but was assisted by Brother Thomas Presnell as song leader and Bible lecturer. These two young preachers were college students together, had training on the same Gospel Team, and now proved a most congenial and effective team in proclaiming the Word and winning souls for the Lord. They were granted the privilege of seeing 122 souls make the good confession, ninety-eight of which have been baptized and received into the church. Truly the convicting power of the Spirit was with them and the Lord honored his Word. And like true servants, the honor is given to God for the great victory secured. The success of this meeting is the more remarkable when it is recalled that last year God gave them 100 souls in their revival, and during the year fourteen more were added to the church. The meeting closed with a communion service so largely attended that it was difficult to find table space for all. One of the unusual regular features of this work is the Christian Endeavor society with an average attendance of 150; another is the branch Sunday school work being done; and another, the largely attended Bible classes conducted weekly, one taught by the pastor and the other by Mrs. Sibert. We rejoice in a peculiar way in God's blessing upon this field, which is the scene of our first pastorate, and the home of some of God's choicest people.

Every Man a Debtor

By Louis S. Bauman, D.D., Treasurer Foreign Missionary Society

A debt is something every honest man will pay if it is within the limit of his ability. A Christian is an honest man. Therefore, a Christian will pay his debts if it is within his ability to do so. You cannot reconcile Christian character with the growing habit these days of ignoring to pay that which we honestly owe. It is not to the credit of Daniel Webster that he permitted other people to pay his debts.

Men sometimes boast that they are free from debt. The boast is not good. No man is free from debt. He may not owe any man dollars and cents because of having borrowed them, or because of having received directly material value from them. He may boast that he keeps the commandment: "Owe no man anything." But in the sense of moral and spiritual obligations, no man is ever free from debt. And, moral and spiritual obligations are as much debts as pecuniary obligations. Dives may have justified his lack of interest in the beggar on his doorstep on the ground that he did not owe him anything. However, as a matter of fact, Dives was morally and spiritually deeply in debt to the beggar; and, the fact that he ignored this debt sent him hellward.

Moral and spiritual obligations rest upon us not because of what other men have done for us, but because of that which God has done for us. "For, in him we live and move and have our being" (Acts 17:28). Saying nothing about the life he gave us in the first place, the earth (that "is the Lord's") and the sunshine and the rain upon it which sustain that life—ALL his own. But above all this, he gave his only begotten Son for us, so that, though we have sinned, we can escape the terrible penalty because of his atonement on the cross. Thereby we have our hope of eternal life. Consider this, and remember that we have given back to God little or nothing in return for all his exceeding great gifts to us.

We once heard of a man who lost his life in saving the life of a comrade. And, as his life, given for another, was slowly ebbing away, the comrade asked frantically: "O what is there that I can do for you in return for what you have done for me?" By that question, he acknowledged his great debt. The dying man replied: "Brother, you can do nothing for me personally. But somewhere in this great world, I am leaving a poor crippled brother whom I greatly love. If ever you have a chance, do him a good turn." Now, in one sense it can be said that that man, for whom another died, owed the crippled man nothing. What had he ever received from the cripple? Nothing! Yet, who will say that he was not tremendously in debt to him? His debt was just as real as though he owed him ten thousand dollars borrowed directly from him.

Our Lord Jesus Christ hung on a cross and, in unspeakable agony, redeemed us from sin, paid the penalty, and through his death we have hope of life eternal. What can we do for him? Nothing! But listen! In the shadow of the cross, we hear him say: "I have sheep that are not of this fold. Them also do I love. Them also must I bring. Go seek for those sheep for me!" "Freely ye have received, freely give!"

In the light of God's gifts to us and his commands upon us, let no man say that he is out of debt. Even though he should give all his goods to feed the poor and his body to be burned, yet he could only say to God: "I am an indebted servant!" The realization of such indebtedness was the incentive which drove into action the

greatest missionary of all time: "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also" (Rom. 1:14, 15).

Men talk of being stewards of God. They think of the material wealth which God may have placed in their hands, and then they think of tithes. We are stewards of God in things material. But, that which makes us stewards is not so much our material wealth as our spiritual wealth. It is not gold in our hands, given of God, that needs to worry us. It is the gospel that God has placed in our hands that should make us tremble under the weight of tremendous responsibility. Gold only matters as it becomes an instrument for sending forth the gospel. I possess the gospel—the good news of eternal life. Therefore, I am the trustee of eternal life that belongs to millions who do not know of the will of God, written in the blood of the cross, testified by his Son, and sealed by the Spirit of God. And this is the good news: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. . . . For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:9, 12, 13). And, a lost world awaits this good news!

Now, this good news is placed in our hands. We are trustees of the Gospel of Christ. "To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; AND HATH COMMITTED UNTO US THE WORD OF RECONCILIATION. Now, then, we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, Be ye reconciled to God" (II Cor. 5:19, 20). Not of the ordained preachers alone, not of the missionaries, not of any select group is this written. Every "new creature" (I Cor. 5:17) is an "ambassador"—a trustee of the gospel. No Christian can shift his responsibility to another. No man can say, "I must be excused in this matter!" No wonder the great apostle cried out: "Woe is me if I preach not the gospel!"

Remember, sending the good news of the salvation of God out to a world of lost men is not a matter of charity. It is a matter of debt,—a matter of tremendous obligation. If we have the gospel of salvation, and then let these millions go into eternity without their once having had the opportunity to "call upon the name of the Lord",—if we stand responsible for their eternal loss—their awful, appalling loss—if we let them go without having done "as much as in me is", how shall we ourselves stand before God in the last great day of reckoning? God help us to think it over! God help us also to cry, "Woe is me if I preach not this gospel!"

Yes, remember that the sending out of the gospel is not a matter of charity. Charity claims only a little of your spare cash. Debt, if you are an honest man, demands more than just your spare cash. It comes in ahead of all other things, even ahead of the very "necessities of life"! God, if it be thy will, let me starve; but, O do not let me enter eternity without a discharge of my honest debts!

Medical students, we are told, are graduated under a solemn promise to make known any medical discovery they may make in life—make it known for the well-being

of afflicted humanity. It is a moral obligation—no more than that. And yet what a tremendous obligation! Now, the distinguished scientist, Lord Kelvin, was once approached by a pompous would-be scientist, who asked him which one of his discoveries he considered to be the most valuable. The great Lord Kelvin, a peer of peers in the scientific world, bared his head, and humbly replied: **"The most valuable of the discoveries I have ever made was when I discovered my Savior in Christ Jesus!"** Lord Kelvin was right. No other discovery man has ever made is even comparable with that discovery. And, when once a man has made that discovery, his moral responsibility for making that discovery known to lost humanity is the most solemn of all responsibilities. The gift of a little of our spare cash, the gift of a bit of our time, or the habit of making an excuse because of financial depression, is not going to relieve any soul of that responsibility. **"Woe is me if I preach not this gospel!" "As much as in me is, I am ready!"** If **"as-much-as-in-me-is"** is less than one-half cent a day (which is even more than the average member of the evangelical churches of America is actually giving to discharge the great obligation), all well and good! But, Christian, think it over! Remember that God Almighty in the coming day of judgment, when each of us shall give an account to him, will lay that one-half a cent a day spent to send the gospel to a heathen world, along beside the dollars we have spent upon our own selfish desires, and thereby shall our works be judged! If every member of The Brethren Church would actually give even one-half a cent a day for foreign missions, no missionary would have to be recalled this coming year! But, let no man think that thereby one-half a cent a day is the full measure of his responsibility. The measure of responsibility is **"As much as in me is!"**

If salvation—if regeneration—does anything at all for a man, it ought to make him accept the Golden Rule laid down by the Lord Jesus as one of the rules of his life. Hear it: **"Whatsoever ye would that men should do to you, do ye even so to them"** (Matt. 7:12). Apply that rule to the foreign mission field. Suppose that were YOU (in Romanized Latin America) penitentially crawling on your hands and knees over rough stones from idol to idol, seeking to ease the burden of sin and fear of God,—what would YOU want the man or woman to do who is in possession of the glad good news that the penalty for sin is fully paid, and that nothing needs to be DONE except to receive the salvation of God as the free gift of his grace? Suppose that were YOU over there in India, with the babe, dearly beloved by every mother heart in the world, on your breast—suppose that were YOU carrying that babe down to the "sacred Ganges" to cast it into the gaping jaws of the crocodile—because "the gods must have the best",—if that were YOU, what would you want the person to do who knows that the sacrifice has all been made—that God gave HIS Son, and because of that, we may keep our loved and our own upon our breasts forever and forever? If that were YOU in Africa, and the superstition of your tribe demanded the death of your twin babies, because of the belief that they would bring ruin and evil upon your family—what would YOU want the person to do who has the marvellous light of the gospel of Christ in his possession? It is the burning shame of the church of Christ that she has not given the message to every human being!

What shall be the result of our failure or refusal to pay that which we owe? Dare we meet our Lord before his judgment throne, without having done our utmost to

bring every human being in all this world to a saving knowledge of his grace?

HOW MAY WE DISCHARGE OUR DEBT? By giving **"as much as in me is"**! When once we have done that, no matter how insignificant it may then seem, it will prove to be the necessary "loaves and fishes." The Master wanted ALL the lad had. Had he had but one little loaf and one tiny fish, it would have been enough. The blessing of Omnipotence would have met the need of the hungry multitude! With God, the question is not, "How much have you given?" but, "How much have you **RE-SERVED?**"

Long Beach, California.

Things Behind and Before

By R. R. Teeter, D. D.

A sermon preached at Ashland, Ohio, on January first, nineteen hundred thirty-three, the fortieth anniversary of the writer's ordination

(Concluded from last week)

What to Forget

II. Then, secondly, side by side with admonition, practically illustrated by the Apostle himself, there comes another. Let that bright, certain infinite future dwarf for us the narrow and stained past—"forgetting the things that are behind."

This may seem a strange advice, and one which goes dead in the teeth of a great deal that calls itself experimental Christianity. But it is a very wise advice for all that, and reaches, I think, very deep into the secret of the strength of the Christian character.

Paul meant, I suppose, only, "I don't count that these past efforts are complete, I don't build anything upon what I have done already; I recognize the mark of imperfection over it all, I fling it behind me and press onward." But I think we may widen the application a little further than that, and include all sorts of backward looking, as being (except under very special conditions and in a very limited degree) a positive weakness and impediment to a man running in the race that lies before him. Why? Well, for one thing, plainly and simply enough, time given to such an occupation is time withdrawn from the actual work of life. A man cannot run with his eyes looking over his shoulder; he is sure to run against something or somebody, and thus be delayed and hindered. There may have been running in the Apostle's mind, combined with the image of the racer, some remembrance of the old story in the Book of Genesis about Lot's wife. She looked back, and as she stood there gazing behind her, precious time was irrevocably lost, the fugitives swept on in front, and the swift-flying death that struck her with terror, as she saw it pressing close behind, caught her up. She was whelmed in the fiery destruction that filled the air; and as the shower of ashes at Pompeii moulded themselves over the poor wretches that were smothered by them, and preserved till today the print of the very waves of their hair and the texture of their dress, "salt" was crusted around the living core, and she perished, because she wasted in trembling retrospect the flying moments which, rightly used, would have set her in safety. And if you stand there looking backwards instead of making the best of your way out of evil, the evil will catch you up, or, at least, will be so much nearer you because of all the time wasted.

Remembering always tends to become a substitute for doing. The temperament which is perpetually looking

back, the praiser of a past period, is in all respects the antithesis of his who takes occasion by the forelock, and is vigorous just because he is full of hope. Politically and socially, the great things are done by the men whose minds are full of "all the wonder that shall be." Their visions impel to labor that their visions may become realities. Little work is done by people whose fond regrets dwell in the good old times, and whose word of command is "as you were." The same thing is true of the individual life. "The native hue of resolution is sicklied o'er by the pale" pensive light cast upon the past, and he who lives in his former self is a dreamer, not a worker.

But then take the injunction more specifically, and think whether it does not especially hold with reference to our Christian life, and that in all its aspects.

Forget past failures. They are apt to weaken you. We are prone to take them as measures of the future, and say, "Oh, I shall never do any better; I have always broken down just at that point, and it is no use trying to expect to ever get beyond it. Experience teaches me my limits."

Yes, experience does teach us our limits. It teaches us, if I may use such a phrase, the limits of our possible "lateral extension;" that there are certain things that we never shall be able to do if we try all our lives, and all eternity as well; but it does not say anything about the limits in our line of things. It teaches us what is not congruous to our temperament and character, but not what perfection our temperament and character can reach. There is no limit in that respect; and to look back and say, "I take the past, with all my blunders, and weaknesses, and sins, as the measure of my possible future," is to deny the infinite power of God's gospel, the indefinite expansibility of the human soul, and the sure promise of the Divine Spirit. "Forget the things that are behind." The failures do not indicate what we shall be. In reference to me it is not true, "that which is to be hath already been," but it is that I may day by day grow more like my Lord. "The path of the just is as a shining light, that shineth more and more until the noon of the day."

Then I would say again, be sure to forget past attainments.

They are apt to become food for complacency, for every vain confidence. We are tempted to look back to past religious emotions and experiences as grounds of our hope. We are apt to say, "At such and such a time I saw clearly God's truth, I felt deeply the love of Christ, I was profoundly conscious of my own sin. Then I was converted, or then I was growing in Christian attainments. I did conquer evil. Then my heart was cleaving to the Lord, and filled with his fulness." Yes, and you ate your dinner twenty years ago; will that serve to strengthen you for today? And the rain fell on the young wheat when you and I were boys; will that do anything towards next year's harvest? These past emotions were good for the time. If you turn them into the occasion for complacent confidence, as to the present and as to the future they are simply bad. "Forget the things that are behind." And still further remember, too, that these attainments in the past, like failures in the past, do very often become practically to us the measure of our notion as to what we shall be able to do in the future. You find some certain type of Christian character, or exercise of Christian grace, that is easy and natural to you, and you come to know how to do it. It becomes your special habit, which is all right, but it also tends to become your limit, which is wrong."

Habits are like fences, very good to guard the soul from

sudden incursions of trespassers, but very bad when the trunk has grown up and presses against their stubborn rings.

And many of us simply keep on doing the round of things that we fancy we can do well, or have always been in the habit of doing, like hand-organs, grinding our poor little set of tunes, without any notion of the great ocean of music that stretches all round about us, and which is not recorded upon our records at all.

"Forget, then, the things that are behind," your failures, lest they should seem the measure of your future, and teach despair; your successes, lest they should be the measure of your future, and so teach you either a vain confidence, or a limitation of that noble ambition which ought to impel every Christian heart "to fulfil all the good pleasure of his goodness and the work of faith."

But I would venture to say still further, forget your past circumstances, whether they be sorrows or joys. The one are not without remedy, the other not perfect. "God is able to give thee much more than these;" to bring again blessednesses which surpass all those joys, and compensations which shall make the sorrows seem like a dream. Both are past; why remember them? Why should you carry about parched corn when you stand in fields white unto harvest? Why carry stagnant water in the bottom of a rancid skin, when living in a land of foun-

(Continued on page 12)

VOICE OF THE CHURCHES

THE GOSPEL OF GOOD NEWS TO ALL SINNERS

1 Tim. 1:15—"This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief."

This text contains six great propositions: 1st, "This is a faithful saying." This means a sure declaration of truth. 2nd, "Worthy of all acceptance." This means a safe investment. 3rd, "Christ Jesus came,"—a divine mission. 4th, "Into the world,"—a needy place. 5th, "To save sinners,"—a great work. 6th, "Of whom I am chief,"—a personal confession.

Indeed the Bible is full of sure declarations, for it is the one complete declaration of God to man. It contains more than three thousand promises and these stand out as the unanswered challenge of God to man. God through the prophet, in the last book of the Old Testament, extends this challenge by saying: "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing." While this is concerning the tithes and offerings, it stands as a challenge for every activity of faith.

Again: 1 Thess. 5:24—"Faithful is he that calleth you, who also will do it." Also in 2 Tim. 2:19—"Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his."

"Worthy of all acceptance."—Yes, this is a safe investment, but so few are investing in this greatest enterprise on earth! 2 Peter 1:4-10—"Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine, having escaped the corruption that is in the world through lust." Then by adding the Christian graces ye shall never fall.

"Jesus Christ came." This is by divine arrangement, and the expression of God's love for all sinners. This was the event that was regarded by angels as sublime and of everlasting interest. At his Incarnation, the angels were given the honor of announcing him. Yes, the Judean hills rang clear that night, as the angel choir sang: "Glory to God in the highest, on earth peace and good will to man."

The angels also ministered to him at his temptation, in the garden, on the cross, at the tomb, then furnished his escort to glory. Then Peter makes a wonderful statement—1 Peter 1:12, "Which

things the angels desire to look into." If angels who did not need salvation, were so much interested in this mission, surely we who are so vitally concerned should hail him with rapture.

"Into this world"—this is a needy place, for the gravitation of this old world is away from God. Rom. 8.—"The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."

Let us take courage: 1 John 2:17—"The world passeth away with the lusts thereof, but he that doeth the will of God abideth forever."

"To save sinners"—This is a great work, and the greatest proposition of which you can think. You can not save a sinner, the whole combined force of believers, can not save one sinner; but by witnessing to him and by your personal influence, you can lead them into the presence of One who can save.

Some would have us believe that the Bible is now out of date; but it only proves that their own brain is muddled, and they have lost their bearings. But thank God, the old STAR still shines, the ONE unerring and unchangeable guide out of sin into holiness, out of death into LIFE. Thank God for that scholarship today that pauses at the threshold of revelation in reverence. Christ demands not only admiration, but identification, and it is our privilege to crown HIM Lord and King of our lives.

"Of whom I am chief." This is a personal confession, and in order to claim a part of his great mission we must classify ourselves. He came to save sinners. Are you one of them? If we classify ourselves here and now, God's grace is abounding and abundant. Christ will forgive and receive. "BEHOLD THE LAMB OF GOD."

L. G. WOOD,
Fort Scott, Kansas.

SIGNIFICANT NEWS AND VIEWS

GOOD WILL—PLUS

John Haynes Holmes, an ultra liberalist in religion of New York is advocating a "religion of good will as a substitute for all other religions." We also would be glad to offer our conception of religion as a substitute for all religions that do not harmonize with it. But we would remind Mr. Holmes that we have a religion of good will, proclaimed by him who taught men to love one another, and heralded by messengers from heaven as a bringer of "peace on earth and good will to men." Holmes is an example of a class of religionists who would take a fraction of Christ's Gospel and make that the whole of their own religion. But a fraction won't work unless all the rest of the Gospel goes with it. Let men accept Jesus Christ and realize in actual experience his transforming touch in the new birth, and then they will have a religion of good will—and more. Yea, they will have the power, the only power, to make the religion of good will effective.—Religious Telescope.

JAPAN DEFIES THE WORLD

Japan has at last clearly branded herself as an outlaw among the nations of the world. When, last week she flouted the carefully considered opinion of the civilized world and withdrew from the League of Nations, at the same time inaugurating a new military drive for the conquest of China's province of Jehol, she so stigmatized herself in the eyes of the League, and of the United States as well. Forty-two countries had condemned the Japanese course in Manchuria; instead of yielding to the judgment and counsel of these nations, Japan has chosen to pursue her own course of violence, in defiance of the League, the Kellogg-Briand Pact, the Nine-Power Treaty, and the public opinion of most of the world.

What is to be the result of all of this? That the issue in the Far East is complicated and that both sides to the dispute have given great provocation to hostilities does not justify the Japanese defiance of world opinion, as shown by the League's adoption of its report based on the investigations of the Lytton Commission and the American Stimson-Hull endorsement of the League's policy. Japan has opposed the old doctrine of might (learned largely from imperialistic Western nations, be it remembered) to that of right, and no one can foresee how grave the consequences may prove to be.

Meanwhile, as always, there are those who are willing to profit by the bloodshed that their own nations have condemned. One British firm is reported to have shipped thirty-six million rifle cartridges to the Far East; another, a thousand machine guns. From Pittsburgh steel helmets made for American use in the World War have been sent to China. As always the munitions makers are content to feed the flames with no sense of responsibility except to earn dividends for their stockholders. The world hasn't progressed far, after all, since 1914.—The Living Church.

CATHOLICISM IN LATIN AMERICA

President Rodriguez of Mexico tells the papacy that "if the insolent, defiant attitude continues I am determined that the churches be converted into schools and shops for the benefit of the nation's proletariat." The state of Vera Cruz has confiscated all church property and deprived Roman priests of citizenship, at the same time suggesting to the other states of Mexico to follow its example. So are the chickens coming home to roost.

In Guatemala a book has been adopted in the schools in which the children are told of the attitude of Rome toward freedom of speech and freedom of teaching. "In recent times the Holy Inquisition has condemned innumerable teachers to death by burning at the stake. Who would believe that actually in the present time the same fight against education is going on, that the reading of certain books under the penalty of 'anathema' is still forbidden!"

This book "The Elements of Civic Instruction," by Dr. Mariano, has been made a textbook in all the schools of Guatemala. It declares that "the sect which has fought religious liberty most consistently is the Catholic sect. It has persecuted to death those who do not profess its cult. The Holy Inquisition devised so many and such barbarous and monstrous tortures that they seem rather the dreams of criminal cowards thirsting for blood than a diabolical reality desired of those who then and today affirm themselves representatives of God.

"The most bitter wars, the most frightful hecatombs have been provoked by the Roman priesthood. The Crusades, the massacre of St. Bartholomew, and many other sheddings of human blood would never have taken place had it not been for the Catholic priests."—S. S. Times.

OBJECTIVES OF THE ANTI-SALOON LEAGUE

Six definite objectives have been set forth by the Anti-Saloon League as it faces the task of 1933. Dr. E. H. Cherrington, director of Education and Publicity, announces them as follows:

1. The defeat of the beer modification measure in the present Congress.
2. The defeat of a second attempt to pass a repeal resolution in the present Congress.
3. To defeat both beer modification and a repeal resolution in the extraordinary session of Congress which is expected to be called after March 4.
4. If any form of beer bill is passed its constitutionality must immediately be challenged.
5. In the possible event that a repeal amendment resolution is passed after March 4 we must then already be prepared to meet the anti-prohibition agitators in every state of the Union to prevent the ratification of such an amendment.
6. A unified, aggressive program is essential. We must hold our legal defenses against assault; but more than that it is vitally important to enlarge our educational field and checkmate the wet propaganda. We must build firmly the foundation for intelligent and voluntary observance and obedience to law.

JEWISH APOCALYPSE WRITINGS

We are indebted to the December issue of *Our Hope*, Dr. A. C. Gaebelein, editor for a worth while reference to the claim of certain modernists that nearly all the eschatological teachings of the New Testament are taken from apocalyptic books which were in possession of the Jews before the New Testament was written. The critics assert that our Lord only echoed some of these Jewish inventions when he spoke of his return and the signs of it. They also impeach the testimony of Paul as to that blessed hope, and claim that he constructed it out of these writings. They treat the book of Revelation in the same way.

During last summer, Dr. Gaebelein made a special study of these Jewish apocalypses, going into the question of their authorship and date; for example, the Apocalypse of Baruch, the Ascension of Isaiah, the Assumption of Moses, and the Book of Enoch. As a result, he reaffirms what has been stated in the Monthly more than once, that no one knows the authors of these books which appear indeed to be a composite authorship, remnants, traditions and superstitions put together anonymously.

The foregoing statement is true especially of the Book of Enoch, for while some scholars quoted by Dr. Gaebelein maintain for it a date earlier than Christ, yet others whom he also names, place it between A. D. 90 and 125.

It is the judgment of Dr. Gaebelein that the author of the Book of Enoch was familiar with certain parts of the New Testament and used them in a distorted way. For example, the passage in Jude dealing with Enoch was thus used some sixty years after Jude had received the message from the Spirit of God. The testimony against this book is practically identical with that against the Assumption of Moses and the Ascension of Isaiah. There is good reason to believe that the first named was unknown until nearly the middle of the second century of the Christian era. As Dr. Gaebelein maintains, these apocalyptic writings in their dispensational teachings are as different from the New Testament as day is different from night. They are incoherent, disjointed rambles, while the New Testament is, as our readers know, a constructive, logical and inexhaustible unfolding of the truth of God.—Moody Monthly.

OUR BIBLE STUDY DEPARTMENT

Studies in the Book of Revelation

By R. I. Humbert

Study Number Thirteen

The Second Seal

Up in heaven, the Lamb snapped another seal and the second living creature thundered, "Come," (R. V.) (Not "come and see" as in Authorized Version. John is already there. The command is given to the horse and his rider).

Let us remember that the book of Revelation is given in sign language (Rev. 1:1). Judgments are going forth from heaven, upon a sinful earth. Power is invisible and if there is any difficulty concerning these horses, we may at least say that they are power personified. Newspapers of our day use the same method. When they want to use the sign language and picture "war," they personify it by using a big ugly giant. When they want to "signify" the end of the year, they picture old Father Time with his sickle and hour-glass.

When this horse goes forth, peace is taken from the earth and murder is the order of the day. Like in the time of king Asa, "There was no peace to him that went out, nor to him that came in" (II Chron. 15:5). Under this seal it is hate and kill; war and bloodshed; revolution and rebellion.

Peace and Safety

At the close of the church age and at first under the antichrist, men will think that they have secured a permanent peace. Everyone will be saying, "Peace and safety" (I Thess. 5:3). Peace conferences and newspaper propaganda will convince the world that another war is impossible. But just when they think that peace is assured, "then sudden destruction cometh upon them" (I Thess. 5:3) and a time of unparalleled tribulation will break forth upon the earth (Matt. 24:21).

We might remind ourselves of the turn of affairs in our own time. Not many years ago, war was glorified. But now, peace conferences and newspapers have turned the tide of human thought and everywhere, there is talk of "peace and safety." This sentiment is most certainly preparing the world to receive the delusions under the antichrist. Christians, however, are not in darkness and should not be deceived into crying "peace and safety" and in thinking that the world is getting better, for the light of prophecy re-

veals to them the impossibility of peace, without the Prince of Peace himself. Let us wait for our coming Lord, who will cause the nations to "beat their swords into plowshares, and their spears into pruning hooks", neither shall they learn war any more (Isa. 2:4).

No Christians In the Tribulation

Let us remind ourselves that Christians will not be here to endure the pangs of the great tribulation. The tribulation is the time of "Jacob's trouble" (Jer. 30:7). It is a time of judgment upon a world gone mad against its creator. The church is the bride of Christ. It is his body and in the last instant will be removed to a place of safety.

God always does that. Not a drop of God's judgment water fell upon the earth until the day that Noah and his family entered the ark (Luke 17:27). Not a spark of God's judgment fire fell upon Sodom as long as Lot was there, (Gen. 19:22) but the "same day" he left the city, it rained fire from heaven, (Luke 17:29). God's judgment will not fall upon commercial Babylon until his people are warned to "Come out" (Rev. 18:4).

The Tribulation and the Jews

It is thus with the coming tribulation. Although we do not know how far we may go into the "beginning of sorrows" (Matt. 24:8), yet the tribulation itself is concerned with Israel and her seven year covenant with the antichrist, (Dan. 9:27). It has nothing whatever to do with the church which is a body of people called out from among the nations for his name (Acts 15:14).

The church is composed of both Jews and Gentiles (Eph. 2:14) while in the tribulation period, Israel and the Gentiles are dealt with separately. One hundred and forty-four thousand Israelites are sealed and then we see an innumerable company of all nations before the Lamb (Rev. 7:9).

The antichrist is not to be revealed until after the church is raptured, (II Thess. 2:8). Some take Hebrews 9:28 to mean that only part of the church will go in the rapture but "them that look for him" has to do with Israel, whose high priest has entered into the holiest with his own blood and having accomplished the services of God, he will come out to his waiting people, as the high priest did on the day of atonement (Lev. 16). During the break between the sixty-ninth and seventieth week, God does not count time with this earth, so he does not consider the some nineteen hundred years as being any break in the type.

When Christ returns for the church, the "dead in Christ shall rise first; Then we which are alive and remain shall be caught up together with them in the clouds" (I Thess. 4:14-18). This will include ALL of the dead and living Christians. If Christ takes only those living saints who knew about his Second Coming, what about those who have died without this knowledge?

The Third Seal

Again the Lamb opened a seal and the third living creature said "Come." At once a black horse sallied forth and its rider held a pair of balances in his hand. No longer will profiteers set the price of the necessities of life. A voice from heaven cries, "A measure of wheat for a penny, and three measures of barley for a penny" (Rev. 6:6).

Today it seems that God has touched our earth with fertility and we in this country have more food than can be used. Well nigh the government, like Joseph of old, gather "corn as the sand of the sea" (Gen. 41:49) and fill the storehouses during these times of plenty for the time of famine just ahead, when a whole day's wages will buy but a pint and a half of wheat—scarcely enough for the man himself, let alone his family.

The Oil and the Wine

The order is also given, "see thou hurt not the oil and the wine". Oil from the olive tree and wine from the vine, does not depend so much upon the direct labor of men as do wheat and barley. The implication here seems to be that if it were not for the fruit trees and the vines, there would not be food enough to sustain the human family. The famine in Egypt extended even up into Canaan and they had no corn. However they did have "spices and myrrh, nuts and almonds" (Gen. 43:11). Under the second seal, peace is taken from the earth and men have been so busy fighting and fearing each other that they have no time to put out their crops.

Martinsburg, Pennsylvania.

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"If the Foundations Be Destroyed, What Can the Righteous Do?"--Part III

By Melvin Grove Kyle

(5) Looking a little farther up the stream of history to the beginning of the Conquest we see a great host encamped on the east side of the Jordan in the Plains of Moab. Their sprawling black tents are scattered far and wide over many little valleys which make up the Plains here. In the Book of Numbers (22-24) we have the historical record of this host, the great company of desert wanderers under Moses, and at last under Joshua, and now about to attempt the conquest of the Promised Land. The account is somewhat circumstantial, indeed more circumstantial than appears in the narrative itself. Only the cities of the region are named and the points of vantage from which Balak would have had Balaam curse Israel, but from which, according to circumstances in each case, he blessed Israel instead. It is only when the topography of the region is studied that the circumstantiality of the account appears. It is certainly that of an eye-witness, and as graphic as a military description of a battle field.

In 1929, Pere Mallon of the Pontifical Biblical Institute of Jerusalem, who was also a member of the Staff of the Xenia Seminary Expedition to the Cities of the Plain in 1924 (*Bibliotheca Sacra*, July, 1924), went over east of the Jordan to see what could be learned concerning the geography and topography of that region. It is only within recent years that the science of pottery has been worked out for Palestine. The first principles were laid down by Sir Flinders Petrie about twenty-five years ago, but only within ten years have they been thoroughly worked out, tested, and turned into a real and trustworthy science in the service of history. Pere Mallon is one of the experts in pottery chronology, and so was a member of our staff at the Cities of the Plain, and so, also, now went to examine the Plains of Moab. Bit by bit the whole Old Testament narrative is being thus proved up.

Beginning with the names of the cities mentioned in Numbers, he was immediately able to identify each one of them among the names of towns on the sites known by modern Arabic names. Being accomplished in the colloquial, he found it easy to recognize the Hebrew names in these modern appellations. Besides, the locations themselves were exactly in order topographically as viewed by an observer on the ground. One thing, however, was at first puzzling; in addition to the towns mentioned in the Biblical narrative, some other sites were noted, not now occupied as towns, but evidently of importance in olden times. Why then were not these places mentioned in the account? An examination of the pottery at these places at once told the whole story and added another touch to the graphic accuracy of the narrative in Numbers. There

was only the rough heavy pottery of the Early Bronze Age with the ledge handles and the lug handles so characteristic of that Age. There was nothing of any later Age in the culture of the land. The places had not been occupied after the close of that Age 500 to 600 years before the Israelites camped here. Of course, these places were not mentioned in the account, since they were then uninhabited. Interest in the matter deepens, when it is noted that it was just about the end of the Early Bronze Age that the Cities of the Plain, Sodom and her allies, were destroyed. These cities of the Plains of Moab may have been enveloped in the same deluge of fire and sulphur and salt; a wind might easily carry the ashes so far. I have been in Naples in a mild eruption of Vesuvius, when the city was sifted, as with a light snow, with the ashes from the volcano fifteen miles away. Or it is more likely that, not in the destruction of Sodom were these places involved, but in the greater besom of destruction in the form of some conquering host that swept the whole of Palestine very soon afterwards and completely changed the civilization, brought in, in fact, a light and beautiful pottery almost as attractive as China ware. At any rate, these cities had ceased to exist half a millennium before the account in Numbers and so, naturally enough, were not mentioned.

It was, however, when Pere Mallon turned to the story of Balaam's prophecy that the complete attestation of the narrative came. He found that the account, in its order and in what is seen from each point of vantage to which Balak took the prophet to view the menacing host, it is that the wonderful accuracy of the writer appears. From the first place of the prophet's view, only a small part of the camp of Israel could be seen. Perhaps Balak was rather afraid for Balaam from afar to see how great was the menace of the invading host. But instead of cursing the invaders, the Prophet blessed them. Then Balak took him to another place from which a much wider view of the camp of Israel was had, yet still instead of cursing was blessing. Then from the heights of Baal Peor also, completely identified, not only by the topography and the pottery, but by the evidence of the High Place, the whole vast assemblage of Bedouin tents of the desert was spread out to view, and the greatness, the terror of this invading menace was visible in all its horror. Yet still the prophet blessed, and, in blessing, gave one of the most glowing of the Messianic visions of that early stage of the Messianic hope. Altogether we have here one of the greatest triumphs of the science of pottery culture in Bible lands.

(6) Only a little while before the camping on the Plains of Moab for rest before attempting conquest of the Promised Land,

the host under the leadership of Moses had passed by Kir of Moab, now Kerak. It is rather curious, that some critics have set up the idea that Moab did not exist as a nation until the time of David. When the Pentateuch is shoved away forward to Exile times, then, in consistency, it becomes necessary to pull after it a great many events; the existence of Moab is one of them. But Moab in the time of Moses, the traditional Moses, not the Moses of the critics, is well attested. In 1908, I was at work at Luxor in Upper Egypt. I got permission from M. LeGrand of the Department of Antiquities, hired some diggers, and borrowed a ladder and set to work around some statues of Rameses the Great in front of the temple of Luxor. About the base of the statue were inscriptions, rows of cartouches containing names of peoples and places which Rameses claimed to have conquered. It had been suspected that Moab was in one of these lists. I cleared one list after another until I came to the last, and to the last name in this last list. When I scraped the bud from the inscription, there stood out the name Moab spelled out in phonetic characters of the hieroglyphs, as clearly spelled indeed as if in Roman letters (*Recueil de Travaux XXX*). Here was Rameses a little before the Exodus, boasting of having conquered Moab, evidently a place of sufficient importance, though far away across on the east of Jordan, to be the subject of a royal boast. This certifies the existence of Moab as a nation in the time of Moses.

But what of Kir of Moab? Was it in existence, when Moses passed this way? In 1924 we searched for some days for the evidence of that early city amidst the many ruins of Kerak but did not find it. One day our geologist, Professor Day of Beyroot, came in and announced that he had found the pottery of that old city on the precipice east of town. We jeered at him, "that no one ever built a city on a precipice." But Dr. Albright said, "I will tell you what it means:—the castle just above that spot is Crusader work. The Crusaders were Europeans who cleared the ground before they built. They threw the rubbish down over the precipice." There we found a great layer of it. The pottery was not that of the time of Abraham and Lot. Certainly not, for Lot was himself the progenitor of Moabite civilization. Here was the pottery of the time of Moses; the strange shapes of the end of the Late Bronze Age and the Early Iron Age. Kir of Moab was certainly on the ground, when Moses came this way.*

(7) For a glimpse into the life of the Israelites in the wilderness, we must look in upon them in Egypt and then see what they were like after the wilderness life and they were settled in the land. The difference noted will tell us what they lost in the desert. Menepthah, the Pharaoh of the Exodus, tells us that he used the Asiatic slaves in the army, in industrial pursuits, and on public works.† The Bible mentions only the employment of the Israelites on public works, because it was there the insurrection took place and that only had immediately to do with the Biblical story. The Bible never tells us anything merely to gratify curiosity, as do most historical books. That the Israelites were used in industrial pursuits is evident from the skill of Bezaleel and

*Explorations at Sodom, p. 136.

†Moses and the Monuments, p. 16.

his fellow craftsmen and artists who made the Tabernacle. God endowed them especially for their work but he chose them first for their fitness. It is equally certain that the men of Israel had been used in the army from the celerity and the success of the preparation of an army to combat the Amalekites, the most fearful cavalry in that world of Bedouin horsemen. This army drill they kept up, for they had need for it in the desert life, and when they came to Canaan. But what became of their arts and crafts? After the Tabernacle, they built no houses. The old Egyptian-trained workmen all died off and the boys had no opportunity to learn. In two generations they would certainly lose their arts and crafts, except the simplest ceramic art needed to make bowls and flagons for use in the wilderness.

At Kirjath-sepher, when in 1928 we had cleared away the houses of the late city of the kings of Judah after Solomon and came to the city below, which had been built by the Israelites when they came into the land, we had a surprise, a surprise, indeed, that exactly fitted the Bible history. That first city built by Israel on this site was a mere squatter settlement. It had no plan, displayed no skill, was, in fact, the crude efforts of a people without the arts and crafts. Compared with the Canaanite city that they destroyed or the city of the kings of Judah that later followed, it was a huddle of shanties. In the wilderness, God taught the Israelites religion and trained them in citizenship, but they lost their arts and crafts. Did God leave them helpless? Not so. He provided them teachers. The Philistines were skilled and the Israelites learned from them. From this time on the debt of Israel to the Philistine potters is soon manifest and for a long period. Thus the history of those days seems to unroll before our eyes like a scroll.

(To be concluded)

listen to the gracious words as they fell from his lips, although, as we know, there were many who did not properly value them. But it is even so today: He caused the Word of God to be written for us, but men do not value them as they should. Even Christians seldom give the Word the place in their lives that God would have them give it. Pray that men may realize that whenever they open his Book Jesus is preaching to them his gracious words of comfort, and hope, and truth.

WEDNESDAY

God's Regard for the Body. Matt. 6:25-34

These verses constitute indeed a "hard saying," and who can hear it? Most Christians will give at least mental assent to the statement that "God will provide for the needs of his people;" however, our lives evidence the fact that our belief is with reservation, and we are not quite willing to seek first the things of the kingdom, leaving God to provide the other things that are needful. We know from the gospel record that Jesus was greatly concerned with the bodily needs of the people about him, and he has not changed today. In these trying times, pray that our faith may increase and that many may be quickened to seek first the things of the kingdom.

THURSDAY

Conditions of Forgiveness. 1 John 1:1-10

Jesus is very precious to us, because we all need him so. As John reminds us, all have sinned, and all are in need of forgiveness. We must first of all confess our sins, not only to him but also to one another. Then, in his strength, we must walk in the light, forsaking the ways of darkness and sin, and we shall have fellowship, one with another, and with him. There are other conditions, too; for example, Jesus taught us to pray, "Forgive us our debts

as we forgive our debtors." Let us neglect no conditions that stand between us and forgiveness.

FRIDAY

The Promise of Enduement. Acts 1:1-8

"For I have given you an example," said Jesus on the night in which he was betrayed, and we know that those words apply to more than the ordinance of feet washing. In the words of our Golden Text, "He went about doing good," and we should follow his example in this also. If we have been filled with the Spirit, we will be found doing the things of the Spirit. Pray that his Spirit may have unhindered sway in the life of every Christian.

SATURDAY

Christ the Power of God. John 5:15-23

Jesus here identified himself unmistakably with the Father, as the Jews plainly understood. The Father has committed all things into his hands, that all men should honor the Son even as they honor the Father. Let us spend some time meditating as to how we may honor him. May the supreme purpose of our lives be this: That in all things HE may have the preeminence!

SUNDAY

Jesus the Righteous Servant. Isa. 42:1-7

What a blessed hope this passage presents to those who labor and are heavy laden. We weary and stagger under the load of political oppression and ballyhoo today, but there comes One who, without pomp or show, shall yet rule justly and without fail. His mighty power shall ensure his blessings for even the humblest. Surely many would long for his coming, if they only knew. If they only knew—what tragedy and challenge lies in those words! Let us follow the example of the Righteous Servant as we bring the good news to them that sit in darkness.

STUDYING THE SUNDAY SCHOOL LESSON at the Family Altar With Thoburn C. Lyon

REVIEW: JESUS OUR EXAMPLE IN SERVICE

(Lesson for March 26)

Golden Text: Acts 10:38

Daily Readings and Suggestions

MONDAY

John's Testimony of Jesus. John 1:25-36

By direct revelation John knew that there was One living among men who was the Son of God, and had previously existed as God; and he positively identified Jesus as that One. How he must have thrilled as he came in personal contact with the Son of God! Little wonder that he was glad to efface himself and give all honor to his Lord. To John he was the Lamb of God; to us, he is the Lamb that was slain and is alive forevermore. Let us not only praise him in our hearts, but let us also ever be glad to bear witness unto him, even as did John.

TUESDAY

Verse 18 indicates something of the blessed mission and ministry of Christ. It must have been a wonderful privilege to

E. M. RIDDLE, President Waterloo, Iowa	CHRISTIAN ENDEAVOR AT WORK	GLADYS M. SPICE, General Secretary and Treasurer
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BRETHERN BRINGING CHRISTIAN CHURCH UNCONSECRATED EXTENSION EVANGELISM		

Poster-Making Hints

By Oran F. Hawley, Publicity Superintendent of the Iowa Christian Endeavor Union

Materials

White or light-tinted cardboard makes the best foundation for a poster. Light buff, tan, pale blue, apple-green, and fawn are good colors. Avoid bright colors such as bright red, green, or blue, as lettering on these colors is difficult to read. Also avoid lifeless colors such as a dark brown, deep gray, or brick-red. An excellent poster entered in the State poster contest at Waterloo lost a prize because it was made up on a dead background color.

Cardboard suitable for poster-making comes in various sizes, the standard cuts being 17 by 22 inches, 22 by 24 inches, and 24 by 30 inches. 17 by 22 and 22 by 24 both make fine posters. The large one can be cut in two, making two smaller posters.

Ink makes the best material for lettering. India ink in various colors is best, although ordinary ink can be had in good colors. Show-card colors may be used also, but they are more difficult to handle, and require

more skill. Inks are applied with either brush or pen. An excellent method is to use the speed-ball pens which can be had at any stationer's. With these lettering and border lines can be drawn neatly and rapidly. Show-card colors are best applied with a brush.

Some unique color effects on posters may be had by using a small hand spray-gun or a discarded atomizer. This can be used to apply ink in a clouded or mottled border scheme. Solutions of water color and even cake coloring added to water can be used in the spray.

There are many sources from which to secure illustrations for poster-making. Advertising pictures may be cut from magazines. Hundreds of illustrations for missionary posters can be found in Asia and the National Geographic Magazine. Paper napkins and decorative crepe paper furnish some good material. Cartoons and outline drawings may be used. These can be eas-

ily enlarged if too small for poster work. First draw a square border about your cartoon, and divide it into small squares with pencil lines. For example, you have a cartoon around which you draw a border $2\frac{1}{2}$ by 3 inches. You wish to enlarge this to four times its original size. Divide the cartoon into quarter-inch squares, making it measure ten squares one way and twelve the other. On a blank piece of paper draw a rectangle 5 by 6 inches and divide it into half-inch squares. Then begin to draw in your cartoon, doing one square at a time in its correct relative position. When finished, transfer your picture to your poster with carbon paper, outline in India ink or show-card colors, and there's your illustration.

If you enjoy making posters, why not get together a poster-making outfit? A drawing-board, T square, and triangles will be found useful, although not absolutely necessary. A fifteen-inch metal-edge rule, some thumb-tacks, several pencils, including one hard lead pencil, three or four assorted speed-ball pen points and penholders for them, a box of water colors, several bottles of India ink, assorted colors, two or three jars of show-card color, a pair of sharp scissors, a discarded safety razor blade, and a jar of good library paste will make an ideal outfit.—Iowa Christian Endeavor Bulletin.

Things Behind and Before

(Continued from page 7)

tains and brooks that run among the hills? Why cling to a handful of poor withered flowers, when the grass is sown with their bright eyes opening to the sunshine? Why live in the Past, which, after all, was not so precious when it was a Present, since we have God and Christ now as then, and in them may find peace for today, and endless hope for tomorrow? "Forget the things that are behind."

Past Not a Blank

Of course one need not exaggerate this advice. To cut oneself utterly loose from the past is revolutionary madness in a nation, and it is quite as bad in a man. To teach oneself nothing out of the past would be to fall down below the level of the dumb brutes; or to prove oneself as untameable as flies, that have not, we suppose, any memory at all worth speaking of.

But God gives us remembrance in order that we may make great and blessed use of it. It may teach us humility and hopeful thankfulness. Often in our hearts may shine an after-glow of unfading light from a sun that has set, more lustrous, more calm, more mellow than when its hot fervours were falling on our heads—a pensive, clear, and still Indian summer of memory after the sultry autumn has gone. But when we have given memory its rights, and learned its lessons of practical wisdom and of softened hearts, let us take care of letting sentimental indulgence in it sap our souls, and eat out our energy for the strenuous work of the moment. That "book by the way" is but to refresh us as we go on to the fight. A few drops caught up in the palm as we run will help us, but if we fall on our knees to slake our thirst, we have to fling down our sword and unbrace our helmet, and we prove ourselves too self-indulgent for the army of God, according to the test made in Israel centuries ago.

Some of you may say, "Ah, easy to SAY

forget; but how can I forget? The Apostle tells us: not by resolving to do it. Such efforts simply deepen the impression in our minds of the thought which we want to get out of our minds. The way is, as he says, "reaching forth unto the things that are before." That is to say, this wise oblivion is to be won, not so much by forcing ourselves to forget as to let ourselves to anticipate. If we will occupy mind and heart with that sunlit future, it will dim the past, however bright it may be. The billows are white along the track astern, but he does not see them who stands at the bow, and marks the foam of the waves that leap up to meet the good ship as she comes onward. It is when you turn your face to the sun, that a golden path of light stretches across the sea, right before your feet. It is when we look forward and Christward, letting him fill the future and the future fill our hearts, and it is only then, that we can forget the things that are behind.

III. And then, to come to that final piece of practical wisdom that lies in the text: Let hopes for the future and lessons from the past alike lead us to strenuous work in the present. "This one thing I do." Be the past what it may, be the future what it may, I know that I can not reach the one nor forget the other, except by setting myself with all my might and main to present duties, and by reducing all duties to various forms of one great Life-purpose. Concentration of all our strength on a single aim, and that aim pursued through all our days with their varying occupations—what a grand ideal of life that is! Such concentration has for its complement a wise diffusion, which two are practically hard to reconcile, and yet, if separated, tend to evil, the one to rigid narrowness, the other to desultory frivolity. But when the "many things" are regarded as branches of "the one thing needful," and the choice of that for ours consecrates and restrains within bounds the care about these, then the life will become serene and harmonious, and we shall be able to mingle in all active duties, nor move from our place at his feet. We shall work hard and heartily at various tasks, and yet the good part shall not be taken away from us by outward activity, any more than our possession of it will separate us from vigorous service of God and man.

The Strength of Purpose

What a noble thing any life becomes, that has driven through it the strength of a uniting single purpose, like a strong shaft of iron bolting together the two tottering walls of some old building!

"But," you say, how is that possible? My life is cut up into bits, frittered away into fragments, and I can not bring it into unity, even apart from the breach that is made in it by the difference between things sacred and things secular. I cannot make even the week-days one whole, and how can I bring them and Sunday into harmony?"

Well, it is the spirit in which, not the thing at which, we work that makes life a unity. The action of occupation may vary, but the purpose and goal may remain the same. A hundred processes may go to the manufacture of one article, though it were nothing more than a pin, and all the multitudines of our engagements may, if we will, be stages in one great journey.

We may always be trying to be like Jesus Christ, whatever be the material at which we toil. He was subject to his parents; He,

it is presumed, worked in a carpenter's shop; he had passed through all varieties of earthly life. Whether we eat or drink, or whatever we do, we may do all to the glory of God.

Such work will be the natural issue of Christian hope for the future, and of Christian oblivion of the past.

Take that as the test of your Christian hope. If it makes you work, it is right; if it does not, there is something wrong with it. If it makes you think that it does not, there is something wrong with it. If it makes you think that it does not matter how you scramble through this life, because you are going to another, you mistake the relations of the two lives. If it makes you restless, impatient, uneasy here, forever sickening to get out of this place where God has set you, in order to sink into some restful region beyond, you have not learned the nobleness and greatness, either of the religion to which you are to go, or the religion in which you live. But if your hope proves itself by the patience that comes from it, and your faith by the work which it produces, and your love by the labor which is its result, then you may believe that the faith and hope and love are of God, and will abide forever. Being in Christ, it is safe to forget the past, it is possible to be sure of the future, it is possible to be diligent in the present. Then how blessed is such a life!

For the past—"I was chief of sinners, but I obtained mercy;" for the future—"We shall bear the image of the heavenly;" for the present—"I press toward the mark."

And all our course, if we have him with us in the vessel, will be like sailing down some fair widening stream amongst rocky mountains and vine-clad slopes, with the blue sky above, every now and then seeming to be landlocked, and yet, as each rocky headland is rounded, the shining river stretches itself into another distance, and, washing the base of another verdant hill, slides broader and deeper to the great sea to which we come.

"Wherefore, forgetting the things that are behind, and reaching forth unto those that are before, let us press toward the mark for the prize of the high calling of God in Christ Jesus."

THE LUTHERANS AND MISSIONS

A correspondent in the Methodist Protestant Recorder writes: Not one mission under the auspices of the Board of American Missions of the United Lutheran Church in America was closed during the last year, and the 682 mission congregations and 78 preaching stations showed a net increase of 32,000 members, according to the Rev. Dr. Franklin F. Fry, executive secretary of the board. He reports further that 38 of the missions, which are located in Canada, Alaska, Nova Scotia, the United States and the West Indies, became self-supporting on January 1, freeing the funds previously used for their maintenance for other mission activities. Forty-two new missions have been started in their place, representing a 5 per cent increase. He reports that the membership of the mission congregations is now in excess of 125,000, and that 525 missionaries are in the service of the board. More than \$1,000,000 was expended by the United Lutheran Church for home mission and church extension work during the past year.



NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a
Great Correspondent*



LYDIA, MARYLAND

Dear Evangelist readers:

Since we enjoy reading the news from other churches, we feel it is befitting that we should also contribute our share.

At the quarterly business meeting held in December we were called to continue the work here for another year. This will make our sixth year with the St. James people. This church, like every other, has problems peculiar to itself, problems that at times were trying even to our patience. But after all they were times of testing of our faith and we were made the stronger because of them. In the main, our stay so far has been both pleasant and profitable.

We felt that at times our attendance was not what it should be. But when comparing our attendance with that of neighboring churches, we found we had no reason for discouragement.

Our Sunday school is doing splendidly. During the past three years we had an increase in attendance of between fifteen and twenty per cent per year. During the past two months our attendance has suffered some because of sickness, but is starting back to normal now.

Our W. M. S. ladies are hard at work, quilting and serving sale dinners, trying to raise money to "balance the budget."

Recently, with the help of Brother Williams and the Y. P. S. C. E. from our Hagerstown church we organized a Christian Endeavor society here. The organization started off in fine shape, with 46 charter members. These young people are taking hold of the work with interest and enthusiasm, and are putting on some very helpful and interesting programs.

During the two weeks following February 13, we joined with the other churches of Hagerstown and Washington county in what was called a Simultaneous Union Pre-Lenten Service. The churches in different communities formed groups and held union services, the different pastors in most cases doing the preaching. But it was arranged so that no one but the ministers knew who would do the preaching from night to night. This added to the interest. In our particular group there were four churches taking part. These meetings were so well attended, of such high Spiritual order and with such deep interest manifested, that at the county Ministerium on Monday, February 6, a motion prevailed that the effort be repeated next year. My own conviction is that out of these meetings has grown a spirit of cooperation and fellowship that is worth far more than the effort it cost.

We are not going to complain about the depression and its effect, for enough has been said already without changing conditions. As for myself God is still on his throne, and when we as a people turn to him, as Israel had to do when they had sinned, all will be well.

I am praying that God's work will prosper everywhere. We ask to be remembered by all God's people, that we may be sustained and kept in his service.

W. S. BAKER.

ANOTHER GREAT REVIVAL AT MASON-TOWN, PENNSYLVANIA

Another great revival at Masontown has come to a close. Yes, it was even greater than the one last year, as the human eye sees it.

Last year Rev. Sibert, with Mrs. Sibert as helper and children's worker, held a three weeks' campaign; one hundred came to Christ, the majority uniting with the Brethren church, though some went to other churches.

This year 122 came to Christ, 98 have already been baptized, and there will probably be more. One came since the meeting, and others are almost persuaded.

Rev. Sibert was his own evangelist again this year. Rev. Tom Presnel, our neighbor, from Aleppo, Pennsylvania, was Bible lecturer and evangelistic singer. During the third week Rev. Sibert contracted a heavy cold, and Rev. Presnel stepped into the pulpit, and the meetings went on gloriously as they had started. No matter which man preached, the crowds came and souls were born into the kingdom.

Masontown had a real spiritual feast during the revival. Sometimes the auditorium was comfortably filled at 6:30. By the time the Bible lecture began at 7:00, chairs had to be used. An average of 300 or more attended the Bible lecture every evening.

By the time song service began at 7:30 every available space was filled, and our church is not a small one. At 8:00 preaching services began.

A heavy program? Yes, but one which the Lord blessed mightily, we had a Bible conference, a sacred song feast, and an Evangelistic service all in one.

Rev. Presnel is a masterful Bible lecturer. He knows his Bible and his Lord. He presented the Scriptures so simply, so interestingly, and so powerfully. His gospel singing was indeed a joy to us. May God richly bless him as he gives his life in his service.

As for the Siberts, we cannot express our appreciation for them. Coming to us, as they did in our time of extreme need, they have been wonderfully used of the Lord. He has mightily blessed their ministry among us. In the words of one of our charter members, "We could not have found any better anywhere".

Rev. Sibert is a fearless, powerful, and convincing preacher of the Word.

The Lord has added close to 200 new members to the church during the eighteen months he has worked with us.

Our revival closed with the greatest communion any of us have ever seen. Tables all over the auditorium; tables in the front of the church; tables on the platform; tables even in the center aisle, and all of them filled. What a glorious service it was.

Masontown is now the third church in size in Pennsylvania; Johnstown first, and Philadelphia second, head the list.

Our Christian Endeavor is holding to an average attendance of 150. The two mid-week Bible study classes are very, very well attended. The W. M. S. and S. M. M. are at their best. Both expect to be banner so-

cieties this year. The Sunday school is booming, a gospel team has been formed. Every auxiliary of the church we humbly say is "holding fast and going forward." May "God bless us every one," and keep us busy for him, until the appearance of his Son, our Lord Jesus Christ.

MISS MABEL G. WILSON, Secretary.

ONE HUNDRED AND TWENTY-TWO AT MASON-TOWN

Once again, "The Lord has done great things for us whereof we are glad." To him be all glory and praise. When the meeting was over last year we remarked that it was an experience of a lifetime. But we reckoned without the Spirit who this year has done "even greater things" and raised the number of precious souls twenty-two above that of last year, with ninety-eight baptisms and receptions into the church. The fact that for the second time in this church the pastor acted in the capacity of evangelist makes the victory even more unusual. We are reminded that "The Lord is not slack concerning his promises." But how oft we do forget his great promise, "Ask and ye shall receive."

Old friendships were renewed and we were wonderfully blest when Rev. Tom Presnel, as evangelist singer and Bible lecturer, came over from Aleppo to help us in our meeting. He proved to be a real bulwark of spiritual power. I think that I have never heard the Word more simply, forcefully and interestingly presented than during his Bible lectures. It has been about six years since we were together in Gospel Team delegations from Ashland College and yet it seemed that our efforts fit together perfectly which is, of course, as it should be if the Lord has had any leeway in our lives. Brother Presnel has been wonderfully used of the Lord and fits readily into any part of the soul-saving program. This was evidenced by the fact that in the third week of the meeting when a heavy cold was pulling us down he took our place and the victory went on without a break. We feel that the "even greater things" of which the Lord spoke, will be evidenced as he labors in the Master's vineyard.

We would not forget the splendid cooperation and support of the members of the church during the services. Everywhere we turned it seemed that hearts were lifted in prayer and hands raised to help. Nearly every night some one came rejoicing to me and said, "We have been praying for this person who came tonight." We feel that faith and prayer was the cause for the success of the meeting. We had no personal workers combing the audience nor did we call for wholesale reconsecrations. There were fourteen reconsecrations. We left it all up to the Spirit and he did not disappoint. We greatly appreciate the splendid talent here which is so great that not all of it could be used in the meeting. Fellowship with many Brethren at the noonday meal was greatly enjoyed. Here again we were swamped with invitations. Yet when our physical wellbeing, because of a cold, would not permit us to accept all invitations they were very considerate and seemed content to do the thing which would be best for the meeting. Such whole-hearted support is a joy to any pastor.

Folks here in Masontown are endeavoring to answer the challenge of their Master and "let their light shine" as is evidenced by the two branch Sunday schools organ-

ized and fathered by members of the local school. One of these schools organized and fostered by Brother N. Clark has gone above one hundred in attendance. The other located at Gray's Landing, about a mile from our local school has come dangerously near the hundred mark. This school is sponsored by one of our splendid young couples, namely, Charles and Lily Pearl Lytle. A weekly prayer service is also carried on by these young folks in their community. They are proving a real spiritual force in their community.

The young folks' Gospel Team has entered into the schedule at Mt. Sterling and will supply the leadership for this school along with a similar team from the adult men's class. The team recently opened an evangelistic meeting at the Palmer Community church. They took complete charge, unassisted, of the opening night and were well received. The young people's team is a part of the splendid group of fifty or more young people who are taught the Word at the parsonage every Thursday night. Most of these are present at the Wednesday night Bible study at the church, which has also grown to a hundred forty-five. A study of the Fundamentals of The Christian Faith is taught by the pastor on Wednesday night and a special study of Genesis is taught Thursday night by Mrs. Sibert. It is a real pleasure to see so many young men and women interested in the Word. The lesson is taught, then questions submitted to and answered by the young people.

We had the privilege on the last night of the meeting of administering to the largest number of communicants that we have ever witnessed at a communion service. Thanks to Rev. Presnel who assisted, and to the Uniontown Brethren who so kindly loaned us their communion trays, it was possible to go through with the service without a break. I suppose it is proper to report here fourteen who came to Christ at the regular services since the last year's meeting and one young woman who came since this year's services were closed. To him be all the glory and all praise. These things we have reported that the faithful who with us are watching and waiting for his glorious appearing, may rejoice with us in his present victory.

FLOYD SIBERT.

DALLAS CENTER, IOWA

It has been some time since a report has been sent in from the church at Dallas Center; it seems time passes so quickly that a year can slip by before we scarcely realize it.

We had the pleasure of having Mr. and Mrs. Herman Hoyt with us for several weeks last summer. Herman preached for us while our pastor attended Winona Lake Bible conference and our National Conference.

Since our last letter five have been baptized and received into the church. Two others are to be baptized in the near future.

Last summer we experienced very little decrease in attendance. In fact our average for the last four years in Sunday school has increased from 87-106-116 to 118 last year, average so far for the present year is 131+.

Our Evangelist agent has been working to keep our church on the honor roll.

The Women's Missionary Society made a quilt to send to Kentucky. They also sent clothing.

The S. M. M. girls are endeavoring to make all of their goals this year.

They have been a banner society since they organized some 16 or 18 years ago. The girls plan to have an all-day meeting Saturday, March 11, to roll bandages. They have given several programs, and taken free will offerings, but, they are emphasizing the spiritual more than the financial side this year.

We have a fine group of young people in our Senior Christian Endeavor Society. They too gave several programs, and every one enjoyed them very much.

A Junior Christian Endeavor was organized last fall by Marie Weber and Helen Towner. They have their meetings on Sunday afternoon.

Brother A. R. Staley is now holding a Union Evangelistic meeting at Carleton, Nebraska. He reports they are having a successful campaign.

Our pastor has been delivering some very fine sermons. He has just recently completed his third year with us and we know that with such efficient leadership we will continue to grow, spiritually.

We appreciate very much Brother Staley's knowledge of the Bible, and his faithfulness in declaring the same.

We thank, and praise the Lord for his loving kindness, and may he give us courage to do greater things for him than ever before.

EVA MORGAN.

VANDERGRIFT, PENNSYLVANIA

We are still moving along at this place. We have some crosses to bear, some difficult things to meet, but we rely on God's promise.

"When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him."

So we press on in hope of victory through grace.

On Sunday evening, April 2nd we expect to administer Christian baptism.

Sunday evening, April 9, our love feast and communion service will be held.

This week I visited all the folks in their homes. There is some serious sickness and

AN INVITATION

The Faculty of Ashland Theological Seminary invites correspondence with any young man who may contemplate preparation for the Ministry or other forms of Christian Service.

We invite Pastors, or any others interested in this type of Education to write us. We also urge upon Pastors, Church Officials and Parents the duty of recruiting men for the Ministry.

We now have more than thirty men under guidance and preparation here. It is a fine body of young and consecrated manhood. We solicit others to join this group next September.

You may write any of the members of the Faculty or just address Ashland Theological Seminary, Ashland, Ohio.

We remain Faithfully Your Brethren, J. Allen Miller, Alva J. McClain, Kenneth M. Monroe and Melvin A. Stuckey, Ashland, Ohio.

much need of the necessities of life on account of the depression. Some very beautiful examples of neighborly helpfulness were noted. So possibly the depression may yield a wealth that is much needed in the form of TRUE NEIGHBORLINESS.

SAMUEL H. BUZARD.

PIONEER RESIDENT DIES AT HALLANDALE

Daniel Crofford

Daniel Crofford, 86, pioneer resident of Hallandale, died Sunday night at his residence on the Hallandale Beach road after an illness of three weeks.

He was born in Somerset county, Pennsylvania, and came to Hallandale from Johnstown, Pennsylvania, in 1910. He was a retired minister and mail messenger of Hallandale and was a member of the Brethren church of Johnstown. He leaves his wife, Delilah, to whom he had been married 63 years; three sons, C. W., of Akron, Ohio, J. C. of Pittsburgh, Pa., and H. B. of Hallandale; a daughter, Mrs. J. E. Parsons of Columbus, Ohio; two sisters, Mrs. E. Brubaker of Johnstown and Mrs. Sue Helsel, Dunkinsville, Pennsylvania, and a brother, J. H., of Martinsburg, Pennsylvania.

Funeral services were conducted Tuesday, February 21, 1933, at the Union church in Hallandale, by the Rev. Martin Larson, Lutheran pastor, and Rev. J. E. Coryell. Burial will be in Dania cemetery in charge of the Hollywood Mortuary.

Daniel Crofford

A more sweet-spirited, Christlike, friendly Christian character it would be hard to find. Brother Crofford loved the Brethren Church, the faith of his choice. It was our privilege to spend considerable time in his company and in his happy home during the winter we spent in Florida two years ago. He loved his home. He was loyal to the community church in the village and was chosen to serve again as the superintendent of the Sunday school, which position he held at the time of his death and had held for many years before. On every fifth Sunday of the month he filled the pulpit and ably proclaimed the Gospel, although in his 87th year. For years he has carried the mail to and from the local postoffice. He rode a bicycle to and from his gardens and enjoyed working in the soil. He was always active. His faithful wife and children suffer a real loss, as does also the community in which he lived and our whole church, for another of her pioneer ministers has departed to be with the Lord. We have lost a true friend for a little while. May the influence of his long and loyal Christian life continue to do good and draw us all heavenward.

G. C. CARPENTER,
Smithville, Ohio.

THE NEED OF CONVICTION

By Frederick L. Fagley

John Stuart Mill, the great thinker, once said, "One person with a conviction is worth a hundred mere believers." This is exactly what we need today—men and women of conviction—a clear conviction that God has spoken to men in Jesus Christ and that he is the way of life for all men. We have in these times many and great calls upon our churches for help for people in great need, and we must respond to these. We cannot expect the blessings of God upon

our souls if seeing men hungry we feed them not, or withhold from our needy brethren anything we have that will aid them. But even more than this must we do. We must rebuild the inner being of our people, renew the stream of living now run dry, and give to our people a sense of the reality that lies back of the universe we see and which gives to it whatever of value and worth it has.

Man's greatest need is not for bread for the body, but life for the soul. Here is where a minister with conviction in his soul can bring to his people the words of life. Eternal destinies depend upon our power to bring to people a vital and convincing faith in Jesus as the Savior of men. For several years our churches have been working together that the church may minister to the spiritual needs of men with more effectiveness in worship and in solving some of the intellectual problems of our day, and this is all very worth while and necessary. But we must not take too much for granted. Do our people really have conviction as to the reality of God, and that he has spoken to men through Jesus, and that the revelation of God in Christ Jesus is everlastingly true? Do our people have conviction that a man may win the whole world and yet lose his own soul? That though the body perish yet shall he see God?

These are times when we cannot evade nor overlook the one supreme responsibility of our days, however heavy the task of social rebuilding may be. These must not be left undone, but this first thing must be ever kept in vision. We must return to our essentials and to our simplicities. We must not give too much thought to mere outposts as if they were the citadel itself. The redemption of the soul is the one great task of the church, and we should recall Bushnell's saying, "The soul of reform is the reform of the soul."

Let us have conviction that sin does destroy life and that we must rid the soul of sin if life is to be. Help us, O God, in these our days, to have such conviction that we may bring a saving knowledge of thee to multitudes who know thee not. Give us victory and many souls in our day.—The Congregationalist.

Recent surveys indicate that there are five thousand unchurched communities in the United States, embracing five million people.

The president of the republic of Guatemala, Central America, is pursuing vigorously a clean-up policy in all governmental affairs. But the president is not alone. "He could do but little if he were not backed up by a lot of people," says the Guatemala News. Missions through their converts are rapidly multiplying those who cordially back the administration.

LYNCHED

Principal Robert R. Moton, of Tuskegee Institute, reports that eight persons were lynched in 1932. This is just eight too many, but we may at least be grateful that it is five less than in 1931, thirteen less than in 1930, two less than in 1929, three less than in 1928, and eight less than in 1927. Of those lynched in the year which has just closed, seven were in the hands of the law; four of these were taken from jails and three from officers of the law

outside the jails; the bodies of two of the victims were burned. In 31 instances officers of the law prevented attempted lynchings. Of these 27 were in Southern States, four in the North and West. In seven cases armed force was used to repel the lynchings. In all, 42 persons (of whom 7 were white and 37 Negroes) were saved from death at the hands of mobs. Several of these were women. Let us keep on hoping and praying for the day when all the American people will be civilized.—Reformed Church Messenger.

SIGNS OF THE TIMES

(Continued from page 2)

Brethren church, the pastors sometimes exchanging pulpits.

It was also a pleasure to have several visits with Brother and Sister Kent whose ministry has meant so much to our denominational progress in Washington. Some of their people were present at nearly every service. Only the urgency of our immediate return to Ashland kept us from accepting a kind invitation to remain for a service on Monday evening in the Brethren church.

On our way to Washington, Mrs. McClain and I stopped for a few minutes with our friends, the Colemans, at Hagerstown. On the trip home we had a brief but enjoyable visit with Brother and Sister Humberd, having occasion to stop at Martinsburg, Pennsylvania, on foreign missionary business.

FROM OUR CORRESPONDENCE

ANOTHER MEMBER OF ORIGINAL SUBSCRIBER'S CLUB

Dear Editor:

Brother Leslie said in his correspondence he was thankful for our paper. I too am thankful for it. To me it is next to the Bible.

I have read our church paper ever since I can remember one was published. It was the "Gospel Visitor" published at Columbus, Ohio and edited by our Elders James Quinter and Henry Kurtz. S. Z. Sharp was a faithful contributor. His articles were long and so deep that I could not comprehend them, for I was but a small child. My father thought they were good, so I thought I must read them too!

I read the "Christian Family Companion." Never read "The Vindicator," but read "The Progressive Christian" and "The Gospel Preacher," edited by S. H. Bashor and J. H. Worst. Then came "The Evangelist" which I read in its very beginning and am still reading.

When I could hear and the minister preached an able sermon I would think surely it was the best I ever heard. I think the same way of the Evangelist. It is the best paper we ever have had.

MARY DIFFENBAUGH,
Ashland, Ohio.

THE TIE THAT BINDS

DUEY-JACOBSON—On Saturday evening, February 25, 1933, in Carleton, Nebraska, occurred the marriage of Mr. Fred Duey and Miss Laverne Jacobson, both teachers in our city schools. Mr. Duey has been chosen to superintend the Carleton Schools for next year.

They will continue teaching this spring, and will locate permanently next fall. Both have been a help to the Brethren Church school, though they hold membership elsewhere. Both are clean, talented young people, and are well liked by all. Courtesy by the writer. W. R. DEETTER.

IN THE SHADOW

BECKE—Mrs. Anna Becke was born in St. Louis, Mo., August 2, 1862, and departed this life in Modesto, Calif., Feb. 12, 1932, aged 71 years, 5 months and 12 days. The remains were brought to Carleton, Neb., and the funeral services were held in the Brethren church on Sunday, the 19th. She was a member of the church here for many years and her life was of the highest order—sweet disposition, kind, loving and faithful. What a blessing this world would be if all would attain such a record as she. Service by the writer. W. R. DEETTER.

WHEELER—Mrs. Jennie Elizabeth Wheeler was born in Scott County, Iowa, June 10, 1857, and departed this life at her home in Carleton, Neb., Feb. 26, 1933, aged 75 years, 8 months and 16 days. She was a member of the Baptist Church. She leaves an aged husband and six children. Service by the writer. W. R. DEETTER.

PARKER—Mrs. Amanda Parker died March 2, 1933. She was 67 years and 7 months old. Her home has been in Carleton for many years. She was the mother of 14 children, 9 of whom are living. Funeral services were held by the writer in the Brethren church, March 5, 1933. She was a member of the Baptist Church. W. R. DEETTER.

PRICE—James D. Price was born in Yellow Creek, Bedford County, Pa., and died in Tucson, Ariz., Feb. 16, 1933, at the age of forty years, nine months and twenty-six days. He was united in marriage to Mrs. Clapper in 1911, to which union were born two children, Nathan, who preceded his father in death four years, and Samuel, who with his mother remain to mourn the loss of a dear father and husband. Besides the immediate family he leaves a father and mother—Samuel and Mary Price; four sisters—Mrs. James Zimmerman of Yellow Creek, Pa., Mrs. S. K. Clapper and Mrs. G. R. Crist of Washington, D. C., Mrs. C. A. Kline of Huntingdon, Pa., and one brother—Lewis, at home.

Mr. Price has been a faithful member of the Yellow Creek Brethren church for the past eighteen years. Funeral services were held in the Reformed church, near the Price home, where a large audience of relatives and friends gathered to pay respects to one who was loved by all. Services were in charge of the writer, assisted by Rev. Stair, of the Church of the Brethren. E. S. FLORA.

MAGERS—Thomas Magers was born September 23, 1858, and departed this life, after an illness of several months, on February 8, 1933, at the age of 74 years, 4 months, and 16 days. On May 26, 1887, he was united in marriage to Martha Ross, who preceded him in death almost ten years ago. To this union were born five children. Surviving him are: three daughters, Mrs. Stella Conrad, of North Liberty, Ohio; Wilma and Nellie, at home; one son, Ross J. Magers; also two sisters and two brothers, and many other relatives and friends. He was a faithful member of the Danville Brethren church for forty-five years. The funeral service was in charge of the pastor. F. W. SHIPLEY.

SAMPSON—Mr. Marvin C. Sampson departed to be with his Lord December 17, 1932, at Emergency Hospital, Washington, D. C., as the result of an accident which took place at his work. While Mr. Sampson was not a member of the Washington church at the time of his death, he was awaiting his letters from the church in Virginia. He had had a consecration of his life to the Lord at our revival meetings shortly before his death occurred. Mr. Sampson was 23 years of age, and leaves to mourn his passing a beloved wife, a father and mother, and three small boys. His wife and the two older boys, Vernon and Marvin, are members of the Washington church. The funeral was held at the church and interment took place at beautiful Cedar Hill Cemetery. Our sympathies are extended to the members of the bereaved family. HOMER A. KENT.

HAYRE—Mrs. Margaret Hayre departed to be with the Lord she loved and served, Feb. 18, 1933. Her departure was due to a prolonged illness and released her from much patient suffering. Her life had been spent in Washington, where she had lived many years, and she had been a member of the First Brethren church. Her beloved husband who was a man of God, preceded her in death by several years, leaving her with the responsibility of the care of the family. God has given the Lord and her age was 66 years. She wishes to mourn her home-going five children, namely, John, Mrs. Susie Dyer, Sarah, Mary and Helen. Funeral services were held at the First Brethren church at Washington, Feb. 22nd, 1933, and burial took place at Congressional Cemetery, with the undersigned as officiating minister. Our sympathies go out to the members of the bereaved family. HOMER A. KENT.

FREEMAN—Mrs. H. J. Freeman departed this life at the home of her daughter, Mr. Ahrens, Deshler, Neb., at the age of 64 years and eight days. She was a member of the Brethren church for many years. She leaves a husband, three daughters and two sons. Funeral services were conducted from the Brethren church, Carleton, on Sunday, Feb. 12, 1933, by the writer, her pastor. W. R. DEETTER.

MORIN—Mrs. Alice Jeanette Morin, was born at Church Hill, Frederick County, Maryland, June 17, 1868, and died at her home near Fairplay, Md., Feb. 5, 1933. She is survived by two children—Mrs. Charles Wyard of Keokuk, Maryland, and William, also a member of the Brethren church. Sister Morin was for many years a member of the St. James Brethren church. Funeral services were conducted from the home by her pastor. W. S. BAKER.

DO YOU BELIEVE?

1. *The Brethren Church was included in the command to "Go! Teach! Baptize"?* Matt. 28:19.
2. *The Brethren Church has moved Scripturally in her missionary program?* Working the first years in Brethren Centers, then in new fields in America, and last the unoccupied territory chosen in South America and Africa. Acts 1:8.
3. *The Brethren Church has advanced prayerfully?* "On Her Knees." Consider the Divine approval as indicated by her splendid success in both fields; churches, Sunday schools, stations and chapels rapidly increasing. National and native preachers.
4. *The Brethren Church is being led of the Spirit in the sending out of missionaries?* Acts 13:2. "No church has such a fine group of consecrated workers," is an oft repeated expression heard in all parts of the Brotherhood. Some have died while pressing onward. Many are giving their lives a living sacrifice. Others are waiting to go out.

"YES" "YES"---IS THE ANSWER---"YES" "YES"

Then the Foreign Mission Work of the Brethren Church is of the Lord

YOU CAN EASILY SEE

1. *That reduced offerings can cripple it*
2. *That indifference can hinder it*
3. *That prayer failures can leave it powerless*
4. *That criticism can multiply hardships*

IT IS OF THE LORD

1. *Therefore no financial crisis can stop it*
2. *Indifference, prayerlessness and criticism can only retard it*
3. *Why not claim victory again this year?*

FACING TREMENDOUS DIFFICULTIES

Who Will Volunteer to Put This Work Ahead?

1. *By praying more than formerly* ()
2. *By giving to the limit* ()
3. *By urging others to give* ()
4. *By asking my home church to make its greatest effort* ()

X Check the items if you will be a volunteer

Phil. 4:13—"I can do all things through Christ which strengtheneth me."

Signed

(Sign and lay before the Lord with a prayer and pledge of faithfulness)

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THE BRETHREN EVANGELIST



And . . . Barnabas, . . . having land, sold it, and brought the money,
and laid it at the Apostles' feet (Acts 4:36, 37).

What might God do with a church whose People were willing to
make such Sacrifices!

Signs of the Times

by
Alva J. McClain

THE Road to Rome

Only a few years ago, when the star of Mussolini was rising in Italy, some of us can remember how that many of the wise men poo-hooed the idea that he would ever attain a position of first-rate importance in world affairs. But in spite of all prophecies to the contrary, Mussolini has arrived.

It is no secret to those who read, that for the past several weeks Europe has been on the perilous verge of another war which might easily involve the world. The statesmen of the nations have been shivering at the prospect, knowing that a single untoward incident might touch off the explosion. Practically no progress was being made at Geneva in the way of a solution. In the midst of this desperate situation, Ramsay MacDonald, premier of England, decided that something had to be done. And what did he do? Appeal to the League of Nations? Invite a Conference of world powers? Nothing like this. HE WENT TO ROME TO TALK WITH MUSSOLINI!

THE Prestige of the Black Shirt

There was a time, and not very long ago either, when the Premier of Italy would have come to London. But now London goes to Rome. What are the causes for the sudden prestige of Mussolini? Three things may be mentioned:

1. The political philosophy of Mussolini, once laughed at, is increasing in favor and extent. Germany has virtually embraced it by giving authority to Hitler. Other nations are looking at it with interest. Even in the United States thoughtful people are discussing the advantages of a mild form of dictatorship.

2. Behind Mussolini stands the vast influence and power of Roman Catholicism as represented by the Papacy. Actually they are not very good friends, but for political purposes they have agreed to play together. The Scarlet Woman is not yet riding the Beast. That is still in the future. In the present situation Mussolini is leading the procession, or thinks he is.

3. The rise of Hitler in Germany has brought Europe to the brink of another war. And Mussolini is the only man in Europe who can tell Hitler anything. Thus Mussolini has come to hold the power of life or death. As the editor of a leading eastern paper writes, "The course of time has brought to Mussolini the greatest power wielded by one man since Waterloo."

The Christian should pray that this power will be used in the interest of peace.

MUSSOLINI'S Opinion of Democracy

In a personally written article recently circulated widely throughout the world, the strong man of Italy tells what he thinks of Democracy: "As regards this democratic pastime of ballot boxes and voting on tickets, by which the electorate is intermittently given the ridiculous illusion of being

"the sovereign people," I can only say that I despise it most decisively."

To students of the prophecy of Daniel, all this is deeply interesting. Only a few years ago, as the kings were falling and democracy was marching in triumph, it began to look as if the "iron" would completely disappear from human government and that the feet of the image would become wholly "clay." (Read Daniel second chapter). But now once more the iron appears, thus vindicating the truth of prophecy.

A careful study of Daniel's prophecy will teach you more about the true philosophy of history than all the learned books ever written by the hand of man.

PEACE for Five Years

Ramsay MacDonald, in going to consult Mussolini at Rome, has few illusions about the ability of Europe to keep the peace. By his plan, if it secures support, he hopes to preserve peace for the space of FIVE YEARS.

It is not the place of the Christian to wax cynical over what may seem to be a deplorable modesty of hope on the part of Mr. MacDonald. Five years may seem to be a very brief space of time, a mere handbreadth. But five years WITHOUT WAR is a long time. And if the plan succeeds, it will be a notable achievement.

While we pray for this five year plan for peace, let us not forget to pray "Come, Lord Jesus." (Rev. 22:20) When he comes, Peace will be more than a mere breathing space between wars. "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth." (Psa. 72:7)

THE Need of the World

The most uncompromising antagonism to the Christian doctrine of Christ's second coming, I used to find, came from the men who believed that the people through democratic rule could work out their salvation, socially and politically. I once said to a professor of Social Science, who seemed to be sincerely interested in the welfare of the human race, "Would you not like to see, in charge of human affairs, a Person who is wise enough to know what ought to be done and powerful enough to get it done?"

His answer was very strange, I thought. "No," he said, "that would not be good for the people. They ought to work out a solution for their own problems."

You do not hear much of this kind of talk today. The world is staggering under so many problems needing immediate solution that the long-winded method of open discussion by popularly elected representatives is being impatiently shoved to one side. People are feeling that the solution of their problems is vastly more important than any theory of government. Consequently they are more ready than ever to commit their cause to any man who displays the promise of wisdom, initiative and the power to get things done. Witness the popularity of Roosevelt, and the unpopularity of Congress.

This state of mind offers a great opportunity for the teaching of the Bible doctrine of the second coming of our Lord. The preacher who is wise will not miss the opportunity. It will not last forever. Remember the Lord's admonition about "meat in due season."

THE Communistic Blunder

A few months ago a revolutionary committee took charge of the government of Chile and declared their intention of turning it into a socialistic republic after the Russian model. A part of their Manifesto reads as follows:

"When we shall have realized the golden dream of Simon Bolivar everyone will be compelled to admit that we were not actuated by motives of personal gain. Two thousand years before our time, Jesus Christ adopted our ideas, promising better living conditions to those whom fortune had disinherited. This better life was to be enjoyed in another world. We, more humane and diligent than Jesus Christ, offer to the proletariat a better life in this world."

Passing over the blasphemy of this claim, I would like to suggest that its communistic authors should read the New Testament to learn what Christ offered to men. It is true that Christ offered men a better life "in this world." Read his words in Mark 10: 29-30, "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the Gospel's, but he shall receive an hundredfold in this time . . . and in the world to come eternal life."

So the real difference between the promises of Communism and the promises of Christ is that Communism offers a better life in one world, while Christ offers a better life in two worlds.

And best of all Christ is able to make good his promises, as millions of people could tell you, both on earth and in heaven.

A recent report of an official of the Department of the Interior states that there are approximately 400,000 teachers employed in the rural schools of the United States, teaching nearly 11,000,000 children. Of the total number of teachers, about 150,000, or 40 per cent, are teaching in one-room schools. The average rural teacher receives a salary of \$926 a year, teaches for 163 days, and has an education equivalent to a little less than one year beyond high-school graduation. Forty thousand of the rural school teachers are Negroes.

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A Conference to Secure United and Aggressive Action

The forces of righteousness are on the defensive in this land of ours and have already suffered a number of serious losses. Unless united and aggressive action is secured, and that right promptly, defeat of Prohibition is certain. And with the loss of Prohibition will go many other notable achievements in the field of moral reform. Christian leaders are beginning to realize the seriousness of the situation as they have not realized it before, though it is regrettable that the awakening has come so late, and efforts are being made to bestir and organize their forces for a mighty campaign to save Prohibition.

It was with this thought in mind that a national conference of temperance and prohibition leaders was called to meet in Washington, D. C. on March 7 and 8, 1933. Being anxious to pass on to Evangelist readers what transpired there, and being unable personally to attend, it was the editor's good fortune to secure the cooperation of Mr. F. E. Simmons, a prominent layman of our Washington church and a man experienced in newspaper reporting, to send us some data and personal impressions. We are also indebted to Rev. T. C. Lyon for some newspaper clippings of conference reports. We are therefore to get a glimpse of the conference mainly through Brother Simmons' eyes.

The gathering was mainly "a conference of church representatives" from thirty to thirty-five denominations, rather than a convention of organized temperance bodies. The time of the meeting was most inauspicious, so it proved to be, though the banking holiday and the climax of the depression could not have been anticipated by those who called the conference. In spite of this fact, however, there were approximately 1000 in attendance at the two-day conference, gathered from the far corners of the country, representing at least 36 of the 48 states, among them being California, Washington and Oregon. That is significant as pointing to the rising zeal on the part of the church forces in defense of the prohibition issue as the seriousness and imminence of the crisis is being borne home to them. The probable influence of that conference will be all the more encouraging by reason of the fact that the delegates were mainly ranking members of the various denominations and congregations and would return to their respective communities and church groups and spread the opinions and spirit of the conference.

Though the gathering was composed primarily of churchmen, yet there were among them some of the outstanding temperance and prohibition leaders of the country, attending presumably in their private capacity. Among the leaders present were: Bishop Edwin H. Hughes, Methodist resident bishop of Washington, and a moving spirit in the calling of the conference; Mrs. Ella A. Boole of the W. C. T. U.; Canon Wm. Sheafe Chase, of the International Reform Federation; Dr. F. Scott McBride of the Anti-Saloon League; Bishop James Cannon, Jr., of the Methodist Church, South; Deets Pickett of the Methodist Board of Temperance, Prohibition and Public Morals. Dr. Daniel A. Poling was not there, but we are informed that one of his colleagues, Hon. Grant Hudson, a former Congressman from Michigan, was present. These leaders were of one voice in saying they would "do anything they could to defeat repeal." Bishop Hughes, who presided over the conference and gave the key-note message, stressed the importance of unity in these words: "The present crisis demands a real unity as the price of our success. We have been called here primarily to unite in an effort to save and strengthen the Eighteenth Amendment. . . . Personally I can think of no vaster disservice, or damage to our cause in the immediacy of its crisis than for any one of us to say a word or to do a deed that would retard the speedy unifying of our forces."

There were those at the conference who were ready to indict the churches for not having been sufficiently interested in the fight for

prohibition heretofore. The churches had not given the instruction they ought to have given and some church folks had taken the position that the fight was not theirs. Mrs. Leigh Colvin, New York State president of the W. C. T. U. called upon for an extemporaneous expression, told her experience in New York State,—how certain political fixers ingratiatingly sought her help in "saving" as much as possible for the dregs, and how she had refused to compromise and had replied that she wasn't even sure that she would support a measure to prevent saloons being opened within certain proximity of churches, saying that "if they were to be opened, possibly it would be well for them to be built right next door to the churches." In other words, let the churches pay for their inactivity, was her implication. If saloons are allowed to return, or some other liquor selling institution, there will be few states in which there will be any laws protecting churches and schools against the proximity of these liquor joints, and we will want protection. We had better do our utmost to prevent their return, than seek to regulate them once they have returned. And our opposition should be persistent and uncompromising. Bishop Hughes said: "We are so sure of our moral and political stand that we cannot favor even a compromise of temporary halting in order that there may be later progress. Some good, but we think, mistaken men, have said that if we let the wets do their worst and most terrible part, the reaction toward our cause will be speedy and decisive." The bishop calls it the "counsel of despair," and we would say, What a terrible harvest would be reaped by the nation until that reaction might come! And who knows but that it might all be avoided if church people would put forth earnest effort unceasingly and without compromise! And what of conscience! Bishop Hughes says rightly: "A strategic retreat is a difficult thing when you are travelling on a moral road. In this case we may be perplexed about conditions, but we are not confused about our direction. We decline to compromise by inaction. Or, to change the figure of speech, we cannot consent to submit to ad terim ravages of typhoid, or smallpox, or the Black Death, in order that the people may directly be more impressed by the horror of the diseases. Our spiritual convictions shut us up to unceasing opposition— . . . The victory for repeal and for beer must be won, if won at all, only against all the opposition that uncompromising hearts can produce."

Another feature of the conference which impressed our correspondent—almost amazed him—was that in a meeting south of the Mason and Dixon line, the "biggest hand" was given to the testimony of a bishop of the African M. E. Zion Church. His testimony was valuable because it was specific—that the precedent of a repealed 18th amendment betokened the possibility of a repeal of the 14th and 15th amendments, and perhaps other portions of the constitution, and therefore was singularly formidable to his people. He added also that the 18th amendment had not only protected the physical and moral welfare of his race, but had compelled them to save, acquire homes and become more cultured and

(Continued on page 8)

"The Power is Off"

It happened at a great church gathering, an annual conference, and was reported by the Richmond Christian Advocate, but it also happened in our own church not so long ago. The organist was seated before the organ ready to play, in fact, had already started to play, when suddenly all sound ceased. No one asked what was wrong; everybody knew. It had happened at our church before. In connection with the incident at the conference, it happened before the organist had begun to play, and a visiting minister was in the pulpit. The organist struck the keys, but there was no

music. The minister waited, then turned in the direction of the organ just as the organist was saying, "The power is off."

"The power is off?" softly queried one of those present. And his mind questioned not so much the fact as the significance of the words, and he meditated within himself: "What a word that was! 'The power is off!' The organist was there, and the delicate machinery of the great pipe organ was there. The minister and the audience were there waiting, but there was no sound. The power was off!" As that Methodist man meditated, he said: "We have the greatest program of any denomination, and the best machinery. We have well equipped men and great buildings. But we are lagging on all fronts, and we are hardly touching the fringes of our responsibilities in many communities. We prayed long for open doors, and all of them are open wide, and the windows, too; but we are bringing back our best workers instead of sending them to answer the Macedonian call of all nations. What is the matter? The power is off,—that is the trouble."

Then the spokesman for the Reformed Church takes up the confession and says, "If that is admittedly true in some Methodist churches, what right have we to say that it may not be true of some Reformed churches? Is it possible that the charge may be laid at our own door? In Lent of all times we need to recognize the wisdom of that petition said to have been used by Chinese Christians: 'Oh, Lord, revive thy work, and begin with me!'"

If others have found that to be the secret to their trouble, may it not be well to think on it in relation to some of our own slowness and inefficiency and lack of ability to take possession of our opportunities? Is some of our work lagging because "the power is off?" Are some of our churches standing still or slipping back because "the power is shut off?" Are some of our church members devoid of influence and vitality, and others indifferent and self-satisfied, and others poor in love and sacrifice, because "the power is shut off?" May God help us to maintain that contact that will keep us in touch with power.

EDITORIAL REVIEW

On the Christian Endeavor page, Brother W. H. Schaffer of Conemaugh, Pennsylvania, asks, "Can Endeavorers be trusted?" It is a challenge to the faithfulness of young people. The future leadership of the church depends much on the type of young people we develop, and faithfulness is a fundamental virtue.

In a personal communication from Brother Leo Polman of South Gate, California, we learn that the church at that place is enjoying a splendid quickening and souls are being saved. At the first of March seven had been added to the church since the first of the year, one was to be received into membership the following Sunday and one was awaiting baptism.

From the Smithville, Ohio, church bulletin we learn that the Sunday school at that place has launched a seven weeks' attendance contest to culminate on Easter Sunday. The first Sunday in March the attendance was 182, and that, as those who happen to recall past attendance records will know, is a high mark and indicates a keen interest. Dr. G. C. Carpenter is the aggressive pastor.

The church at Goshen, Indiana, where Brother S. M. Whetstone is pastor, has recently closed a successful revival and ingathering, with the pastor himself doing the preaching and Mr. and Mrs. Harry Richer having charge of the music. There were thirty-eight to come forward during the meetings, thirty-three by confession and five by relation. The attendance was splendid throughout the meetings, ranging from 350 to 850. The young people had a large place in this revival and their faithfulness had its influence on other young people. One result of the meeting was to make the Young People's society 100% Christian. The Sunday school has been increasing steadily until the average attendance for the five Sundays concluding with March 12 was 525, the high number in attendance being 657.

Brother S. E. Christiansen writes of his assistance given to Brother I. D. Bowman in a revival meeting held in the Delaware church near Georgetown. After Dr. Bowman had given a week to Bible lectures, Brother Christiansen came on with a series of

evangelistic sermons, resulting in eight confessions. He also reports two more confessions at his church at Allentown, making a total of sixteen to be added to the church since the first of the year. Brother E. E. Fehnel, a local elder of the Allentown church, aside from serving as Sunday school superintendent, proves his helpfulness by supplying the pulpit very satisfactorily while the pastor is away helping in the Lord's work elsewhere. Brother Christiansen rejoices in the growth of his Christian Endeavor society, and with good reason—it has grown from twenty to eighty-five.

Brother James S. Cook, the faithful pastor of the church at Portis, Kansas, believes his people are the kind who will not "surrender the fort" into the enemy's hands. A people and a pastor with that spirit will win, even though victory be delayed for a season. The work is reported to be holding its own in spite of sickness and financial handicaps. A revival was recently held under the leadership of Brother H. H. Rowsey of Falls City, Nebraska. It was a meeting spent primarily in behalf of the membership and not without good results. One hundred and fifty calls were made during the meetings and mostly on church members. This was the first of exchange meetings by these two pastors. Brother Rowsey is now preparing his people for the return meeting. One baptism is reported at Falls City and others express interest.

Brother W. R. Deeter reports twelve additions to the Brethren church, six to the Methodist, one to the Church of the Brethren and one unclassified, as a result of the union evangelistic meetings conducted at Carleton, Nebraska, under the leadership of Brother A. R. Staley of Dallas Center, Iowa. It would seem that the teaching of Gospel baptism had not been neglected by the pastor since most of the converts going to the Methodist church were thus baptized, as were others who joined that church on previous occasions. The Methodist brethren are also learning to enjoy the Brethren communion service. Very likely it is the kindly spirit on the part of the Brethren people as well as the teaching of the pastor that is winning them. And that ought to be quite natural. It ought to be as natural to find a kind and fraternal spirit manifested on the part of Brethren people as to find triune immersion and feet washing practised, for that spirit belongs to the very name of our people. And it is a necessary characteristic of a truly "whole gospel" people.

A card received from Brother E. L. Miller, whose address for six weeks has been Harrisburg Hospital, Harrisburg, Pennsylvania, was written from Maurertown, Virginia, and dated March 15, 1933, and says: "Arrived home from hospital last Friday, P. M., and was glad to get home. The folks all seemed glad to see me too. Attended services Sunday A. M. and taught my Bible Class. Expect to be in my pulpit next Sunday. I must wear a collarette for some time, but otherwise I am none the worse for the wear and tear of a broken neck and a case of 'flu' all in six weeks." Then he wished us to thank in his behalf the scores who remembered him in prayer, and the many who wrote him. He will not be able to answer all personally at once. We were surprised at the last previous message to learn of his rapid improvement, and now we are again surprised to learn that he has been able to get back to work so soon. But we thank God that it is so, and pray that he may be guarded until recovery is complete.

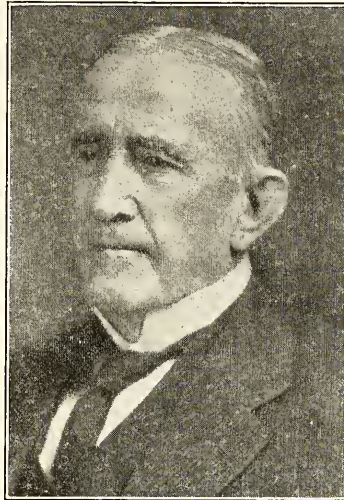
Another very unusual evangelistic meeting is reported this week, this time from Kittanning, Pennsylvania, where Brother R. D. Crees is the capable young pastor. It was a three weeks' campaign with various local ministers taking turns at preaching for the first week and after that Brother R. Paul Miller preached for two weeks. The meetings were preceded by very thorough preparation, which doubtless had much to do with the exceptional results. There were 129 persons to take a stand for Christ. The attendance was good throughout the meetings, the last week the audiences overflowing the church. Large place was given to prayer during the campaign as well as during the six weeks' preparation for it, and prayer was being continually answered by the conversion of souls. The meeting is said to have been remarkable for the number of men and boys to be converted. On the last Sunday preceding the report, thirty-four were baptized and thirty-two received into the church. It is worth noting that the mid-week prayer meeting has jumped from twenty-five to almost a hundred.

Some Brethren Church Leaders of Yesterday, as I Knew Them

By Dr. Martin Shively

XXXVII.—Elder J. M. Tombaugh, D.D.

The subject of this sketch was born on a farm, in Washington County, Pennsylvania, November 10, 1857. It was not my privilege to know any other of the members of his family, but from his own lips I heard so much about them, that I was long ago convinced that it must have been a very unusual group. While I am sure that the children, of which there were five who reached maturity, were of the normal rollicking type, the atmosphere in which they grew up was one of culture, the mother especially having been both deeply spiritual as well as keenly intellectual. No word of praise was too extravagant when Dr. Tombaugh said anything concerning that mother. Thus both by inheritance as well as precept, her children were led to high thinking and clean living. The four sons became teachers in the public schools early in life, one later entering the legal profession, another the medical, the eldest remaining close to the soil in his later life, while James, the subject of this sketch, pursued his studies further, completing a college course. The only daughter of the group, at her mother's request, did not enter the teaching profession, marrying a physician, and lives now with her family in Virginia. At an early age, the home influence, as well as the call of the Spirit, led Dr. T. to make confession of his Lord, and he cast his lot with the church of his fathers,—known then most widely as the Tunkers. He was soon called to the office of the ministry by his Brethren, and not long thereafter was advanced to the so-called second degree, the ordination having been at the hands of Elder P. J. Brown. When the division came, he cast his lot with the Brethren, and soon began his definite work in its ministry. His first pastorate was in the Fairview church, near Washington C. H., Ohio, where he broke the Bread of Life for eighteen years. At the beginning of this pastorate, he taught school also, because such a thing was necessary to enable the preacher to eke out a living. Later, and not much later, he added Bear Creek and Miamisburg to his charge, alternating between Fairview, where he preached one Sunday, and at both the other places on the following Lord's Day. It was while serving this circuit that the Ashland College Board of Trustees, of which he was a member, called him to assume the presidency of the institution, which he did, returning to his pastorates over all week ends, then back to his classes for the balance of the week. True, the load he carried at the college was not so heavy as it has since become, but even then it must be admitted that this double task must have tried the strength of even such a powerful frame as that which he possessed. But he carried the load without complaint, for his devotion to the church would never permit him to refuse its call for service. Twice during his Ohio ministry, he yielded to the wish of his Brethren and assumed the leadership of the college. He was long a member of the Board of Trustees, as well as an active member of various boards of the



Our Lamented Dr. Tombaugh

church, both in the general conference, as well as the district conference, in the bounds of which he labored. In addition, he served many times as moderator of the general conference and also the district conferences, and always with such kindness and courtesy that it was a pleasure to behold. In fact it lies between him and Brother Knepper as to which served the more frequently, but at any rate, each served more times than any man among us. After serving the Ohio pastorate 14 years, he accepted a call to the pastorate of the church at Hagerstown, Maryland, and here also he served 14 years, after which he returned to the Fairview church for another 4 years, hoping that the change would result in the improvement of the health of his wife. At the expiration of this term, he returned to Hagerstown, and retired from the pastorate, but con-

tinued to preach as supply, until three years ago, when his health broke, since which time he has only waited for the release from troubled flesh.

He was married in 1908 to Miss Anna Bausman, of Hagerstown, and to them were born three daughters, one of whom, with her mother survives him. His deeply religious nature found expression in the names given his daughters,—Mary, Grace and Martha. I have never known a father more deeply attached to his children, nor children who responded more wholeheartedly to such attachment. Grace passed away in her infancy, and Mary lived to reach the age of 12 years. He never recovered entirely from the shock of her death, a victim of malignant diphtheria, for I doubt if it could be possible for a father and child to be more in love with each other. In fact he was like the Master whom he served, in his love for all children, and all children responded instinctively to his attachment for them. He had a fund of wholesome stories for them, and whether for stories or not, they gathered round him in flocks wherever they found him. He had a happy home life, with a wife who was a helpmeet indeed, in the midst of a community in which he was sincerely loved and admired. He passed on to be with the Lord in whose service he was wrought for more than 50 years, on March 1, 1933, at the age of 75 years, 2 months and 20 days.

Dr. Tombaugh had, I believe, the most sensitive conscience I have ever met in a man. He was one of the most sincere Christians I have ever known, a keen student of the Word, and a devout believer in its entire message. A man with a trained mind, and a keen student, yet never questioning either the authenticity nor the authority of the Book. And he was a powerful preacher, either as an expositor or topical teacher, always giving his hearers a message helpful to both head and heart. The fact that he held only two pastorates in his 32 years of pulpit service, speaks volumes for both his sermons and his life. His place in the hearts of his fellow townsmen was evidenced when we laid away his mor-

tal remains in the city in which he had lived for 35 years, when many hundreds came to pay their homage to the memory of a friend whom they loved and trusted completely.

I had known Dr. Tombaugh for almost 46 years, having met him first in 1887 at the general conference held in Ashland. He was then a young man of 29, and I think that he was then the most courtly, dignified and handsome man I have ever yet seen. He was well dressed, and spoke more or less frequently during the sessions, always kindly, and always in such a manner as to leave no doubt as to his meaning. I am sure that I was not the only person whom he deeply impressed then, but his courtliness made me shrink from meeting him, and I could not think of its being possible that we should become the Jonathan-David kind of friends which we afterwards became. I said, as I stood above his silent form, on the day of his burial, "He was the closest friend I have ever had among men," and I felt that not a few others in that group would have said the same thing if opportunity had been given. He had been out of the active ministry too long to be very widely known today, for it is largely a new group which one sees at the conferences of the church, but in his day of active service, none was more widely known, nor more sincerely honored. But he will live long in the hearts of those who knew him, and in the lives of those whom he led to the feet of his Lord he will continue to serve. Not a few of the men now active in the ministry, were led to enter it at his suggestion, and though his tongue is silent now, he speaks through their lips. To have lived such a life as he lived, to have wrought as he wrought, and to have served as he served, is to do the will of God, and to be worthy to enter into his rest.

Ashland, Ohio.

Church Music and Great Hymns of the Church

Second of a Series on the above subject by Robert E. Kline, Organist of the National Cash Register and of the Dayton Brethren Church

The Church of tomorrow is dependent upon the youth of today. It is my purpose in the following article to stress the importance of youth in the musical life of the church.

The number of adults interested in the activities of our churches today would be much greater had a consistent program for our young people been carried out. The progressive church today is the Church that provides musical activity for folks of all ages. Most of our large churches have at least four choirs which give opportunity for all interested to take part. Musical training should be provided boys and girls starting at six years of age. A primary or tots choir, ages six to nine, has proven very successful for the boys and girls of those ages. It is very important that a competent person supervise this work as it must consist entirely of rote singing. Care should be taken to arrange the songs in the key most suitable for their voices. Voices are often ruined at this age because they are allowed to sing too loud.

The next group that has proven successful is the juniors. Possibly the most interesting work with young people has been accomplished with the Junior Choir, ages nine to fourteen years. It is possible to do two-part work with this group and many fine compositions may be secured for the Junior Choir.

Another group which offers possibility, is the Young People's Choir or High School Choir. It has been found

difficult to interest the young people; however, it can be done if a worth-while program is outlined for them. After the boy or girl has completed the work in the High School group they should be eligible for the Senior Choir.

A program as outlined above, provides musical training for people of all ages in the church. The church that promotes a program of this kind will find little difficulty in enrolling a large adult choir.

Music is indispensable to the worship service. Try to imagine a church service without music. J. G. Brainard has written a great tribute to music in the following lines—"MUSIC—God is its author and not man; He laid the keynote of all harmonies; He planned all perfect combinations, and he made us so that we could hear and understand."

Investment in musical activities in the church pays good dividends for many persons become interested in Church work through the channel of music. A singing congregation will inspire any pastor and will overcome any obstacles.

It may not be possible to carry out a program such as I have suggested in all churches in our denomination. However, small or large an opportunity should be given those who desire to sing, to enroll in some musical organization.

I have always stood for the best in music. To accomplish results it requires effort and hard work. The best is none too good for praising our Lord and Master. Many verses of Scripture have been set to beautiful music by our great composers, especially the Psalms have served as the text for many good anthems.

The successful choir will select a combination of the simple with the most difficult anthems. In rendering the more difficult numbers the singers realize the progress they are making and, as a result, their interest in good music becomes greater. It is a matter of education of both the choir and the congregation.

As we are approaching the Easter season may I bring to your attention one of our greatest hymn writers, Charles Wesley. "Christ the Lord is risen today" is one of his best known hymns, and is sung by Christian people everywhere. As a religious poet and writer of hymns, Wesley is unsurpassed. He wrote them at all hours and on all occasions. The great heritage which he left the Christian Church consists of more than 6000 hymns of his own composition. Surely we must believe these men were inspired by God in writing the hymns, and may we in perpetuating their memory receive a blessing and inspiration that will carry us on to greater victories in his kingdom.

Thou, Lord, art the Father of music,
Sweet sounds are a whisper from Thee,
Thou hast made Thy creation all anthems,
Though it singeth them silently.

Dayton, Ohio.

The Grace of Giving

By Mary Pence

Grace characterizes this dispensation as law characterized that from Moses to Christ. Grace as a divine method is constantly contrasted with law and law-works. The doctrine of grace is a practical one, both bringing to us our salvation through Christ, God's love-gift to an unmeriting world, and the power to live a holy life. What phase of the new life in Christ Jesus does grace not touch? From the Scripture grace has to do with our salvation, justification, sanctification, glorification, and wor-

ship and our service. Then does the matter of giving to the cause of Christ come under law, or under grace, or is it left to the inclinations of our own fleshly nature? From the teachings of Paul the Apostle of grace, to whom above all others the revelation of the doctrines and practices of the church was given, New Testament giving is of grace, II Cor. 8:7.

It was the grace of giving bestowed upon the churches of Macedonia that enabled them, while in a great trial of affliction and in deep poverty, to give in such a gracious way their liberality was called rich. First of all they gave themselves to the Lord and entreated Paul to accept of their willing offering to administer to the saints in need. II Cor. 8:1-5. This same grace Paul longed to see manifested in the Corinthians, verse 6. As they already abounded in many good things as faith, utterance, knowledge, diligence, and love to the servants of God, Paul exhorts them to see to it that they "abound in this grace also," verse 7. What grace? That of giving as the context shows. In verse 19 Paul again refers to giving as "this grace" which turns out to the glory of God.

In chapters 8 and 9 Paul gives us to see how the grace of giving works when put into operation. He first mentions a willing mind ready to give "out of what ye have." If the giver be of "willing mind" the gift is "accepted according to what a man hath." Verses 11 and 12. Grace never demands along any line what a person cannot do. He is able or it enables him to do what it asks of him. Grace is never fanatical.

We can see from what Paul says, here illustrated by the Macedonians, that when a man has the grace of giving in his heart he is not hunting for excuses behind which to hide for not giving. He comes rejoicing, offering his gift of his own accord. When a man can give ever so little and will not; when he does not like his pastor to preach on the subject or to ask for money; when he downs everything that calls for a little money; imagines he is imposed upon if a little is required of him; opposes paying his pastor a living wage, or the support of missions; when he subscribes but leaves payment to the other fellow or when he waits to see if an amount cannot be made up without his giving anything; when he displays such an attitude that the financial committee of the church dreads to visit him,—such an one is not of a willing mind and it is evident the Lord has never bestowed upon him the "grace of giving." The Lord cannot be looking to such a person for the support of his work, and that person had better beware lest another get his reward. The spirit with which we must meet the needs of the church of Jesus Christ surely is an indication of our spiritual state.

Another manifestation of the grace of giving is that it purposeth in the heart, not grudgingly, or of necessity, but cheerfully (Ch. 9:7). Did you ever have a person do you a favor under compulsion, in a grudging way? Did your heart delight in such an one? Nay, rather we like to receive service and favors from generous, cheerful spirits, who manifest real grace. Some folks seem to be so filled with such grace that they do even small things in such a sweet attractive way, putting so much heart into their words and deeds that others are made to feel indebted to them. Is it any wonder then that our heavenly Father loveth a cheerful giver? With all grace he offered his Son for us; full of grace did Christ give himself for us and to us, becoming poor that we might be rich. II Cor. 8:9. How we should "abound in this grace also," the grace of giving to the work of our Lord Jesus Christ! With what zeal, fervor and joy we should offer ourselves and our gifts!

Great blessings follow the giving by grace. Our beloved missionary, Estella Myers, once pointed out the truth that God has so arranged his plan for his children that we can really make no sacrifice. It is true that however sacrificial a thing may seem, humanly speaking, there is always promise of so rich a blessing that we only stand in the way of our own regard not to serve God with all there is in us. If we sow sparingly, shall we not reap sparingly? And if we sow bountifully shall we not reap bountifully? II Cor. 9:6. He that disperseth abroad giving to the poor, "his righteousness remaineth forever" (vs. 9). "Forever" is a long time. The seed sown is multiplied, and the fruit of one's righteousness is increased, (vs. 10.) "Being enriched in everything to all bountifulness, which causeth through us thanksgiving to God" (vs. 11). Grace manifested in giving not only supplieth the wants of the saints but causeth an abundant thanksgiving to God (vs. 12). God is glorified by the submission of oneself to "the gospel of Christ" and, by one's "liberal" distribution (vs. 13). They who profit by your gracious gifts pray for you, and "long after you for the exceeding grace of God in you" (vs. 14).

He who gives under grace, has this all sufficient promise: "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (ch. 9:8). What greater blessing could we covet for and pray down upon our church at Easter, or Thanksgiving, yea, at all times than the grace of giving? Every need of the church would be met and the gospel would be spread at home and abroad. Limestone, Tennessee.

VOICE OF THE CHURCHES

THE MYSTIC WEAVER

I know nothing better to say for these times through which we are passing than these words of an unknown author:

"There's a mystic Weaver sitting high in heaven—
His loom below—up and down the treadles go.
Takes for warp the world's long ages,
Takes for woof its kings and sages;
Takes the nobles and their pages,
Takes all stations and all stages.
Thrones are bobbins in his shuttle;
Armies make them scud and scuttle—
Warp into the woof must flow;
Up and down the treadles go,
As the Weaver wills them so.
Calmly sit the mystic Weaver—
'Mid the noise and wild confusion,
Well the Weaver seems to know,
What each motion and commotion,
With each fusion and confusion,
In the grand result will show.

Glorious wonder! What a weaving!
To the dull beyond believing,
Only faith can read the mystery,
How along the aisles of history
Where the feet of sages go—
Soft and smooth and ever spreading,
As is fit for angels' treading!
Glorious colors fading never,
Tufted circles touching ever,
Each embroidered—what a riddle!
By a cross that gems the middle!
'Tis a saying—but rejected—
That its hues are all reflected
From the sun that shines in heaven.
'Tis believed by all believing

That the great God himself is weaving;
And as warp and woof diminish,
Then shall come the glorious finish
Long foretold by seer and sage;
Then shall come the golden age."

"Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh," (Matt. 25:13). Do you know this Author?

G. W. RENCH,
New Paris, Indiana.

FOUNDATIONS

In some parts of our world may be found old ruins giving evidence of a high state of civilization, which long since has fallen into decay. As one walks through these uncovered ruins, there is evidence of substantial building on the part of a forgotten race. They no doubt felt that the erection of strong buildings would protect them from the ravages of decay and age.

In recent years we have boasted and "boosted" efforts in building a material and industrial age—building upon a foundation that could not be shaken, so we thought.

But we HAVE been shaken. We have become confused. We hope that through this confusion will come a ray of light. We are hearing anew the Message of him whose life was spent in teaching men of the city with true foundations whose builder and Maker is God.

Potentially that city is among us. Its splendors may be revealed when more and more we become actuated with the spirit of fellowship and Christian brotherhood—the willingness to be lead by God who does all things well. A spirit which will lead us into immortality.

W. R. DEETER.

A Conference to Secure United and Aggressive Action

(Continued from page 3)

industrious citizens. And those who know the Negro can understand that argument. It seems unusually strange that Southerners, who have a special dread of drunken Negroes, should have been brought, even with the party lash which they felt after Al Smith's defeat, to favor the return of alcoholic liquors for their black neighbors.

It is a time that calls for courageous and united action on the part of all who still believe in the iniquitous character of the liquor traffic and who understand and have not forgotten the ravages it wrought. Out of this conference came a "Statement to the American People," in which is briefed a "plan of action," and which is a challenge to cooperation in every community. The putting into operation of some such plan will be necessary if the message of truth concerning the drink traffic is to be gotten to the 65,000,000 voters in the immediate future. Vast numbers of those voters are confused and deceived and they must be enlightened and set right, or Prohibition will be lost. And who is more responsible for doing his full part in such a task than the church member. Will the government be allowed to balance its budget with blood money? If so, the stain of that blood will rest upon many who are members of the church of Christ.

SIGNIFICANT NEWS AND VIEWS

RESEARCH EXPEDITION REVEALS LIFE 6,000 YEARS AGO

A chapter in the epic of human progress has been sifted from the dust of centuries by the Persian expedition of the Oriental Institute of the University of Chicago. James Henry Breasted, director, January 22 made public reports of the discoveries prepared by Dr. Ernest Herzfeld, field director of the expedition.

At Persepolis, ancient Persian capital, the expedition has uncovered a series of magnificent sculptures. Within two miles of the ruins of the ancient palaces, which were burned in 330 B. C. by Alexander the Great during a debauch, the expedition found a stone age village of approximately 4,000 B. C. in a state of preservation surpassing previous discoveries of the period.

"The discovery at Persepolis is one of the greatest and most important in archeological research," Dr. Breasted said. "There

never has been any discovery like it anywhere in western Asia, since excavations began there 100 years ago."

The expedition found a series of wall relief sculptures five or six feet high and totaling almost a thousand feet in length. The carvings include a series of historical inscriptions of importance. The walls of the palaces, overlooking a wide plain circled by mountains, were of sun dried brick, while the colonnade halls, windows, and great doors were of black stone, polished like ebony.

On these black stones is carved a magnificent conclave of Persian and Median officials, with the emperor drawn up to receive ambassadors of twenty-one subject nations. Execution of the scenes, Dr. Herzfeld reported, displays remarkable beauty and detail.

"Such remains," Dr. Breasted said, "disclose to us the earliest prehistoric ancestry of the civilization which reached its culmination in the palaces at Persepolis. The evidences of the intervening evolution are plentifully preserved all around Persepolis."—The Evangelical-Messenger.

THREE DECADES IN THE PHILIPPINES

"The Evangelical Movement in the Philippines is little more than thirty years old; yet few similar movements have made such progress in the same length of time. Various liberalizing influences, the decadent state church, the evangelical preaching, and the arrival of Protestant America had so prepared the people that many were ready to accept the new faith when it was first presented to them. Through its history Christianity has always gained its first adherents from the lower classes, and then gradually reached the upper classes. So in the Philippines the original converts were for the most part barefoot peasants; but now we find evangelical Christians in every walk of life, and the conventions are composed of educated men and women using the English language. The evangelical movement is raising the moral standards of the Philippines. The 70,000 members of the Protestant Youth Movement pledge themselves to wage an aggressive warfare against all vice, ignorance, and social wrong. Although evangelical Christians number less than 150,000, their influence upon the national life, like that of the Huguenots in France, is out of all proportion to their numerical strength. The Evangelical Movement has a mission to other peoples of the Far East as well as to the Filipinos. Through their geographical proximity to China and Japan and their close trade relations with these countries, as well as the presence among them of 7,000 Japanese and 60,000 Chinese, most of whom have married Filipino wives, the Christian Filipinos are in a position to exert a far-reaching influence upon these peoples by making the Philippines a truly Christian land and a 'beacon light to the teeming millions of Asia.'"—Henry W. Munger in Missions.

INTERESTING DOCUMENT

One of the most interesting documents the Editor has read recently is a summary of the report made by Samuel G. Inman, secretary, to the Committee on Cooperation in Latin America. This group seeks to unify the Protestant approach to Latin-American countries and, considering the resources placed at its disposal, has made splendid progress. Mr. Inman, whose knowledge of Latin-American affairs is such that some of his writings have been translated in Spain, points out that the present economic crisis and the communism of Russia are both making for chaos in the countries to the south of us, and that unless there is an intensive evangelistic campaign made by the Church it will be too late to check this tendency. But he then proceeds to point out a very encouraging and little known fact, namely, that the communism of Latin America, when native and not imported, is not antagonistic to religion. He lists three types of communism in South America that are religious, and names a radical leader in Peru who was converted to Russian communism but afterward repudiated it because of its lack of idealism and religion.—Christian Advocate (Pacific).

TWO MORE PUBLICATIONS STOPPED

Again last week came disappointing news to the effect that two important and influential publications would suspend. One is *The United States Daily*, edited by David Lawrence at Washington and offering to the public complete and wholly impartial news about national affairs. The paper has been published for seven years, but is now forced out of business. The other is our official month-

ly, *The Presbyterian Magazine*. It has rendered a fine service and never better than under the brilliant, progressive editorship of Dr. Hanzsche. It has provided for thoroughly interested Presbyterians just about what *The National Daily* provided for thinking patriots; yet the cost has been so heavy that discontinuance seemed inevitable. The official statement is to the effect that the church, which means the benevolence boards, is having to furnish this year \$18,000 for the deficit of *The Magazine* in addition to the considerable sums expended on it through paid advertising. Once more the question arises, how is a great church to move forward with anything like solidarity unless its members keep informed concerning its plans, programs and projects?—*The Presbyterian Advance*.

WORLD BAPTISTS TOTAL NEARLY ELEVEN MILLION

The returns to the Baptist World Alliance, up to December 31, 1932, shows that there are 656,669 members in Europe; 395,603 in Asia; 87,840 in Africa; 9,587,826 in North America; 70,746 in Central America and West Indies; 45,426 in South America; 38,169 in Australia and New Zealand; making a total of 10,882,279 members throughout the world. The church membership shows an increase over the past year of 190,000.—Selected.

OUR BIBLE STUDY DEPARTMENT

Light, God's Gift to a Ruined World

By Louis S. Bauman, D.D.

Studies in Genesis

DARKNESS A JUDGMENT

Following the great preadamic judgment which, as we have seen, left the earth waste and empty, "darkness was upon the face of the deep." Darkness is a frequent accompaniment of the great judgments of God. When, in Pharaoh's days, judgment fell upon Egypt, great darkness covered the land for three days,—darkness so dense that it could be felt, but could not be pierced by any light known to man (Exod. 10:21-23). When the awful judgment for the sins of men fell upon the Son of God, at noonday "there was darkness over all the land" (Matt. 27:45). When the terrible judgments that are to close the present age, come sweeping in, "the sun shall be turned into darkness and the moon into blood" (Joel 2:30). John, the Revelator, confirms the prophecy of Joel, assuring us that when the Antichrist comes to the zenith of his power, suddenly "his kingdom" shall "be full of darkness," wherein men shall gnaw their tongues for pain. The "angels that sinned" (II Peter 2:4) and "kept not their first estate" are even now "in everlasting chains under darkness" (Jude 6); while for all mankind that walks "in the way of Cain" there is "reserved the blackness of darkness forever" (Jude 11, 13). Yes, the very "darkness" that was "upon the face of the deep" is strongly indicative of an appalling judgment that closed the days of the whole preadamic race.

Sin culminates not only in physical darkness, but, far more terrible, it brings spiritual darkness to its victims. How often do we hear some unbeliever say: "I can't see it! This being 'washed in the blood of the Lamb, sounds like foolish superstition to me! Those Bible tales, such as that of Jonah, and of Adam's rib, and of the sun and the moon standing still, are utterly ridiculous! I repeat, the Bible may be true, but I can't see it!" Of course he can't see it, because of the darkness that engulfs every lost soul, no matter how much he may believe himself to be walking in exceeding great light. It is said that a scoffing infidel once said to Mr. Moody: "Mr. Moody, I cannot believe your Bible. That rib story about Adam, that fish story about Jonah, that barrel story about Elijah, is utter foolishness to me." "Well," said Mr. Moody, "at least you and the Bible agree on one thing; for it is written: 'But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned'" (I Cor. 2:14).

What a mistake it is to permit your faith to waver, because some Einstein, or some Edison, or some Burbank, or some other intel-

lectual scoffer "cannot see"! Especially since, as we have seen, the Word of God expressly states that a man who has not been born again "cannot receive the things of the Spirit of God, ... neither can he know them."

THE BENIGHTED EARTH—A TYPE

What a terrifying scene to contemplate! The face of the whole earth covered with one vast waste of tempest-tossed waves, rolling mountain high, beating each other into foam, boiling as if heated from hell beneath, and the whole covered with the utter blackness of utter darkness! An earth under judgment!

What a picture is all this of a lost soul, or of the soul of a lost world. Darkness and restlessness! "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked" (Isa. 57:20). Dark, troubled waters, ever a Scriptural type of the unregenerate nations of the earth. "The waters which thou sawest ... are peoples, and multitudes, and nations, and tongues" (Rev. 17:15). And, even now, as we write these words, "There is sorrow on the sea; it cannot be quiet" (Jer. 49:23).

LIGHT, THE GIFT OF GOD

Yes, "the earth became waste and empty; and darkness was upon the face of the deep" (Gen. 1:2). Then Omnipotence, Who in the midst of judgment always remembers mercy, moved: "The Spirit of God moved upon the face of the waters. And God said, Light be! and light was!" (Gen. 1:2, 3). And instantly, upon this, the first recorded utterance of the Almighty God, light, clear, glorious, refreshing—shot across the whole expanse of the inky deep, and as the midnight passed, there rolled along in its path through the heavens, an earth that sparkled and glittered and flashed beneath the sun as one mighty sapphire, wondrous to behold!

How like this is the work of God upon the benighted, restless soul of a man. Without God, he only "casts up mire and dirt." He gropes about in spiritual night, and seeks in his own wisdom for light. And, as he gropes, the darkness only deepens. The voices which he sometimes hears, promising now and then a bit of light, prove to be only the voices of lying spirits, themselves shuddering in their world of darkness. But God, in the midst of judgment, ever remembers mercy, and the grace of God appears. A cry for light ascends from that soul, lost in the night. The Spirit of God moves—broods over that soul. God says: "Let there be light." And, suddenly, in a blaze of glory which blinds the physical, but leads into a spiritual realm of sapphire splendor, that soul kneels to cry: "Lord, what wilt Thou have me to do?"

Ever remember that light is not an attainment of the lost souls of a ruined world. Light is the gift of God. "No man can say that Jesus is Lord but by the Holy Ghost" (I Cor. 12:3). Faith is the gift of God. And the gift of God is not for those who have set their hearts to do evil, and to refuse to "be persuaded though one rose from the dead" (Luke 16:31). The Spirit of God broods over the honest seeker who desires Philip (Acts 8:31), and who, when light breaks in, responds to that light: "See, here is water! What doth hinder me to be baptized?" (Acts 8:36). The "words" of God are sent to every Cornelius who fears and fasts and prays in the darkness (Acts 10). "If any man will do his will, he shall know of the doctrine" (John 7:17).

THE THIEF ON THE CROSS

Two thieves were hung on crosses, one on each side of the Lord of glory. Both were dwellers in the darkness. Both scoffed and cursed when first they hung there. Suddenly, a wondrous thing happened! Was some one standing before them teaching or preaching? No! Everything tended to harden even more their hearts and increase even more their darkness. But, the one thief suddenly changed his attitude of heart. Instantly, God in the midst of judgment, remembered mercy. The Spirit of God moved! The voice of God spoke: "Let there be light!" The thief cried: "Lord!" Faith, the gift of God, was his! A light broke in upon the soul which no physical agony of darkness could dispel—the light of joy and peace and love. "Today thou shalt be with me in paradise." In paradise today? Then nothing else mattered!

Even so, "Seek and ye shall find."

"For God, Who commanded light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4:6). Hallelujah! Long Beach, California.

W. I. DUKER,
President
Goshen, Indiana

E. L. MILLER
Vice-President
Maurertown, Virginia

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"If the Foundations Be Destroyed, What Can the Righteous Do?"--Part IV

By Melvin Grove Kyle

(8) Now at last we have been able to read the date on that scroll of history. It is not a certain year B. C., for they never dated things that way in those days, but it is a very definite and reliable date nevertheless. The date was first read distinctly in our excavations at Kirjath-sepher (Bibliotheca Sacra, 1926, 1928; Sunday School Times, same years). When we opened the great chariot gate of the city on the east side, we found within at a certain level in the debris a great layer of ashes and charcoal, indubitable evidence of a great burning; the city had been destroyed. Who destroyed it? An examination of the pottery was most illuminating and conclusive. Below that level, before that time, there were the strange shapes and unusual decorations of the imported Cypro-phoenician wine pitchers and similar jugs for perfumes, and Mycenaean stirrup vases, unmistakable evidence of the Late Bronze Age, and all below that nothing but Bronze Age pottery, from Canaanite times. Undoubtedly up to the time of that great fire, the Canaanite held the city. Immediately above that layer of ashes, without any neutral layer of dust to denote a time when the city was unoccupied, but at once, there was the utterly different and simpler pottery of the Early Iron Age, garishly decorated in imitation of Philistine pottery. It was, at that time and ever afterward to the top of the mound, Israelite pottery. Evidently after that burning, the Israelites held the city down to the end of Israelite national history. And have we not already learned that the Israelites lost their arts and crafts in the wilderness and learned from the Philistines? What a tell-tale layer of ashes! The complete change in civilization shows that there was a conquest, a foreign conquest. The Israelite character of the pottery ever afterwards show that it was an Israelite conquest, and the continued holding of the city to the end of their history shows that this was The Conquest and not any later one. Then it is to be noted that all below that layer of ashes was of the Bronze Age, and all above that layer was of the Iron Age. Undoubtedly then the Conquest was just at the beginning of the Iron Age. Why so sudden? How possible so immediate a change? Well, how long did it take America to make the change from the Horse Age to the Automobile Age? Not twenty-five years. When the auto became cheap and abundant it drove the horse out. So when iron became abundant and was cheaper, it very quickly drove out the expensive bronze.

(9) But why the change just at this juncture in Israelite and Canaanite history? Only about twenty-five miles southwest of where we were at work discovering the incoming of Israel at Kirjath-sepher, Sir Flinders Petrie at the same time was un-

covering the Philistine remains at Gerar. The most amazing find was the iron smelting furnaces which the Philistines at that time introduced into Gerar. Where they learned the secret, and still more where they got the ore, is still a mystery, but the smelting furnaces explain the sudden change from bronze to iron. It was just at that time that Israel came in for the Conquest. Now when was that? I have said that no dates "B. C." are ever found in that age, before the birth of Christ. But the date can be made out from the pottery in comparison with Egyptian and Greek remains found in the layers of debris. The date can be determined to within about fifty years, a possible error of twenty-five years on either side of a point. The best estimate for the date is about 1275 before the birth of our Lord.

Here is a cultural date for the Conquest and so for the exodus about fifty years earlier (Kirjath-sepher was taken probably about ten years (?) after Jericho). There has long been a dispute about the place in Egyptian history at which the Exodus took place. Most Egyptologists believe it took place under Menepthah the successor of Rameses the Great, who was the builder of Pithom and Raameses. Some, especially certain critics, insist most vociferously upon an earlier date in the reign of Amenhotep IV, and that Thothmes the Great was the Pharaoh of the oppression. There are difficulties, no matter which horn of the dilemma is taken, but this cultural date of the Conquest found at Kirjath-sepher is decisive, and the chronologers will have to adjust themselves to the facts. By no possibility can the beginning of the Iron Age in Palestine be thrust back to the middle of the fifteenth century B. C. That difference of opinion of three hundred years for the date of the Exodus has been the great disturbing element in all calculations of Old Testament chronology. If it be said that pottery chronology is not exact, with a possible error of fifty years, it certainly is a great improvement over an error of three hundred years. In any case it must be remembered that these errors are not errors in the Bible, but errors in the calculation of dates which are not given in the Bible. Again the pottery is the touchstone which tests and determines the time of Biblical events.

(10) Moving backward along the course of history, the next great landmark for the archaeologist is the Great Break, the something that happened in the Jordan Valley which put an end to all civilization in the lower part of the Valley around the Cities of the Plain for twenty-five hundred years. The civilization of the Jordan Valley has been worked out by careful study of the pottery from the base of great Hermon away down to the Plain where stood Sodom

and her allies. Everywhere appear the great ledge handles and the lug handles and the net decoration of the Early Bronze Age followed by the beautiful shapes and delicate pottery—I had almost said China-ware—and the imitation alabaster of the Middle Bronze Age, the mid-patriarchal times, and the importations and imitations of the Late Bronze Age at the end of which came Joshua and his host, all found regularly, except in one place. In the region of the Plain down below Jericho something happened. At the end of the Early Bronze Age, the time of Abraham and Lot, there is a great break. In 1924 the Xenia Seminary expedition to the Plain rode day after day for two weeks, around the Plain, up into the mountains, down the water-courses to the Sea, away to the lower end of the Plain; then dug down in the debris of later construction to virgin soil seeking that Early Bronze pottery to certify that the civilization of the days of Abraham and Lot was actually on the Plain. In all that search we found not only not a scrap of that civilization, but not a scrap of any kind of civilization earlier than Arabian, Crusader and a little Byzantine; nothing within twenty-five hundred years of the time of Abraham and Lot.

Then, at last, away up on the mountain-side we found the High Place, the Great High Place of the Plain—manifestly of the first importance from the elaborate defenses provided—and beside it graves, and from the graves the great pottery of the Early Bronze Age, assuring that the civilization, the ancient civilization of the Cities of the Plain which long have hidden their shame beneath the overflow of the Sea, was of the time to which it is ascribed by the account in Genesis. Then there dawned upon us the significance of the two weeks' fruitless search over the Plain; that region has no history from the destruction of the Cities to the end of Bible history; it was so utterly destroyed that for two millenniums and a half the place was uninhabitable. As there was no civilization, of course, we found no trace of any! Here was the Great Break, as plainly written in the pottery as in the leaves of Holy Writ. The pottery of Bab ed-Draa (the Great High Place) is all older than the eighteenth century B. C., at the latest, since none of the characteristic Middle Bronze or Hyksos types appear, and everything is "first Semitic." The date we have fixed for the catastrophe of Sodom and Gomorrah, about the early part of the eighteenth century B. C., seems to be exceedingly probable. In any case, there was a great convulsion of nature which destroyed the towns of the Southern Ghor, and made an ineffaceable impression upon the survivors!*

(11) And now that Abraham has come upon the scene, we must seek that home town of Ur, the domicile of the Abram who at direction of God went out "not knowing whither he went" and set agoing all that wonderful train of providential events which we have been tracing. But who can tell that story? It has become so wonderful that the men of sober science doing the work have almost lost their heads in their efforts to give adequate account of the wonders they have found. Though some have questioned the exact identification of Ur, and it may be that it is not positive, yet that question scarcely affects the signifi-

*Abright, The Annual of the American Schools of Oriental Research, Vol. VI, p. 66.

cance of the remarkable things found. If they be not from Ur, they are from the same region, represent the same civilization, and go back equally far beyond the time of Abram and reveal to us that ancient world for as long before Abram as Abram was before our Lord or we are since his time. So insistent has been the assertion that the earliest times must represent a very crude state of culture, that we must all confess to some feeling of disappointed expectation to say the least, when the civilization of Abram's day turns out to be quite comparable to the marvels supplied from the sands of Egypt, and we stand

(Continued on page 15)

STUDYING THE SUNDAY SCHOOL LESSON

at the
Family Altar
with
Thoburn C. Lyon

JESUS MINISTERING TO JEWS AND GENTILES

(Lesson for April 2)

Lesson Text: Mark 7:24-37; Golden Text: John 10:16

Daily Readings and Suggestions

MONDAY

Ceremonial Defilement. Mark 7:1-13

The Jews were far more concerned with keeping the outside of the cup clean than with the contents of the cup. They paid much more attention to what some leader said about God and godly things than to what God himself had said. There are churches and individuals just like that today: more concerned with following their founder's interpretation of Christianity than with following the plain teachings of the gospel itself; giving intellectual assent to the pronouncements of this or that great teacher, or even to the great doctrines of the Bible itself, yet forgetful of the real significance thereof. Let us ever be on our guard against this type of hypocrisy, ever watchful of the things which really defile.

TUESDAY

Real Defilement. Mark 7:14-23

The whole race of men had become defiled by sin; their hearts became warped and twisted, and out of them flowed shameful deeds that separated them forever from a holy God. It was to cleanse them of this, the real defilement, that Jesus came; it was this that concerned him most. Yet strangely enough, it did not greatly concern the Jews, and it does not seem to greatly concern many today. Pray that those who profess to be Christians may purge themselves from this real defilement, and so become meet for the Master's use—vessels which shall carry the cleansing Water of Life to a sin-defiled world.

WEDNESDAY

Ministering to Gentiles. Mark 7:24-30

"Regardless of race, color, or previous condition of servitude"—so runs the historic phrase granting liberty to every American citizen. The ministry of Jesus was even broader: it was for "whosoever." It included this Greek woman, it includes you and me, and it also includes countless thousands throughout the world who are still waiting for their liberty, not yet knowing that One came nearly two thousand years

ago, that they might be free. Let us read John 17:18. Then let us pray.

THURSDAY

Ministering to Jews. Mark 7:31-37

Back in his own land again, Jesus continued his ministry, directing the attention of his hearers to God and his power, through his miracles of healing. This time it was a Jew whose deaf ears were made to hear, and whose halting tongue was made to speak. Christians still have a definite ministry among the Jews of our day, and may have the joy of making ears that have long been deaf hear the voice of their Messiah, of making tongues that have long been silent to praise the name of the Holy One of Israel. Remember this work often in your devotions.

FRIDAY

Ministering to a Multitude. Matt. 15:32-39

To feed so many with only a few small loaves and fishes was truly a great miracle, but the greatest miracle of all must ever be the way in which Jesus cares for the least needs of his weakest ones. He would not send them away hungry, lest some might faint by the wayside. He is just the same today: as he beholds a world that is hungry unto starvation, he is not willing

that any should perish, but commands us: "Give ye them to eat." The tragedy is that so many starving men refuse the Bread of Life.

SATURDAY

The Jews made the mistake of seeking after the things that Jesus could do for their bodies while they overlooked the greater things he wanted to do for their souls. This great invitation is universal in its appeal: who is there among men who is not heavy laden with the sorrows and troubles of this life, sickness, death and the fear of death for our loved ones? To all such does our Lord appeal. Let us praise him for burdens eased and for the rest he has brought to the souls of men.

SUNDAY

Perfected Ministry. Isa. 11:1-10

Much publicity has been given in recent days to the heartless greed, graft, and corruption of many in high positions. Instead of caring for the interests of their people they have been lining their own pockets. From such abuses our hearts turn to this picture of our Lord's future ministry among men as unto a hope that is blessed indeed. Even so, Lord Jesus, come quickly! The whole creation groaneth for thee!

<p>E. M. RIDDLE, President Waterloo, Iowa</p>	<p>C. D. WHITMER, Editor, South Bend, Ind.</p>	<p>GLADYS M. SPICE, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
<p>CHRISTIAN ENDEAVOR AT WORK</p>		
<p>BRETHERN CHRISTIAN ENDEAVOR RINGING HURCH KENSON Y ONSECRATED VANGELISM</p>		

Can Endeavorers be Trusted?

By W. H. Schaffer

This question may be resented by some Christian Endeavorers. We anticipate that "Why certainly, Christian Endeavorers can be trusted," comes the quick reply. But consider a moment, how about that pledge you signed when you joined the Christian Endeavor Society? Are you living as true to that pledge as you promised? Do you remember now that you promised to attend ALL the regular services of the church? That included the mid-week service also and now you confess that you don't know what the pastor has been talking about in the mid-week services nor what the "faithful few" have been praying for. Does your church not have a mid-week service? Wouldn't it be a fine thing for the Christian Endeavorers to start one? It has been done other places with much success and we are sure you can make a success too if you try.

Now, you see, if your Christian Endeavor pledge has not been faithfully kept, it may be hard to convince some folks that you can be trusted in other things. But after all we believe you mean well, only you have been a bit careless. Perhaps it is just a case of putting the call of the world before the call of the Lord. If I am wrong in this, just come right out and tell me.

Then again, remember, you promised to support the Church as far as you were able. We are well aware of the financial conditions prevailing at present, but on the other hand, how many Endeavorers have you seen during the past week spending nickles for candy and chewing gum, dimes for tobacco

and dollars for gasoline, all of which were unnecessary. Now maybe you are beginning to see that the "poor face" you have been "pulling" about tithes and offerings for the Lord's work isn't going over so big—especially with the Lord!

This is a great day for the Church of the Lord Jesus Christ, a great day in which to prove herself as the custodian of things worth while in this life and the only hope for the future. While material things are crashing down all about us and give us little if any hope, we can proclaim to the world, either by our spoken or living testimony, our faith in an Eternal Savior who is "the same yesterday, and today, and forever."

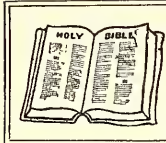
As Christian Endeavorers, your pastor will be delighted to accept your personal or collective offer to assist him in a continuous revival and evangelistic effort for lost souls.

First of all, we must be true to our pledge as Endeavorers to attend all the regular church services and thereby show our friends and community that our word can be trusted.

Secondly, we must be true to our pledge in our tithes and offerings to the Lord's work.

Thirdly, if we are intensely interested in the Lord's work we will make our Christian Endeavor Society a real force in evangelism not only in our local church but in our whole community.

Cenonaugh, Pennsylvania.



NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a
Great Correspondent*



WEST KITTANNING REVIVAL

For many years this community has not been so stirred spiritually as during the past few weeks. The Lord used Evangelist R. Paul Miller in an intensive campaign for lost souls, and West Kittanning experienced one of the greatest revivals in its history, 129 making a public stand for Christ.

The best of preparation possible was made. Cottage prayer meetings were held in twenty homes over a period of two weeks. Tracts were widely distributed. Lessons in personal work were given for the six mid-week services preceding the meeting. Before Brother Miller came, we held services every night for six nights, using different local ministers to bring the message. Then Brother Miller came on the scene, and took care of the meeting from February 21 to March 5. We had despaired of having a good meeting in only two weeks, but we found out the Lord does not always need the traditional three weeks we usually prefer for a real revival. The attendance was good every night, and during the last week we had to use extra chairs procured from several local undertaking establishments. Every night there was a prayer meeting for half an hour before the services, and we attribute the victory to the prayers of the earnest soul winners that met with us every night. One night we would pray for individuals in the community that had resisted the call of the gospel for many years. Then a few nights later we would see these same individuals come down the aisle to give their hearts to the Lord. One fine feature of the meeting was that so many men and boys took a stand for Christ. Brother Miller preached the gospel in a fearless manner, and his heart searching appeals brought many a church member to reconsecrate their lives to the Master. During the services, a young people's choir, hastily organized for the meeting, performed wonderfully, aiding the singing every night. Since the meeting, 25 of them have been formed into a regular choir and will sing Sunday nights. Much credit is due the music committee for the fine selections they had prepared. Special music was rendered every night, several other denominations lending us their musical talent during the meeting. The chairman of the music committee, Mrs. Howard Taylor, led the young people's choir. One that was at her post every night was the faithful pianist, Mrs. Wm. Lemmon.

A feature of the week-night services was the Question Box. Brother Miller was able through this box to settle many disputed questions with the Word of God, and also to defend the Brethren position on the Bible. Several delegations came from other churches. On the first Thursday a group came from the Brush Valley Brethren church, and another from the Center Hill Church of the Brethren.

The church has received a new vision of the challenge of the Christian faith. Personal work is still going on. The prayer meeting attendance jumped from 25 to almost a hundred since the services. Last

Sunday 34 were baptized and 32 received as members of the church. Twenty-five of these were men and boys. Several whole families have been taken into the fellowship of the church, and another baptismal service will follow soon. We covet for every church in the brotherhood a similar revival. May we work and pray—till he comes!

ROBERT D. CREES,
Kittanning, Pennsylvania.

THE REVIVAL AT WEST KITTANNING

Eleven years ago we came to West Kittanning to hold a meeting. Then our dear departed Brother Marcus A. Witter was pastor here. We shall never forget the happy days of soul-winning we spent with him then. Nor shall we forget the sad day when we were called upon to give the message at his funeral the day we laid him away in Philadelphia not long after. The years are slipping by. It won't be long till we shall hear his welcome voice again.

It was a greatly changed congregation and situation we met on this occasion. So many new faces were now making up the congregation. Mere children were now grown and carrying offices in the organized church. The whole complexion of circumstances was altered with an entirely different industrial situation all around. But the Lord hadn't changed, and the hearts of men still needed the Savior's grace. Whether men ride in chariots or airplanes makes no difference in the need of the human heart. So, we had a revival!

Brother Robert Crees is pastor of this, now swiftly growing, church. It is his first pastorate, but he is doing a fine work here already. His wife is doing a good work among the young folks, and is proving a splendid helper in all his work. Brother Crees has the vision that is necessary to accomplish a great work here, and we believe that he will, through prayer, and a great passion for the souls of men, achieve high things to the praise of his Lord. Brother Crees is well liked both in and outside the church. He stands well in the community, and this means much to any work.

We believe that the men of the church are gaining the vision of what a church should be in character and work, which was so greatly lacking when I was there before. For this we praise God. Strong churches can only be achieved by the aid of strong laymen with great hearts, great love for Christ, great sacrifice, and great humility.

We could also discern a deeper experience with the Lord among the members. There was more separation from the world, more conscience about the right and wrong of things. It is the worldly, inconsistent church member, that is the worst enemy Christ has.

So we thank God that the church at Kittanning is on its way to greater days for the glory of God. There is a wonderful field here for a future if the Lord tarries. This is the only church among a community of two thousand people. Talk about a real opportunity, here it is. May the Lord

enable these dear folks to rise up and avail themselves of it for his sake. It is only on their knees that this can be done. It is a kneeling people only who can see God and experience growth in faith. A people that do not pray much are always filled with fears, and are overwhelmed with difficulties so as to cripple any initiative that leads to progress.

We greatly enjoyed our home with the pastor, his wife, and mother. This is a truly happy home where Christ dwells. We rejoiced in the sweet spirit that dwells in their hearts. The memory of those happy days shall long remain with me. The hearts of the people were open to us and we were regaled with their rich hospitality. It was fine.

The wealth of young people who are now a large part of this work makes up the assurance that the future of this church will surely be great. Their pastor is well aware of this and is doing all he can to win and hold their love and service for Christ. The young folks like their young pastor and will follow him we are sure.

The Lord gave us a fine meeting and a shower of blessings for which we praise him. For two weeks only, we feel that this is about the largest meeting we ever held anywhere. To him be all the glory.

R. PAUL MILLER.

GOSHEN, INDIANA

January 5 of this year marked the beginning of a two weeks' revival effort, which was most wonderfully successful, in the church at Goshen, Indiana. Stress was laid, during these meetings, on a revival among our own church members and from that standpoint we have been very well repaid for our efforts.

Our pastor, Rev. Whetstone, who came to us from Waterloo, Iowa, last September, conducted his own services, as has been his custom in past meetings of this sort. Rev. and Mrs. Richer assisted in the capacity of song leader and accompanist, and too much can't be said in appreciation of their fine work.

The attendance at all services was fine, the smallest crowd numbering about 350 and the largest, which filled our auditorium the last night of the meetings, numbering about 850. The services were featured from time to time with delegations from the surrounding Brethren churches, the Nappanee group being the largest. There were about 150 people in that group.

There were 38 who came forward during these meetings, 33 by confession and 5 by relation. Of the group that accepted Christ, 31 were young people, a record that we are proud of. With this fine group of young folks entering the church, our local Christian Endeavor Society boasts of a membership which is 100% Christian. There is not one member of this society who does not own Christ as his or her Savior. The revival effort was featured by the work of the young people all during the two weeks. Every night before the service, a group of from 12 to 20 would gather in a room by themselves and pray for the Lord to enter the hearts of all those who did not know him. The choir was three-fourths young people, and as a result of their association with Rev. Richer, who is a fine director, a young people's choir has been organized. Two male quartettes and a mixed quartette of young people are in action now in the service of the church and Sunday school.

Rev. Whetstone's fine messages were well received and very much appreciated by all who heard him. His plain Bible preaching and straight-from-the-shoulder sermons were a great factor in the revival of our church membership. Both our church and Sunday school attendance have been on the upturn since early in 1932, until today we have fine audiences at the worship services, and, as an indication of our growth in the Sabbath school, our attendance for the last five Sundays has averaged 525 each Sunday. The last Sunday, March 12, was marked by the largest Sunday school attendance since our pastor has been here. There were 657 in attendance at that time.

The young people of the church, one of whom the writer is proud to be, learned a powerful lesson in the results of prayer. We feel that our prayer meetings were of immeasurable value to the services during those two weeks. We do know that the large number of young people who are church members and church-goers are responsible for the conversion of one young lady. In her own words: "I never knew that so many fine young men and girls attended church anywhere as they do here." If only other young people who are not church-goers could see the boys and girls who do attend, more of the youth could be reached. We as young people are thanking the Lord that the example we gave to that girl, led to her salvation.

The adults of the church also worked in a fine manner during the meetings. It was their fine attendance which more than helped to make the services a success.

With the full cooperation of the young people, and adults with Rev. Whetstone, we feel that we are going on to conquer new heights for Christ.

LLOYD CARPENTER,
Chairman Publicity Committee.

A "WITNESSING" REVIVAL AT CARLETON

We are happy to report concerning our "Witnessing Revival" which began on February 26 and closed March 13. And yet, we cannot always say just when the Spirit of the Lord "begins" to work and when he "ceases" to move folks for the Lord, so we habitually think of "dates" when we mention anything special or unusual.

For some time previous we tried to lead the thoughts of our people toward a goal in religious activity. So on February 26, we opened the campaign in the morning on "Repentance and Prayer"—both so necessary in beginning the Christian life. In the evening our twin brother, who is a business man in Kansas City, Missouri—but finds time to speak for his Lord on Sundays, was with us for the evening services. We had a PACKED house too, and delegations from other churches round about. Brother's message was on "What's Around the Corner?" It dealt with world conditions, prophecies concerning the end of the age, the coming of the Lord and the return of the Jews to Palestine—World Signs, economic conditions, etc. He held his audience in a grip of rapt attention not often seen and felt in these days.

Rev. A. R. Staley, of Dallas Center, Iowa, came on Monday and that evening he delivered his first message to a splendid "Monday night" crowd. He soon impressed his hearers as a man of God and one who understood the Scripture. Folks began coming forward the third or fourth night, and

before the week was over eleven expressed their desire to unite with the churches. Others came the second week; the attendance was exceptionally good throughout. On the closing Sunday we held FOUR preaching services,—at eleven to a full house, at 2, to men, at 3 to women and the regular evening service.

Monday evening Rev. Staley gave a short message on "The Meaning of Church Membership," after which we held baptismal services. Fourteen received the holy ordinance, followed by confirmation and reception of members. Then after we dismissed the audience, conviction had so settled upon one who had been raised in the faith of another church, that she felt she could not leave till she had been baptized, and because of her decision, another woman of another faith said if we would go over home and get her husband to come with her she would be baptized too. So in our "after service"—when everybody else had gone home but about a dozen or more, we again entered the waters and baptized two more, and confirmed them, and the husband of one of these came by relation, as he had at one time belonged here.

The final results of the union meeting in our little city are: Twelve have been received into the Brethren church; six into the Methodist and one to the Church of the Brethren; one unclassified. One unusual feature was that we baptized by trine immersion the one who will go to the Church of the Brethren, and four who went to the M. E. church—these last four we "confirmed" just as we did the ones who were received into the Brethren church. That is cooperation and fellowship not often seen in years gone by. Since the two churches in Carleton have been having union worship services—30 months,—we have administered trine baptism to at least 14 who joined the M. E. church and at two or three Communion services we have had eight or ten ministers and laymen take part in them. So if we want to go to heaven and enjoy the fellowship there, we must "act" like it here through cooperation and fellowship together.

Rev. Staley is a powerful Gospel preacher. Fundamentally, he is sound and his theology will stand the test. He won the good will of all who heard him, and he now has many friends who will not soon forget his helpfulness and inspiration. We call him "our boy," for eighteen years ago we baptized him, assisted in his ordination to the ministry, and we loaded our goods into the same car and journeyed to Ashland Seminary together and spent four years there. These years of fellowship are all the more secure now, for this last revival was our fifth one together, in various states. The Lord has been good to us both, we are sure.

The offerings were beyond our expectations, considering the closed bank situation and economic conditions. Our brother went home a happy man in more ways than one. Praise the Lord.

W. R. DEETER.

GEORGETOWN, DELAWARE AND ALLENTOWN, PENNSYLVANIA

Dear reader:

As the Rev. Evangelist of Eastern Pennsylvania, the call came to the undersigned, "Come Down to Help Us." And I confess it to be a treat to work with Brother I. D. Bowman in a service. May I say, that, Brother Bowman had been at work in the Mt. Olivet Brethren church of George-

town, Delaware for ten days before the District Evangelist came down, and the people from that section of Delaware had enjoyed the sermons of Brother Bowman immensely. Many of them stated, "We never heard such prophetic sermons or lectures in all our lives, and the way he portrays the 'Second Coming of Christ', is far better and a fuller Bible description than we hear in lecture courses at the different Bible conferences." We, who know Brother Bowman, know that this record is true of him in most of the Brethren churches.

It was a great joy to follow with some evangelistic sermons in a path so well laid for an evangelist. Our stay in Delaware was from March 4th to the 10th, preaching each night and Sunday afternoon. The two last days—Thursday and Friday, God blessed the Word with eight confessions. One of these was taken in the home of one family, due to the man's health. May I refer to a very touching incident? There was one man for whom prayer and tears had been shed as well as much preaching and personal work done during the last eleven or twelve years. When he came forward, there were tears of joy and praises unto God by many of the church members. Even the pastor, Brother Bowman, was among these mentioned. Brother Bowman continued the service over Sunday and I hope that many more came to confess Jesus as their Lord.

As for Allentown, Pennsylvania, you have already read the report from our secretary, Mrs. Kamoie, and I will say that God's grace has visited us and granted us souls for our Master. We have two more to be baptized March 19th, making a total of sixteen received into the church during 1933.

While the pastor was in Delaware March 4th to 10th, Brother E. E. Fehnel preached here over Sunday, March 5th and one came forward for whom we praise God. Then there is a young lady of my Sunday school class who has confessed Jesus as her Savior. The same would have been baptized in January, but our baptistry was not ready for service until some time in February, and when we were ready to use our rebuilt baptistry this lady was away from town. Some of our good members gave the money for the materials and we have always been fortunate in having men who could do the work. Brother George Silberman and his son Russel, spent the most of four days and Brother W. H. Schaffer gave most of two days, and now we have a fine baptistry which will last as long as the church building.

I also want to mention that Brother Fehnel has been a wonderful help to me while in this city. I could not have been so free to go out to preach if it had not been for his kindness in substituting for me. The people here and in the Third church of Philadelphia speak very highly of his sermons, and the Sunday school is doing well under his superintendency.

The Christian Endeavor, under the leadership of Carrol Parks in 1932 and under the leadership of James Huffert this year, has gone forward from a number of about twenty to eighty-five. "Praise ye the Lord." The first mentioned young man is now working with Sister Iva Silberman in the promotion of the Junior C. E. and both are doing fine.

Brethren, I thank God for these fine people which we have in Allentown. Some thought this the most discouraging place on earth, but it is the best place for a man

who seeks a closer fellowship with God. The Allentown church will hold its thirty-fifth Anniversary on Sunday, May the 15th. There will be an all-day service. Services at the following hours: Sunday school at 9:15 A. M.; Morning worship at 10:30; Young People's program at 2 P. M.; Evening service at 7:30, evangelistic sermon. Full program and speakers will be announced in a later Evangelist. Basket dinner, 12:30-1:30.

We will be glad for the presence of all who can come. Come, even if you have no basket dinner. Such as we have, we will share with you.

Pastor S. E. CHRISTIANSEN.

PORTIS, KANSAS

I enjoyed that short article by Brother Ashman, entitled, "Hold the fort for I am coming." I am glad he did not say "hold on to the fort," as so many seem to think, for I am persuaded that holding forts is more than any one man's job in these days. It is going to require the united efforts of the church, coming forth with the best she has. And that is not all, these men and women who come forth need the whole equipment, a piece or two of the armor will prove inadequate. It is not enough just to stand, we will have to withstand. If Christ so FREELY gave his life, what are we willing to give for his cause—the Church to which he has entrusted the GOSPEL. If I have not misjudged my people in Portis, many of them will go down in the battle before they will surrender the fort into the hands of the enemy. God grant that it may be so.

I scarcely know where to begin with our news as it has been quite a while since we have written. Suppose I begin with our District conference which was held at Portis last fall. We did enjoy having the brethren from the other parts of our field with us. They gave us much encouragement to press on. We perhaps did the unusual thing, we fed our delegates at the restaurant and gave our women the benefit of the conference. Aside from the ministers in our district bringing helpful messages, Prof. Stuckey and Dr. Bell added their splendid contributions and in all we had a worthwhile conference.

The writer went shortly after the conference to both Mulvane and Fort Scott for a meeting which has already been given publicity through the paper. Since that time we have confined ourselves to our local tasks. We do not have any flourishing reports to make at this time, and the best we can say is, we have about held our own. There has been so much sickness these last few months which has held our average attendance down, and that usually affects the offerings as well. But in spite of all that, I believe the amount of our indebtedness can be designated at this time with two figures.

Brother H. H. Rowsey, pastor of our church at Falls City, Nebraska, was with us for a two weeks' meeting closing Sunday evening, February 26. He was to be here on Monday evening the 13th, but about 6 P. M. he called me saying he had car trouble and could not reach us that night, and naturally our people were somewhat surprised and perhaps disappointed to see nothing but the "old broom" in its usual place. But Brother Rowsey made up for that when he got on the job. We thought we were about through with the "flu" and

other sickness, but about the time our meeting started, many of our people seemed to have a relapse and were kept away from the meeting for a week or more. However, the attendance gained until the last week the house was pretty well filled—and a full house the closing night. The sad thing about many of our meetings, I find, is that so many we would like to reach give the things that affords worldly pleasure the first place. But the seed has been sown and we hope to reap it in the near future. Brother Rowsey worked hard; he talked each evening to the boys and girls, then gave the Scripture lesson by pictures, after which he brought a short but interesting and helpful message. Aside from the regular services we made nearly 150 calls within those two weeks. We enjoyed the fellowship with Brother Rowsey and he made for himself many friends while in our midst. May the Lord bless him and his people.

The writer expects to be with Brother Rowsey and his people at Falls City, Nebraska for a two weeks' meeting, closing with Easter, and we solicit your prayers in our behalf.

JAS. S. COOK.

SPECIAL MEETINGS AT PORTIS, KANSAS

I had the happy privilege of working with the Brethren at Portis, from February 14th through the 26th. I say, happy privilege, for any faithful minister would be made happy to see the intense interest in the Word, the deep interest in spiritual things and the efforts to be of service, which I found in many of the homes. Even the church building was cared for with as much concern as many mothers give to their babes. And why shouldn't this be true, when a clean, comfortable, well ventilated and attractive building is such a help to the Lord's work? It was a real pleasure to hold meetings in this building, and to have fellowship and friendship with the faithful at this place.

The interest was not what it should have been, until the middle of the second week. As is usually true, the Devil was very busy. And what a tragedy it is that so many professing Christians allow him to work through them. Our work was principally

with those who were already members of the church, most of the messages were entirely for them, and our visiting, with one or two exceptions, was in the homes of those who were members. And we did much visiting, being on the go every afternoon and many of the mornings.

My home while there was with Brother and Sister Clarence Aikens, and they entertained me royally. Every day the hospitality of other homes was extended, and, if anything, they surpassed the famous hospitality of my native Old Virginia. At the close of the evening services we had mental, physical and spiritual refreshments with the Cooks. As we lunched we talked of the problems of the day, and asked for God's benediction upon the efforts of the day, and guidance for the morrow.

Brother Cook is a hard worker, and his work is surely making an impression upon the community as well as the church. Not only a worker, but a man of prayer and so rightfully gave it a prominent place. We are looking forward to the two weeks preceding Easter when he will be with us here at

Falls City, Nebraska.

In preparation for his work with us, even before the Portis meetings, we started a class in "Evangelism" which is being taught by our efficient helper and fellow-minister, Brother J. G. Dodds and a class in "The Meaning of Church Membership," taught by the writer. The first class is to prepare the older folks of the church for definite work preceding and during the meetings. The latter class is to lead the children of the church to the definite step of making the good confession and taking an active place in the work of the church. Both classes have a large attendance and unusually good interest.

Already we feel the Spirit is working in a special way. Recently a grandmother in the 70's was baptized and we have the expressed desire to do likewise, from a grandfather, 86 years of age. Several children in the above mentioned class have already asked that they might be baptized. So we are looking forward to a great meeting, and ask the prayers of the "Evangelist" family in behalf of all our work here.

H. H. ROWSEY.

A Statement to the American People

The Washington Conference on Temperance and Prohibition, March 7, 8, 1933

We, the members of the Conference called by the representatives of more than thirty church bodies of the United States, assembled in Washington, D. C., this 7th day of March, 1933, hereby express to the American people our convictions in reference to the proposed repeal of the Eighteenth Amendment to the Federal Constitution.

The 72nd Congress has submitted a proposal for the repeal of the Eighteenth Amendment by Conventions. No state is under any obligation to call such a Convention, but to the citizens in states arranging for such Conventions we make this declaration of what we conceive to be the issue involved.

We are unalterably opposed to the repeal of the Eighteenth Amendment and the legalization of the traffic in alcoholic liquor for beverage purposes in any form. Such traffic, whether legal or illegal, is contrary to the highest American ideals and detrimental to the physical, moral, social and spiritual well-being of the people and to the

highest interests of the nation. If this traffic, now outlawed in our country, should be restored to a legal status in accordance with the repeal proposal now pending in the states, it would throw wide open the door to a return of the saloon, an institution which even the most ardent friends of liquor declare to be a gigantic evil and which none of them would dare to defend. Our homes would be subjected to an invasion of liquor advertising through the secular press, the radio, and other advertising agencies. Neither childhood nor youth could be safeguarded against its baneful influence. No state could set up any effective barriers against publicity methods of the present day high-pressure salesmanship, nor could any state which elects to maintain prohibition adequately prevent an inflow of liquor from wet states. We hold it violative of the true spirit of organized government to protect by law a business which prospers on the downfall of its patrons.

National prohibition means the outlawry

of the beverage liquor traffic. It is the most effective method of dealing with this age-long evil. In spite of the campaign of opposition and misrepresentation and nullification persistently carried on, we believe it has been better observed and better enforced than has any law ever devised to regulate the liquor traffic. The glaring fact is that the opponents of prohibition offer no constructive plan for dealing with the traffic in the event of repeal, nor will repeal eliminate the abuses of which they complain. The proposed amendment submitted to the states, if ratified, will continue all the present abuses, plus the greater evils which invariably accompany the legalized traffic.

We therefore recommend:

1. That all prohibition and temperance organizations and all other organizations supporting the 18th Amendment and all persons opposed to the liquor traffic to unite in a nation-wide campaign under the leadership and direction of committees to be appointed according to the plan adopted by this conference for the purpose of preventing the repeal of the Eighteenth Amendment.

2. That the friends of this cause supply a united campaign fund to be administered by this committee in reaching the more than 65,000,000 voters of the United States with the facts involved in this stupendous issue.

3. No amendment to the Federal Constitution has ever before been submitted to conventions in the states for ratification. No state is compelled to call a convention, or to incur the expense of an election and convention. Each state is left free to constitute such convention as it sees fit.

In states where conventions may be held the election of delegates should be by established districts, either by the same districts by which delegates to a convention to amend the state constitution are elected, or by the districts by which members of the General Assembly, or one branch thereof, are elected. This is the historic method of representation. The election of delegates by districts in which the candidates are known to the electorate tends to insure a larger vote and a more accurate expression of the sentiment of constituencies. We are therefore opposed to legislation which seeks, either through the gerrymandering of districts or by the election of delegates at large, to give undue advantage to great centers of population. We respectfully call attention to the platform of the dominant political party which pledged purely representation conventions in the states call to act solely on that proposal repeal.

The candidates for delegates should be selected without reference to party caucus or convention, upon their announced stand for or against the repeal of the Eighteenth Amendment. The ballot should be so worded as to avoid any confusion in the mind of the voter.

A method of determining the delegates elected should be provided which will insure that those seated in the convention will represent the majority sentiment of the district from which elected.

Any election, whether general or special, as may seem most appropriate in the particular state, should insure the fullest expression of the people and should be held only after a sufficient time has elapsed to allow adequate discussion of the subject before the people.

The provisions of existing law respecting the purity of the ballot, bribery and intimi-

idation of voters, watchers at the polls, should be made applicable to the election of delegates to such a convention. If existing law is inadequate, necessary safeguards should be enacted.

4. We summon the friends of prohibition to renewed faith and courage in this critical hour. We call upon the friends of the prohibition cause in America, both in and outside of our churches, to organize by precincts, counties and states for the purpose of electing delegates pledged against repeal, and to face this mighty issue in the faith that the complete destruction of the liquor traffic is the will of God for our country and for humanity.

D. LEIGH COLVIN, Chairman,
W. G. CRAM, Secretary.

DR. J. M. TOMBAUGH

Another servant of God has gone home to glory. He was a loving husband and father. His loyalty to Christ and the Church was unwavering. Serving as his pastor and co-worker for nine years we found him to be a real friend of the minister. His cooperation and support through these years were all that we could have asked. His advice and counsel were wise. He rejoiced in the progress of the church and the Lord's work far and near. In his preaching he was loyal to the Brethren faith and to the whole Book. After serving the Hagerstown church faithfully in a long pastorate of fourteen years he continued to live there and has always enjoyed the confidence of the church and of the whole community and also of our whole brotherhood. His loving wife and daughter suffer a great loss until the family circle shall be made whole again on the other shore, but the loss is shared by a host that called him friend and by our entire church that looked upon him as one of the pioneers of the Brethren faith. May the influence of his life continue to strengthen and encourage those who remain to greater loyalty to Christ and the Church.

G. C. CARPENTER,
Smithville, Ohio.

AN INVITATION

The Faculty of Ashland Theological Seminary invites correspondence with any young man who may contemplate preparation for the Ministry or other forms of Christian Service.

We invite Pastors, or any others interested in this type of Education to write us. We also urge upon Pastors, Church Officials and Parents the duty of recruiting men for the Ministry.

We now have more than thirty men under guidance and preparation here. It is a fine body of young and consecrated manhood. We solicit others to join this group next September.

You may write any of the members of the Faculty or just address Ashland Theological Seminary, Ashland, Ohio.

We remain Faithfully Your Brethren,
J. Allen Miller, Alva J. McClain,
Kenneth M. Monroe and Melvin A. Stuckey, Ashland, Ohio.

"If the Foundations be Destroyed What Can the Righteous Do?"

(Continued from page 11)

aghast when it appears that 2000 years before Abrams' day there was a culture which, at its best loses nothing in comparison with the finest works of art of the Egyptian and the Greek world. The farther back toward the flood the excavations penetrate, the more remarkable is the evidence of culture. The jewelry, the decorations, the implements and weapons in pure gold, even razors of gold hardened to a cutting edge! They not only possessed a skill unsurpassed, but discoveries in metallurgy of which we are totally ignorant. We begin to get a hint of the marvels of antediluvian civilization. For is not this as it ought to be? The post-diluvians did not begin at the beginning; they were not primitive men, they inherited the civilization of the early world which the flood swept away. In the wonders of Ur, in the stupendous architecture of some of the south sea islands, perhaps even the marvels of the Mayas and the Incas, and the cave temple of the Island of Sicily, we got hints of the great world which the flood of Noah destroyed. Some day we will learn more, and more definitely about it.

Such is the witness which the field work in Bible lands is giving to the historicity, the entire trustworthiness of the Biblical narratives; such the answer the archaeologist is able to give to the fundamental question of the whole Biblical controversy. Is the Bible story true? or does our faith rest only on the shifting sands of legend and folklore? Such also is the scientific character of the answer the archaeologist is able to give. "A lot of imagination about it." Yes, but it is scientific imagination; the historical imagination which sees things as they were, not that sees things that never were; the mathematical imagination of the surveyor with his compass and his level, and of the pottery expert whose science is today as accurate as any other historical science. Wherever the pottery test can be applied to the narratives of the Bible they are found to be correct. Such is the value of the evidence that is moving one theological seminary after another to the work of Biblical archeology and the training of specialists who shall study and read the message of the potsheds, and to collect great museums of Bible lands' antiquities that every man sent out to preach the Bible message will have an ineffaceable impression of the trustworthiness of the Book.

One little fact may overturn the most splendid and alarming theory. It is but a short time since the wonderful discoveries of skeletons deep under geological strata in France, were seized upon by the anthropologists to demonstrate to us the fabulous age of man upon earth, going away back into geological time! It did look terrifying. Is it any wonder high school young folks become a bit skeptical when confronted with such things? But nothing more is being said of those skeletons. Why? The eager anthropologists are not shouting the explanation, but here it is. Some more skeletons were found in the same strata; one of them that of a young girl, and on her wrist a Roman bracelet! Of like character and to like end are the artifacts from Bible lands. Now will anyone ask, "Why the archaeologist?"—The Evangelical Student.

CHRIST CHALLENGES HIS CHURCH TO WORLD EVANGELIZATION TODAY

THE FIELD:—"The field is the world." Matthew 13:38.

THE COMMISSION:—"Go ye into all the world and preach the Gospel to every creature." Mark 16:15.

THE PROPHECY:—"Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8.

THE APOSTOLIC OBEDIENCE:—"They that were scattered abroad went everywhere preaching the Word." Acts 8:4.

The Brethren Church's Responsibility

OUR FIELDS:—Province of Cordoba, Argentina, South America and Oubangui-Chari, French Equatorial Africa.

OUR RESPONSIBILITY:—Before God and man, we are responsible as a church for these distinctive fields. No other church will come in and discharge our responsibility.

OUR OPPORTUNITY:—Both Fields are reaping a great harvest. The pioneer work has been done. The seed has been sown. The work is well organized. We have a Missionary Corps which cannot be excelled. "A great and effectual door has been opened unto us. We have entered!

OUR NEEDS:—Prayer! "Prayer changes things." O Brethren, Pray! Finances! The supreme need right now in our Foreign Mission work is **MONEY!** Shall Stations be closed? Missionaries Recalled? Forward, not Backward! No retrenchments!!!

How? What? Methods and Suggestions

PASTORS:—You are the key-men. You can increase the offering from your church. Primarily, this is your responsibility. We solicit your loyal cooperation.

METHODS:—A letter one week before Easter to every family of your church. Enclose the missionary envelope. Inform and appeal. Preach a **FOREIGN MISSIONS SERMON** one week before the Offering.

SUGGESTIONS:—Appeal to every auxiliary organization of the church to give an offering. Present Term Membership to them. Adopt the slogan—"An Offering From Every Member of the Church."

For Christ and His Church

Not for the Foreign Missionary Board of Trustees! They are the servants of the church. They are your Agents.

FOR CHRIST:—Because he died for all. Because he commanded us to go. That his Body and Bride might soon be completed. **FOR CHRIST'S SAKE.**

FOR HIS CHURCH:—The church for which he died. The Whole Gospel Church.

By **CHARLES H. ASHMAN.**

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Number 13

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1933

THE BRETHREN EVANGELIST

SPECIAL FOREIGN MISSION NUMBER



*THE GREATEST MIS-
SIONARY OUR LORD
EVER HAD*



*"I would to God that not
only you but all my hear-
ers today could be what
I am—except for these
chains."*



*If you share Paul's wish,
make a sacrificial gift to
Foreign Missions.*



Signs of the Times

by
Alva J. McClain

THE River of Beer

The Democrats, having kept their platform pledge, the river of beer will begin to run in those states which are ready to legalize it. As far as the federal law is concerned, it can be sold to almost anybody and by any place of business.

IF THE CHURCHES REALLY BELIEVE IN PROHIBITION THERE IS ONE THING THAT THEY CAN DO. THEY CAN OFFICIALLY SERVE NOTICE THAT THEY WILL BUY NOTHING FROM ANY HOTEL, RESTAURANT, OR GROCERY THAT SELLS BEER.

Such notice would make some business men stop and think. Why don't the prohibition leaders try something with teeth in it? Or would they rather confine themselves to mere talk?

CRIMINAL and Immoral

A great Protestant convention held in Brazil recently passed a strong resolution calling on the United States Congress to stop the sending of degrading motion pictures to foreign countries. Following is a part of the resolution:

"Whereas, criminal and immoral pictures give a distorted conception of American life that results in prejudice and anti-American sentiment, hurtful to this great Republic, therefore be it resolved, that we petition the Government of the United States to forbid the exportation of such pictures to this country."

Nothing, of course, has been done in response to the petition. The "business men" of Hollywood need the money. The worst of it is that the same pictures are shown in this country without protest. To forbid their exportation would be an admission of low-mindedness on our own part!

PROGRESS of Civilization

A labor controversy between the theater owners and their employees has closed every moving picture house in the city of Cleveland, Ohio. The Mayor of the city, feeling that the people are being deprived of the very bread of life, has done his best to get them open again but without success, thus far.

It is well known that many people attend the movies almost every night. If you wonder what such people do when deprived of their steady diet of pictures, the answer is supplied by a dealer in jig-saw puzzles. He reports a tremendous increase in sales since the movies closed.

Intellectually, the movie and the jig-saw puzzle are on about the same level. Morally, the latter represents a distinct forward step.

HUEY LONG Quotes the Bible

A writer in a prominent national magazine said recently, "I believe in America even when Senator Huey Long is talking." If you have followed the discussions of the Senate for the past few months, you will realize the greatness of such faith.

Fortunately, Senator Long knows something about the contents of the Bible and quotes it occasionally in his rambling speeches. The other day, while discussing the problems of over-production, he advised the nation to go back to the Law of Moses and declare a "Sabbatical Year" whenever we produce more than we can use. And as a remedy for the concentration of wealth he suggested its redistribution every 50 years according to the "Year of Jubilee" plan.

These were very sensible suggestions. But it is not probable that many of the Senators knew what he was talking about. Congress might get some splendid ideas from the Bible, if they would study it more.

HITLER and God's Providence

Some time ago Mr. Hitler announced that if he ever became ruler of Germany, his first act would be against the Jews. Now he has realized his ambition and, if one may credit reports, the Jews are suffering severely. Hitler is determined to deprive them of their places of leadership in educational and financial circles.

The result is that many prominent and wealthy Jews are leaving Germany. And where are they going? BACK TO THE LAND OF PALESTINE. For some time the Zionistic movement has lagged. Most of the Jews who went back to the land of their fathers were of the poorer classes. The wealthy and intellectual Jews were willing to help the movement, but preferred themselves to live in other countries. But now the "rod" of Hitler's persecution is sending them back home.

Hitler, of course, is not motivated by any desire to accomplish the Will of God. He is like the "Assyrian" king of Isaiah's day. (Read Isaiah 10:1-15). By his persecution of Israel, this king carried out the purpose of God without ever intending to do so. He was merely a "rod" in the providential hand of God.

God will reckon with Hitler at last just as he did with the Assyrian. Indeed, we might read Hitler's name in the 12th verse, "Wherefore, it shall come to pass, that when the Lord hath performed his whole work upon Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of MR. HITLER, and the glory of his high looks. For he saith, 'By the strength of my hand I have done it, and by my wisdom.'" "SHALL THE AXE BOAST ITSELF AGAINST HIM THAT HEWETH THEREWITH?"

THE Rod of Depression

Besides the recent wave of German persecution, there is another cause which is sending Jews back to Palestine. According to the Statist, England's most conservative financial paper, the world-wide financial depression is causing the Jews to become interested in Palestine as a place of investment. They have found that money put into Palestinian projects has been safer and more lucrative than in some other places. Palestine, according to this paper, has no dote, no unemployment, no income tax, and no national debt!

It has often been said, to the disparagement of Biblical prophecy, that Palestine could not support the Jews if they went back. I quote from the Statist: "Industry is now represented by every sort of manu-

facture—textiles, silken goods, woodwork, printing, furniture building material, oil, soap, artificial teeth, cigarets, matches, petroleum. Factories and workshops are springing up almost every other week. During the last eighteen months, Jewish urban buildings in Tel-Aviv, Jerusalem and Haifa have increased threefold."

Over three thousand years ago, God made the following promise to Israel: "Jehovah thy God will gather thee from all the peoples . . . will bring thee into the land which thy fathers possessed, and thou shalt possess it."

It will be fulfilled. God is faithful.

A PRAYER FOR THE FUTURE

By John I. Wright

*Lord, we pray for that glad time
When the world true peace shall know,
When war's blighting, withering blast
O'er earth's field shall cease to blow,
When life's pathway shall be fair,
Cheered by hope's inspiring ray,
And the gloomy clouds of care,
'Mid our sky, shall pass away.*

*Lord, we pray for that glad time
When in rapture we shall find
All the madness of the past
Is forever left behind;
When the woes, today so rife,
Shall no longer vex the sight,
Nor the joys and sweets of life
Melt and fade in sorrow's night.*

*Lord, we pray for that glad time
When love o'er the earth shall reign,
Binding human hearts in one
With an everlasting chain;
When all nations joyful move
Where bright freedom's glories shine,
And thy grace its power shall prove,
Free, eternal and divine.*

*For the glory yet to be,
For the joys we hope to see,
Lord of all humanity,
In this our darksome day,
To thee we pray.*

—The Christian Advocate, Birmingham.

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Sacrifice Alone Will Meet Our Needs

Most of us have never known what sacrifice means. But we are due to learn something about it before this depression is over, if we are not already learning it. And it may not be a wholly unprofitable lesson, even though the experience may be unpleasant. The highest values are costly, and none are diviner than sacrifice. It is fundamental to all true religion and no one can read the Bible seriously without discovering it. The spirit of sacrifice finds its noblest expression in the giving of God's Son—sacrifice prompted by love and willing to give without measure. In like manner it is manifest in the Son who denied himself the glories of heaven, took upon himself the form of man and became obedient unto death, even the death of the cross. Having learned from their Master and received from him something of the self-same spirit, the disciples were nerved to say to the rulers of the Jews, "We must obey God rather than man." That spirit gripped the soul of Stephen and enabled him to bear a witness unto death for his risen Lord. It was that spirit that gave Paul courage and perseverance to preach the Gospel in the face of all manner of persecutions and to pour out his very life in service for the exalted One who appeared to him on the Damascus road, and inspired him to appeal to others to give their bodies as "living sacrifices," which he declares to be only their "reasonable service." And it was that sacrificial spirit that Jesus enjoined upon his disciples of all ages when he said that they who would not take up their cross daily and follow him, were not worthy of him. In many words is that spirit set forth. It is the bed-rock of Christianity, and until we have learned that we have not known Christ or his religion.

We have long been in need of learning the lesson of sacrifice, but we have shrunk from it on every hand. A few have been willing to enter into it, and have been ready to do what they could to fill up that which was lacking of the sufferings of Christ. A few—a very few—have been willing to pay the price of that high communion with their Master, but most of us have not. Most of us have deliberately skipped the school of sacrifice; we shunned the experience; we would not willingly accept the discipline. And now we find ourselves ill-prepared in the face of circumstances that are demanding sacrifices. We know not how to sacrifice gracefully, and yet sacrifice is forced upon us. We have come to the place where there is no other alternative to sacrifice save unfaithfulness and desertion. The battle is drawn at a critical stage, and it requires the giving of life and of substance to the point where it hurts and causes hardship. And we are handicapped by not knowing how to enter graciously and heartily into the spirit and act of sacrifice. But we must learn it, somehow. There is no other way out. Only the spirit that is willing not to withhold anything but to give all if necessary, can save us from trenchment and loss in the foreign mission fields. Will we manifest that spirit indeed?

There is just one thing that will make possible the presence of that sacrificial spirit in our hearts, and that is the quickening and deepening of our love for the Lord Jesus Christ to the point where he is in very truth worth more to us than ten thousand times ten thousand units of earthly values. If we can develop within our hearts a great passion for our Savior and Lord, or rather, if we are willing to open our hearts to the impartation of the love of God in such measure as will cause us to desire to do his will and to meet with his good pleasure more than anything else in the world, then will there be no question about the outcome of our Easter offering campaign. With love filling our souls no sacrifice will be too great, but without it any sacrifice will be irksome.

Our concern is due to the fact that our love is so feeble, so soon exhausted. We would not all admit it, but the test is to be found in what we are willing to do for him. We are supposed to

love God with all the heart, might, soul and strength, but that is a mighty passion, such that few Christian people really possess. Such a love is so powerful, so great, so enduring, so thrilling, that it would seem a strange manifestation to us and we would marvel to stand in its presence. Of all too many of us it must be said that our love is not powerful enough to move us to make great sacrifices, or to endure real privations, or even to persistently deny ourselves of luxuries for the Gospel's sake. We will have what we want, if it is possible. Self must be gratified first, then we will give to the Lord's work of that which we can conveniently spare. Yet we imagine that we really love God! May he forgive us the selfishness and fickleness and pinniness of our hearts, and cause our love to be enlarged and deepened and made more passionate and permanent, so that we shall be not only willing but anxious to make any sacrifice necessary that the Word of God may be preached to the ends of the earth, that many souls may be saved and that the name of our blessed Lord may be glorified.

Christianity Limited and Devalued

Stanley High once said he had a friend who was alarmed about the teachings of Jesus; they were so radical and revolutionary, he thought. Mr. High assured him there was no need to become perturbed inasmuch as no one was taking those teachings seriously and so there was little danger of them causing any trouble. Said he: "The New Testament is a revolutionary book. But it is not likely to be suppressed as subversive literature. Not until more of us begin to live in the revolutionary fashion it prescribes. At present one doesn't need to be unduly alarmed about Christianity, not until it becomes more alarmingly Christian." And we must confess that what he says is all too true. How far is profession from practice! How few make any serious attempt to carry out on Monday the teachings they have heard from the pulpit on Sunday! And yet there seems to be very little troubling of conscience about the matter. Many act as if they were not supposed to live what they profess to believe. How do you explain it?

The Reformed Church Messenger says, "If the question is raised why some men, apparently loyal church members, can assume attitudes in Congress or State legislatures, which are utterly at variance with the standards of the New Testament, you have your answer in this attempt to divide life into compartments and to imagine that a man can be a Christian in one compartment and a non-Christian in others." It seems that people seldom stop to think of the impossibility and the inconsistency of such a policy. Our contemporary goes on to say, "It is true that the Church, the State and the home each produce distinctive duties and responsibilities, but all these duties head up in an indivisible personality. One cannot be really religious, for example, in one's family and secular in one's business or politics, religious on Sunday and secular on the other six days of the week. This attempted Dr. Jekyll and Hyde performance is always fatal to character."

Another esteemed contemporary, The Lutheran, calls attention to this same inconsistency in the following striking words: "One stands aghast at the way in which some believers seem to hoodwink themselves into thinking they can be several human beings instead of one. The greatest contradiction in terms thinkable is that exhibited by the man who undertakes to be a Christian and a citizen instead of a Christian citizen. May the righteous Judge have mercy on us at the last day when we present our alibis before him for our neglect of duty to the State! Observe for an example the Commonwealth of Pennsylvania, in which Lutherans outnumber every other Protestant group. Dotted with churches, boastful of its wealth and traditions, it is the victim of organized bosses, its people are exploited, its youth are exposed to tempta-

tion and its citizens are mulcted for political purposes. The voters, the majority of whom are Christians, delude themselves into self-division between their obligations to the State and to religion. So anaemic have this Commonwealth's Church members become that they have difficulty in retaining even lax legal protection of one day out of seven which the State has set apart in order that the Christian religion and Christian ethics might be preserved and propagated. In other States and in economic and moral spheres the same delusion appears. Sunday Christians and weekday mammonists; Sunday Christians and weekday business folk; Sunday listeners to the Gospel and seven-day hearers and readers of putrid piffle. Yet these same people must in the end render an account in their own persons for all their deeds and beliefs."

There is cause to be alarmed, not at the revolutionary character of the teachings of Christ, but at the limited, devitalized nature of the Christianity that is popularly on display. His teachings are practically ignored in life, greatly to his disappointment. In the words of Stanley High, "Jesus said: 'I am the light of the world.' He didn't say, 'I am the light of the Sunday-morning-at-eleven o'clock world'; or 'I am the light of the after-business-hours world.' He said: 'I am the light of the world,' and he lived as though he meant it." And not only so, but he demanded in very definite words that his followers should live the consistent Christ-centered life. The Gospel truth was given to cover the whole of life, every department of it. Christianity is all-inclusive; everything that has to do with life is to be brought under its sway. No compartments are exempt. "No man can serve two masters," said Jesus. "Ye cannot serve God and mammon."

EDITORIAL REVIEW

Dr. G. C. Carpenter says the Sunday school contest in his church at Smithville, Ohio, is developing keen interest, the attendance last Sunday, March 26th, being 194, the high-water mark. This contest is preliminary to an evangelistic campaign of two weeks closing Easter Sunday and conducted by the pastor. The California Quartette of Ashland Seminary will be with the Smithville folks in their Sunday evening service of April 2nd.

Our church in Roanoke, Virginia, announces the change of their congregation's name, for local reasons, from the First Brethren Church to the Ghent Brethren Church, and this they think will work to their advantage. This church is proving to be a church mighty in faith, and by their faith they are proving God to be mighty in power. In this manner they are meeting emergency after emergency.

A card from Brother W. I. Duker, who re-entered school work in the Goshen, Indiana, schools the first of September of last year, informs us that he also became pastor of the Milford, Indiana, church the first of January, of this year. He is also candidate for election to the State Prohibition Convention, and we are hoping he will be elected for we know, without asking him, that his vote will be against "repeal."

Dr. I. D. Bowman writes of the evangelistic meeting recently conducted in his Mt. Olivet Brethren church in Delaware, concerning which Brother Christiansen made report last week. In addition to the latter's splendid help, Brother Bowman had the assistance of some of his children in the music. As previously reported, eight souls were the result of the meetings. Brother Bowman is soon to begin a three weeks' campaign at Sergeantsville, where his son, Brother J. Milton, is pastor.

Last week we had a report of the pastor, Brother W. R. Deeter, of the union revival at Carleton, Nebraska. This week the evangelist, Brother A. R. Staley, writes his impressions. He found the field well prepared by the pastor, and the cooperation of the local ministers and churches is commended, particularly the Church of the Brethren. It is always good to hear of the growing spirit of good-will on the part of our co-sharers of the Brethren heritage. It points to the time when we shall be one fraternity, working shoulder to shoulder in a common cause.

We have an interesting letter this week from Mrs. Hattie Cope Sheldon, giving encouraging news concerning the work at Bellevue Mission Station in French Equatorial Africa. Miss Mabel

Crawford, the latest recruit to the African field, is proving a valuable addition to our mission forces there. Three mission chapels have been built in villages nearby and three other chapels are under contemplation. They are built mostly by native funds. The Sunday school averages over 400 and at their Christmas program they had an attendance of 1200. Still other evidences of progress are enumerated, all of which are in themselves a challenge to sacrificial giving at this approaching Easter season, that the work of the Lord in this and other needy places be not hindered.

Send your Foreign Mission offering to Dr. Louis S. Bauman, Treasurer, 1925 East Fifth Street, Long Beach, California. We urge upon our people to give both generously and promptly. It is not going to be easy to give generously at a time like this. It will mean self-denial for many; it will mean hardship for some. We doubt if any one can do what he ought to do at this critical time without going to the point of sacrifice. Unless our people in large numbers are willing to sacrifice, we shall not be able to maintain our front line positions on the African and South American fields, and retreat at this time would be a calamity.

Brother Charles W. Mayes, pastor of the church at Whittier, California, writes that the work of the Lord at this place is moving forward with harmony and Christian love. A recent revival resulted in ten accepting Christ as their Savior, some of whom have united with the church by baptism and some are yet to come. Four Christian Endeavor groups are meeting regularly for Bible study and training in Christian work. Prayer is being much emphasized and is having a good influence upon the people, as it always does when God's people engage in it faithfully. Brother Mayes' Bible study classes are growing into a community Bible School, with several other Bible teachers cooperating, and the interest and attendance are steadily increasing.

A typographical error was permitted to slip into Prof. A. J. McClain's department last week and it was of such a nature that we owe it to Brother McClain and our readers to make correction. On page 2, column 3, in paragraph 3 an omission occurred, making the writer say: "It is true that Christ offered men a better life 'in this world'", whereas he really did say: "It is true that Christ offered men a better life 'in another world.' It is better to depart and be with Christ. But it is also true that Christ offered a better life 'in this world.'" We are sorry for the error, and beg the pardon of our readers and Prof. McClain, but hope our readers will take the time to make this correction in their last week's paper and in their impression of the article.

TO OHIO CHURCHES—The Secretary-Treasurer of our Ohio Mission Board is Brother R. A. Hazen of Ashland, Ohio, and upon him falls the responsibility of issuing the pay checks to our Ohio Mission pastors. He says he has reached the bottom of the money barrel and that unless the churches replenish the treasury between now and the middle of April, these pastors will be compelled to go without their checks. That would work real hardship in practically every instance. Their income is small at best, but it does help to supply them with the bare necessities of life. Every church is in hard straits, and we are not insisting on our people doing what they cannot do. We know some are not in position to meet their entire apportionment at present, but we do ask that every church or Sunday school will do its best. Just make the best payment you can, and do it promptly as possible. That is all we ask.

The church at Berne, Indiana, is in the habit of having successful revivals and this year was no exception. Brother C. H. Ashman of Johnstown, Pennsylvania, was the evangelist and Brother John Parr is the pastor. There were twenty-seven who stepped forward for Christ, twenty to confess him for the first time, fourteen of whom had been baptized at the time of the report, and seven to reconsecrate themselves to the service of Christ. Brother Ashman says conditions were not favorable to a revival, but, with the earnest effort, faithful preaching and praying of the leadership, God gave victory and his name was glorified. Brother Ashman is right when he says now is the time to emphasize evangelism, for in this time of adversity and human extremity, many men are receptive of the Word as they have not been for a long time. And in a number of instances our churches have reaped rich harvests by claiming with mighty faith the promises of God.

Sacrifice Alone Will Save Retrenchment in Foreign Missions

Shall We Fail and Quail Because Marching is Rough and Hard?

By Louis S. Bauman, Treasurer Foreign Missionary Society

The Office Secretary has just made out the February Report of offerings received during that month. She handed it to the Treasurer with the remark: "There is the report of our February receipts—the smallest amount we have ever received in any one month!" We glanced at the total—\$364.90! And, from this amount should be subtracted \$114.10, which came in as payments for books,—"Undaunted Hope," by Mrs. Gribble. This leaves the amount—\$250.80. Of this, \$100.00 is a special gift from a Long Beach individual who requested that it should be applied on the purchase price of a lot in Rosario, Argentina. Another \$100.00 is from the North Manchester (Ind.) church, to apply on the salary of Brother and Sister Romanenghi, toward whose support they contribute so faithfully and so regularly. This leaves \$50.80 as the total February gifts of all other churches combined.

It is quite evident that, not only the February report, but the reports of other months since last Easter, show conclusively that if the Brethren Church is to continue her small contribution to the evangelization of the world, she must prove it by making the greatest really sacrificial gift she has ever made, and she must do it on this coming Easter Sunday.

We know the times are terrifically hard. We know that tremendous sacrifices have already been made. We know that at this moment, as we write, practically every bank in America has closed its doors, and that the American dollar has gone off the market in the foreign exchanges of the world. We know that never has such a condition confronted this nation before.

But is this a time to retreat, when never, never before has a benighted world needed the gospel as it needs it now? We will either keep the lights of the gospel burning, or the world will not be fit for our children to live in tomorrow. We have no choice in the matter, —we must place the gospel absolutely as the matter of first importance and give it to the world, or we shall revert to paganism ourselves.

Is this a time to retreat, to hoard uncertain dollars, when the coming of the Lord seems, O so near? If he should come today, then whose dollars will those be which you have tried so hard to save? The only way to make treasure secure is to lay it up in heaven, even as Christ himself has said. Is there a better way to lay it up

in glory than to use it in obedience to his marching orders, so that those we have sent into the regions beyond need not be recalled, but kept there to tell to those who never before heard the story of redeeming love—the story of salvation from eternal death? The souls of men are at stake—our souls as well as the souls of the heathen. The command of God is upon us. The marching is hard just now. But then, those who marched under Washington, for God and country, left blood that oozed from frozen feet, through rags (not shoes), upon the snows at Valley Forge. Shall we who march for God and his Church today, quail and fail because the going is a bit rough just now? We do not believe we will! But, our Easter gifts will tell!

Long Beach, California.

"For His Name's Sake"

By Alva J. McClain, Secretary Foreign Missionary Society

Among all the various missionary motives which have been urged upon the people of God, there is none loftier and more powerful than the one recorded in Third John 7: "For his Name's sake they went forth." The first missionaries were spoken of as "Men that have hazarded their lives for the Name of our Lord Jesus Christ." In this present day of missionary indifference we need to turn back to this great original slogan of the early Church: "For his Name's sake." What does it mean?

First, it means that by our missionary gifts we must prove to the world that our Lord has a right to the name of "Savior." At his birth it was said, "Thou shalt call his name Jesus, for he shall save his people from their sins." But today men are denying the power of his Name. They are saying that he is only another Buddha, a great teacher, but nothing more. Now we know that the Name of Jesus has not lost its power. But we must realize that his Mighty Name, by his own sovereign choice, reaches men in saving power only as we take the Name to them. This is the awful responsibility which rests upon the people of God, to demonstrate by the outpouring of our lives and substance that our Lord has a right to be called the Savior of the world.

Second, to the extent that we fail in this important matter, to that same extent we shall be guilty of dimming the lustre of his Name in the eyes of men. Men who go out into eternity without hearing the Name of Jesus will rise up in the Judgment Day and ask why he committed his message to unfaithful men. And thus, if we fail in our present duty, we shall bring reproach upon



THE FUTURE
of Africa and South America—
will it be Christian or Pagan?
It is being determined by what
we do for foreign missions
NOW.



that worthy and matchless Name.

Third, in the last Book of the Bible it is said that "on the foreheads" of the saved shall be written the Name of the Lamb, our Lord. Have we realized that by sending the message of the Gospel to Africa and South America, we are actually writing the Name of Jesus forever on the foreheads of men and women, as an everlasting token that they belong to him? How wonderful to meet some day in that eternal home some who bear the Name because my gifts and my prayers caused it to be written there!

"For his Name's sake." I have no doubt but that, in these difficult and trying times, most of us can think of a hundred reasons why we cannot give as we would like to the Easter offering this year. Good reasons they are, doubtless, every one of them. But if we drop them on the scales of eternity, we shall find that the Name of Jesus outweighs them all. Let us go forth this year, as never before, "For his Name's sake."

Ashland, Ohio.

"The New Deal"

By A. L. DeLozier, Member Foreign Mission Board

We have entered upon the period of the "New Deal" in the political realm. Assuming that "new deal" means a new and better chance after a period of reversal, why not individually resolve to give our missionary work a "new deal"?

Wondering what I might write here, I picked up the "Decisive Hour of Christian Missions" bearing the date of 1910. As I perused this once famous volume I was amazed at its prophetic tone. The author argues on the basis of the plasticity of nations.

"In all history there has not been a period when such vast multitudes of people were in the midst of such stupendous changes, economic, social, educational and religious." May we not agree with Mott that the Gospel has a great opportunity now in 1933 because of the changes that are taking place and hence the willingness to take on something new?

Speaking at length of the nations, the author asks: "What is to be the future of these nations?" In 1933 every statesman is asking this question: "What is to be the future of this nation?" Again the question is asked: "If we do not give them (the nations) our religion, have we given them our best? If they adopt our civilization without our religion, what moral disasters may not result? Have not, therefore, the Christian people a special responsibility at such a time as this?"

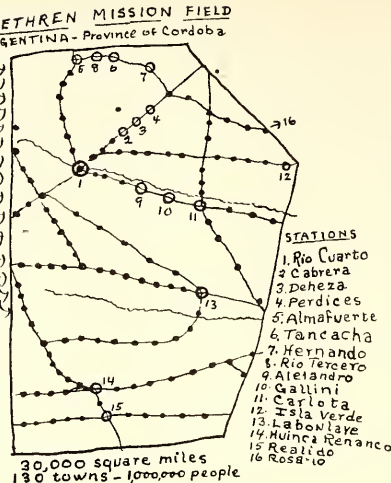
Again, "The point of chief emphasis is, that what the church expects to do anywhere it must do soon."

This is certainly more true today than it was in 1910.

But of all the truths uttered, let us ponder this: "Nothing less than a church whose individual members are tremendously in earnest can evangelize the non-Christian world."

As my parting shot I quote again: "The superhuman factor . . . a mighty, almost irresistible power is conveyed in an ordinary-looking wire cable on two main conditions, proper insulation and perfect contact."

Let us pray that we may not prove to be non-conductors in this needy moment!



Who will vote for retrenchment at any point in this wonderful field?

A Missionary Impulse, or a Missionary Passion

By Charles H. Ashman, Member Foreign Mission Board

This year will prove whether the Brethren Church is possessed by a **MISSIONARY PASSION**, or has been moved by a **MISSIONARY IMPULSE**. Bishop Taylor one time said, "I'd rather preach in India than in America because in India, when a sinner accepts Christ he becomes inoculated with the **PASSION OF SOUL-WINNING**." This year will prove whether we as a people have been moved by a temporary impulse or dominated by a genuine passion. Our offering will demonstrate whether we have been controlled by a **MISSIONARY GLIMPSE** or a **MISSIONARY VISION**. A vision of our responsibility and the need will tide us over the present period of depression. A genuine

Passion for World Evangelization will lead us to sacrifice in other things rather than permit one Missionary to be recalled or one Station to be closed or any one Thing to be cut off from our prospering Fields. A missionary passion will bring in more money in times like these than a missionary impulse will in the most prosperous of times.

Oh, for a **PRAYER PASSION!** "Lord, teach us to pray." Not, "How to pray", for the word, "How", is not in the text, but "to pray". Prayerlessness is one of our outstanding sins today. We need prayer more today than ever in our history as a church. Lord, give us a **PRAYER PASSION**.

Oh, for a **WITNESS PASSION!** "Ye shall be my witnesses." Are we? At home? "Unto the uttermost parts of the earth?" We have only one mission, the proclaiming of Christ and the Gospel. "We've a story to tell to the nations." "This is a day of good tidings and we hold our peace."

Oh, for a **GIFT PASSION!** Our giving should be stabilized by such a passion. Just give because we cannot help it,—possessed by the passion for souls. As never before,—this Easter Offering will prove whether the contributors for Foreign Missions have been prompted by an **ANNUAL IMPULSE** or controlled by a deep-seated **PERMANENT PASSION**.

Johnstown, Pennsylvania.

When Two Deacons Met

By Charles W. Mayes, Member Foreign Mission Board

"Good morning, Brother Smith."
"Good morning, Brother Jones. Where have you been?"

"Well I am just coming back from looking over my property across the river. You know I have lost \$40,000.00 in the last two years. The values were once good there, but how things have changed!"

"Isn't it true," replied Deacon Jones. "Things HAVE changed! The world is different. The nations are in terrible distress and no one knows what a day will bring forth."

"Wasn't that a helpful sermon the pastor delivered yesterday morning!" continued Brother Jones. "Those things have been running through my mind ever since. We have never had less money at our house in our lives, but we have never been happier."

"And have you noticed the attitude of the people in

the church,—and the prayer meetings—aren't they great? They used to be so cold and formal but now everything is alive and on fire every minute. I sure enjoy the testimonies, too. When I see the way the Lord is so abundantly supplying the needs of the Brethren and how happy we are through it all, I just feel like thanking the Lord for the depression."

"That's the proper attitude," said the other, "For we KNOW that all things work together for good to them that love God, to them who are the called according to his purpose." "In everything give thanks."

"Say, I want to tell you something," said Deacon Smith. "I awoke at about 3:00 this morning and the first thing I thought of was one of those passages from the Word which the pastor mentioned yesterday morning. 'Lay not up for yourselves treasures on earth where moth and rust doth corrupt and thieves break through and steal! We did not think a few years ago that the Lord really meant that. We never thought of money rusting. But much of it must be rusting now, at least it does not seem to be in circulation. We did not think much then about the thieves and hold-ups. But now just read the morning papers!"

"Brother Smith, do you know that if I had that \$40,000.00 now, I would turn the whole thing over to the offering for Foreign Missions. Just see what good it would do!"

"Now since you have told me of your business affairs," said Brother Smith, "I will tell you that I lost \$25,000.00 in a defunct business myself. If I had that now I would also turn every cent of it over to the cause of Foreign Missions in the Brethren Church."

After a moment of thoughtful silence Brother Jones replied, "I believe we are both liars. If we had that money back we would hang onto it today just like we did a few years ago. Do you know—I believe that the people of the Brethren denomination have lost millions in the last few years. And they are all doubtless saying just what we are saying, but the question after all is not what we would do with the millions which we do NOT have, but the question is, WHAT WILL WE DO WITH THE FEW DOLLARS WHICH WE HAVE? Isn't that right, Brother Smith?"

"Yes, it is," replied the other. "How much better it would be if we right NOW would lay up treasures in Heaven from what we have. You know the pastor mentioned that the figure set by the Foreign Mission Board for the denomination is only \$2.00 per member,—less than a penny a day. May the Lord forgive us if we cannot do better than

that! Suppose that we suggest that the pastor call the Official Board together and have a special prayer meeting of the board, then suggest that the Bible School Superintendent call the teachers together for another prayer meeting and let us all ask the Lord to lay the burden and responsibility for this great work of Foreign Missions upon the heart of every member in our church. Let every member begin now to save dollars, dimes, or pennies if necessary, that we will not need to call our missionaries back from the field. The Lord said, "Occupy till I come." It would be a tragedy if at his return he would find us calling back our missionaries, and failing to send out the glorious Gospel. I am willing, Brother Jones, to do all in my power to keep our people on their knees about this work."

"Yes, so am I," said Brother Jones. By his strength we will be successful!

Whittier, California.

There Is No Retreat

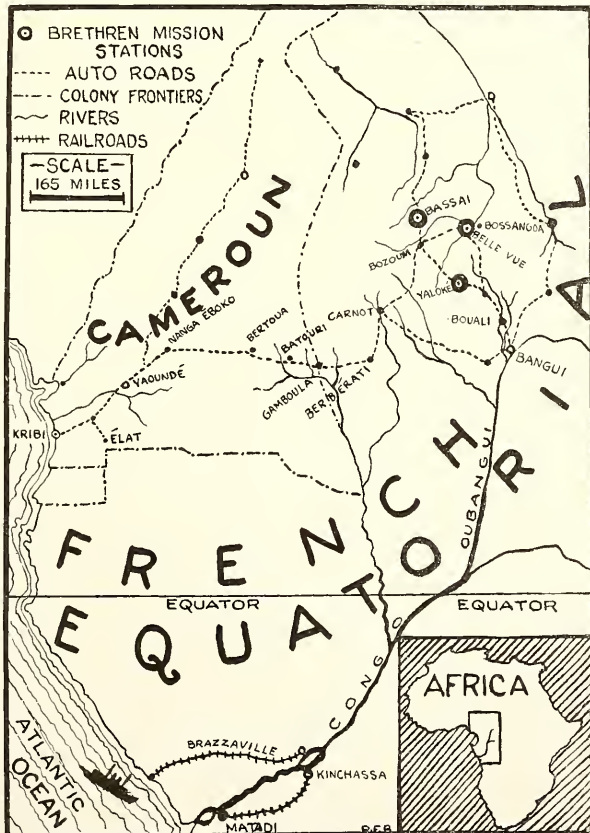
By J. Allen Miller, President Foreign Mission Board

In this year 1933 under the world conditions which obtain can the Brethren Church afford not to carry on her Foreign Mission Work?

I am raising this capital question in the mind of every reader whose eye falls upon this contribution. There can be but one answer to the inquiry. We must not recall a single worker from either field and we must not reduce the workers on either field so as to retard the progress of the work already begun.

My first reason for a faith that we will not falter is just this: The seal of divine approval has rested upon our work and still rests upon it. Up through almost insuperable difficulties the work has forged ahead until today it stands in both fields as an unchallenged marvel of achievement. This is not through what we have done. It is the work of God. A work which can overcome all the obstacles our work has had to face and emerge always farther on is clearly approved of God. God has led by his blessed Spirit in every advance step and neither Board nor missionaries has ever dared cut in ahead of his leadership. For my part I believe that a work thus owned and blessed of God can not fail. It can fail only with and in so far as any one individual member of the Church fails to do his or her full duty in the support of the Missionary undertaking of his or her Church. GOD'S WORK CAN NOT FAIL.

I have a second reason



And where would you reduce forces in this field with hundreds of souls now dying without knowledge of the Gospel?

for believing that our great Foreign enterprise can not fail. It is the faith I have in my brethren and sisters of the Church. To this group I wish to add that other fine group of men and women of other bodies who are faithful and loyal supporters of this work. We just will not allow this work and its promise of progress to be thwarted or hindered. It may be that for a little while we shall have to stand by and see God working more effectively with less because even God will not require of his people the impossible. I hasten to add though that probably in the past, in spite of the fact that our offerings have been quite assuring from year to year, we have never yet done what we should have done. In that event is it not possible that under the stress of the current situation if we do our full proportion toward this work we shall not see any diminution in the interest in giving nor in the amount given? The dollars we give this year may reach farther than a larger sum did five years ago. No, we shall not allow our work to be either crippled or greatly hindered. **THE BRETHREN CHURCH HAS MADE TOO GREAT A SACRIFICE UNDER GOD'S LEADERSHIP TO FAIL HIM NOW.** It is because of this fact that I believe we shall make an offering this year that will make possible the carrying out of the program of the Foreign Board.

Finally, We must remember that we have sent our workers to the Fields with the full pledge of every last man and woman of the Church to support them. Shall we ask these choice souls of our brotherhood to spend life and years in the midst of toil and sacrifice and in a strange land and then when a little hardship falls upon us at home forsake them? That would be not only disloyalty but cowardice and a shameful exhibition of broken faith. No, the Church will support Dr. and Mrs. Yoder and Brother and Sister Sickel, Miss Neilsen and all their associates in Argentina. And will not the same Church loyally support Dr. Gribble, Miss Myers, the Jobsons, the Hathaways and the Sheldons; the Fosters and the group of wonderful young women workers in Africa? **TO ASK THIS QUESTION IS, IT SEEMS TO ME, SUFFICIENT ANSWER TO IT.**

Ashland, Ohio.

Tell Man but Ask God

By Carl H. Seitz, Member Foreign Mission Board

"God is our refuge and strength." How many folks have repeated these words for their comfort and help in times of distress? As material things for which we have labored seem to have melted away, we are rejoicing more and more in the blessed "Word of Life."

Our thoughts have been dwelling on the Easter offering and the great need in Africa and South America. If we here in America with an open Bible and opportunity in study and worship to be revived spiritually feel we are living in terrible times—what must be the lot of our faithful Missionaries surrounded by demon worship and idolatry?

Let us not be satisfied with our former praying and giving, nor excuse ourselves because we have suffered loss, but let us with prevailing prayer and joyous giving of our money fulfill our debt to those for whom Christ died.

To quote James Gribble, "It is not the question of being able. It is a question of being willing. These are days when our Lord wants his people to undertake great things for him. He will roll back the Jordan and the Red Sea if his people will only go forward. In this Canaan there are giants. But if we love our Lord Jesus, shall we be afraid of the Cost? He is not! I know that the Lord is faithful. His leadings are wonderful. . . . more information and less appeal, is I believe the ideal method to stir the Church for Missions. To tell man his duty and privilege, but to ask God is our policy."

You have been informed of our need, the time to act— is now. May you be impelled by the Power of the Holy Spirit to so understand the need that you will be willing to make a real sacrifice this Easter in your giving that our work will not be curtailed but advanced.

Philadelphia, Pennsylvania.

SIGNIFICANT NEWS AND VIEWS

BACKWARD LEGISLATION

A number of state legislatures in session have shown a disposition to move backward, not only in Prohibition legislation, but in other forms of legislation where moral principles are involved. In a number of cases efforts have been made to remove from the statute books all laws for safeguarding the Sabbath. Others have tried, with more or less success, to legalize various forms of gambling, particularly that connected with horse racing and dog racing, but some would place no restrictions upon gambling of any kind.

Still others have endeavored to liberalize all laws pertaining to divorce, and scarcely a legislature in session has been free from persistent effort to cast into the discard almost every legal restraint that has been placed upon liberal tendencies so characteristic of this present age. The spirit of the underworld seems to have been unleashed, and there are men in legislative halls who would create a veritable hell in our Country if they could have their way. The alarming phase of such a situation is the moral state of our citizenship that makes it possible for such men to be elected to places of public trust.

Good people among the masses have been so prostrate through their economic difficulties that they are not lifting their voices in protest with the force that is necessary to make them effective. The selfish elements and those whose interests are in line with the lower moral currents are making a great noise. Those who smart under moral restrictions are taking advantage of the present chaotic condition of society to cash in. This is their chance and they are wasting no time.

It is doubtful if there ever has been a time in our history when Satan manifested his character, purpose, and power, as he is doing just now. All honor to those in legislative assemblies and elsewhere who retain their moral convictions and the courage to defend them unperturbed by the jibes and sneers of a godless majority! The time calls for moral heroism. While Satan has his chance amid the chaos and distress that prevails, the person of heroic mold also has his or her chance. Christ is being crucified afresh, and with as relentless a spirit as that which prevailed when his physical body was nailed to the cross. How long are we to continue in this downward course, and what is to be the outcome?—Religious Telescope.

CHURCHES IN THE STORM

Statistics indicate that churches are weathering the economic storm better than secular enterprises. Last year in thirty-seven states church building contracts of almost \$30,000,000 were awarded. In no other field except public construction was there a smaller decrease in construction in 1932, and many public buildings were undertaken, of course, in aid of unemployment. In the last three years the ratio of failure among the industrial concerns of the country has been one in ten. Among the 54,000 churches of six leading Protestant denominations, the ratio has been one in 2,344.

Nor have contributions for religious purposes declined as might naturally have been expected. Gifts fell off in 1932 from the average for 1931 only eleven per cent per capita, with a total for twenty-five Protestant denominations of \$418,000,000. The decline per capita in the Lutheran church was from \$20.26 to \$17.29, in the Baptist from \$23.76 to \$19.61, in the Episcopal from \$38.69 to \$20.15, in the Methodist from \$24.81 to \$21.13, in the Congregational Christian from \$30.95 to \$21.61, and in the Presbyterian from \$39.11 to \$25.75.

It is not at all unlikely that various churches will come out of the depression stronger than they were in a period of prosperity. The number of large donations may dwindle. The grand totals may be smaller. The activities of the organizations will, therefore,

be curtailed. But, with more members contributing, the foundations will be firmer. A wealthy congregation dominated by a small number of liberal givers may be inferior in various ways to a less wealthy one where everybody lends a hand.—Boston Herald.

STANLEY JONES AND MARSHALL FENG

The following is an account of a visit of Dr. E. Stanley Jones to Marshall Feng Yu Hsiang, who once was styled, "the Christian general", at his army headquarters in a temple in Shantung, China. It was originally reported by the China Christian Advocate as follows:

There was no time wasted when two such purposeful men were together. Doctor Jones wanted to know why the marshal had shown a change of attitude toward Christianity, and received the reply that because certain outstanding Christians, both Chinese and Western, had been inconsistent in their living, he felt that there must be something wrong with Christianity. He was reminded of the words of Jesus when a disciple was critical regarding another man, "What is that to thee. Follow thou me." The marshal saw the pertinence of the application, and, moreover, admitted his acquaintance with as many loyal and consistent Christians as he was with the kind which had weakened his faith.

Doctor Jones boldly challenged Marshal Feng to come out strongly and aggressively for Christ, and to give to the Chinese nation the moral leadership which is now so sadly lacking. It was the bold speaking of a Paul before Agrippa and utter frankness characterized both Doctor Jones and Marshal Feng. Near the end of the conversations, the marshal gave expression to a most significant word as he said that while full agreement with his guest was impossible, yet he could say that the message and these contacts would certainly have great effect upon his life.

OUR BIBLE STUDY DEPARTMENT

Studies in the Book of Revelation

By R. I. Humberd

Study No. Fourteen

The Fourth Seal

The pangs of hunger are terrible and we might think that the first three seals have filled up all of the horror possible, but a still greater monster is yet to stalk over this earth. The Lamb opened the fourth seal and the fourth living creature thundered, "Come." A horrible sickly horse appeared upon the scene. Death sat astride and Hades, the abode of the dead, personified as a great monster, followed close behind and swallowed up the victims of the sword (second seal) and of hunger (third seal) and of death, or pestilence (fourth seal).

There are some two billion human beings upon the earth today. These fearful judgments have "power over the fourth part of the earth." If that means that one-fourth of mankind are destroyed, it would be some four times the population of the United States.

Beasts of the Earth

In our time of guns and scientific protection, we might wonder how the "beasts of the earth" (Rev. 6:8) could be accounted an enemy of mankind. Our mind is naturally drawn to think of lions and bears when we hear of beasts but, might not grasshoppers and even disease germs be included under this heading? Certainly they are "beasts" that are far more difficult to control than the larger animals.

Concerning disease germs, we need only remind ourselves of the terrible havoc of the flu, when even ships a thousand miles from land suddenly broke out with the terrible death; undertakers were taxed to the limit as they plied their trade, while fear and death was on every hand. The pale horse rider will again bring such scenes and indeed will greatly intensify them. How we, as Christians, can thank God that we will be kept from the "hour of temptation, which shall come upon all the world, to try them that dwell upon the earth (Rev. 3:10).

The Fifth Seal

The fifth seal is opened but there is no voice of thunder. Instead, there is a cry for vengeance. John looked and "saw under the altar the souls of them that were slain for the Word of God,—

and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (Rev. 6:10).

What a strange cry. Certainly not the spirit of Stephen, who cried, as the stones flew thick and fast, "Lord, lay not this sin to their charge" (Acts 7:60). This is not the cry of a church saint, it takes on the character of the imprecatory psalms (Ps. 35:26, etc.)

Satan Fighting Back

During the first four seals, terrible judgments will be upon the earth. Some people will be able to interpret them as judgments from God any will turn to him. This will so infuriate the Satanic forces, that any who will affirm allegiance to the God of these judgments will suffer persecution and multitudes will be slain. The fifth seal reveals nothing but death for the godly. The souls under the altar are the result of Satan fighting back during the first four seal judgments.

It is ever thus. When the three years' famine was upon Israel, Elijah met Ahab and immediately Ahab charged Elijah as being "he that troubleth Israel" (I Kings 18:17). The ungodly always blame the godly for their troubles and so it will be under the fifth seal. The godly will be blamed and slaughtered, but not a hair of their heads will perish for God has a place beneath the altar where their souls may rest secure and resurrection will care for their bodies.

Soul Sleep Unscriptural

Let us note that these souls are conscious and that they know their tormentors are still alive on the earth. Death does not deprive us of our senses. Abraham and Lazarus were both "comforted" after death. And the rich man, whose body was buried in the surface of the earth, could still talk and see and hear and know that his brothers were still alive on earth (Luke 16). Christ promised the thief that before the sun set that very day, they would meet in Paradise (Luke 23:43). Paul speaks of being absent from the body and present with the Lord (II Cor. 5:8). Our loved ones, who have fallen asleep in Jesus, have departed to be with Christ (Phil. 1:23) where they are alive and in conscious bliss.

Just how much our loved ones may know of our present life, we do not know. However these souls were watching the earth enough to know that their murderers were still alive. The writer has often tried to imagine himself as leaving this body and taking his place among the heavenly throng. Although we cannot begin to realize what it will mean, yet a deep feeling has often surged across our soul and our heart has been filled with thanksgiving to God for the privilege of being a Christian.

Why Judgment Is Delayed

These souls are told to "rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled" (Rev. 6:11). These souls have presented their bodies even to die a martyr's death and vengeance is delayed because there are others who are to enter into the joy of giving their "All" to the Lord.

With all of the suffering about us, our heart often cries out for the Lord's return, yet I am very thankful that he did not come forty years ago, for had he come then, I would have missed the joys of heaven. I am even glad that he did not come ten years ago or even five, for I have used these years to grow in grace and knowledge of our Lord Jesus Christ (II Pet. 3:18). Although I often long for his return, yet every day he carries I know that others are entering into the joys of the Lord, so I thank God and wait.

These souls must wait until their fellows join them and the Lord delays judgment upon their enemies for this very cause. It is thus today. It sometimes seems that God has forgotten—his time is so long. But no, he is not slack concerning his promises, he is waiting to give others a chance because he is not willing that any should perish (II Pet. 3:9).

There is but one thing today that keeps the sun shining; the rivers flowing; the rain falling and the wind blowing. It is because God is calling out a people for his name (Acts 15:14). Until that number is completed, the judgment is delayed. The time is near when the church will be complete and then without a moment's warning, the church age will end (I Cor. 15:52).

Martinsburg, Pennsylvania,

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The Story of Creation

By Robert R. Fritsch

"How can you believe the Bible story of creation which states that God created light on the first day and the sun on the fourth day?" is a question frequently asked. The obvious answer is that the word "create" occurs neither in the account of the first nor in that of the fourth day of God's activity as described in the first chapter of Genesis. Let us, accordingly, examine the creation story in its relation to the scientific problem involved in the use of the word "create" in the verses where it occurs.

The Book of Genesis may be divided into three divisions. The first comprises chapter one and two under the general subject of "Generation". The second division begins with chapter three and includes chapter eleven. It speaks of "Degeneration". The third section opens the main Bible theme, namely, "Regeneration" or "Redemption" and begins with chapter twelve, the call of, and the promise to, Abraham. It not only embraces the rest of the Book of Genesis, but the rest of the Bible as well. The first very rapidly-sketched eleven chapters are merely introductory to the main theme of the Bible as a whole.

The first of these three sections of Genesis begins with these four words. "In the beginning God", that is, Elohim, the Creator. The second division begins with the three words, "Now the serpent", who is more fully defined in Revelation 20:2 as the Dragon, the Devil, and Satan. Section three opens with this phrase, "Now the Lord", that is, Jehovah, the Redeemer.

Genesis, the name of the first book of the Bible, is derived from the name of this book in the Septuagint, the Greek translation of the Old Testament. It means "beginning". As a word it occurs in the first verse of the New Testament, translated "generation". In the Book of Genesis we are taught (necessarily by revelation) the origin of all things. Thus it is by faith, not by laboratory research, that "we understand that the worlds were framed by the word of God" (Hebrews 11:3). Science is helpless here. Much has been said and written, many theories have been advanced, concerning the interpretation of the first two chapters of Genesis. Let us select one of these many proposed interpretations, not original with the writer, but the one most satisfying in view of the difficulties involved.

There is some reason to believe that Genesis 1:1 concerns the original creation, as distinct from the so-called six-day section of this chapter, stated in seven Hebrew words, with no indication as to when or how God did this work. The Bible fails to answer many questions which, though interesting, would be irrelevant to the purpose for which the Bible was given to us. The Bible wastes no time arguing the existence of God, for only the fool says, "No God" (Psalm 14:1). The universe declares the glory of his wisdom and power (Psalm 19:1). Just as back of the watch are the

wisdom and skill of the watch-maker, so back of the universe are the wisdom and skill of the universe-maker. What forms of life, vegetable, animal, and what may have approximated human life, were then created, who knows? Many ages may have passed until the condition of the earth as described in verse two came about through one of perhaps many cataclysms in the long course of the age-cycles of terrestrial history. The Bible speaks of the ages to come after this one in which we are living and speaks of at least one fearful cataclysm at the end of our age. (The word for Noah's "flood", mentioned four times in the New Testament, is in the Greek text this word "cataclysm".) Verse two says, "The earth was (same word as 'became' in many passages) without form and void", the Hebrew words being "tohu" and "bohu", but Isaiah 45:18 says that God did not create it "tohu". It must have become so. Many theologians think that Satan's jealousy of man's dominion over the earth, given to him by God, arise from the fact that he had once been entrusted with dominion over the earth, but through pride rebelled against God and was driven out of this sphere, only to return in order to win man's allegiance and thus become once more, "Prince of this world". Did he for this reason have authority to offer the kingdoms of this world to Jesus at the time of his temptation?

It has been suggested that a cataclysm to which we referred may have been associated with a considerable increase in temperature (in direct contrast with what scientists tell us took place during the glacial period), causing many solids at the surface of the earth to become liquids, and the normal liquids to become gases, causing darkness over the face of the earth, because the rays of the sun could not penetrate the dense atmosphere under these conditions. "The Spirit of God", we are told, "moved upon the face of the waters." If the writer by this word translated Spirit means the "breath" of God, poetically used for the "wind", (as this same word is translated in 8:1 as the active agent in drying up the waters of the "cataclysm", that is, the flood) we may observe in the story the progress of the cooling process whereby, according to the ordinary laws of physics, normal conditions are restored during the re-creative or re-formative week of six days of this chapter, which would, accordingly, have nothing to do with the original creation of the first verse as suggested above. It was a comparatively recent event, geologically speaking; for all the geological ages occurred between verses one and two. Thus the circumstantial account of the six days would have to do with that age which concerns *Homo Sapiens* and the forms of life associated with him, the fossils being the reliques of the life forms of former ages.

The natural progress of events towards

a normal state would follow the program or outline indicated in the course of the six days. On day one, with the beginning of the cooling and condensation process, the rays of sunlight would penetrate the gaseous atmosphere to such an extent as to make the differentiation between night and day apparent. Therefore evening and morning were day one. On day two of this re-formative week the process continues with a further clearing of the atmosphere, so that a sky (firmament) separates the lighter mists and vapors ("waters above") from the waters that are settling on the surface of the earth ("waters below") forming seas and lakes, so that by day three; dry land appears with vegetation appearing also (not created), perhaps surviving the catastrophe. Seeds can and do survive in unexpected ways and places, sprouting when the environment again becomes favorable. On day four the mists are quite cleared away and the discs of sun, moon and stars become visible to a supposed observer, and can once more serve for signs and for seasons.

Perhaps for some the events are moving too rapidly for day periods of twenty-four hours. But have we not known days when weather conditions ranged from summer warmth to winter cold, accompanied by fog, thunder and lightning, hail and rainbow, all in one day? He who can turn the rains from heaven into the juice of the grape in the course of six months and then again can do it in a moment of time at Cana, he, I say, may choose to do the work of a day in a thousand years, and again the work of a thousand years in a day. He is not limited by our categories of time and space, he who inhabits the eternities.

The point of greatest significance from the scientific standpoint arises from the fact that it is not until the fifth day that God exercises his creative power (verse twenty-one) in the creation of sentient life. The cataclysm, accounting for the condition of the earth in verse two, had destroyed all such life, giving us the fossil evidences of gigantic creatures and perhaps of pre-Adamic races. No such creative act was necessary after the later cataclysm of the flood, because of the preservation of life in the ark. Here, as in verses eleven and twelve, reference is made to a variety of more or less fixed species in the oft-repeated phrase, "after his kind", "after their kind", which would apparently make evolution unnecessary and would at the same time avoid confusion of species which would necessarily develop if nature tolerated inter-breeding of life forms developing arbitrarily or evolving from a primordial speck of protoplasm, for which, of course, there is no iota of evidence.

Confused images of corruptible man, birds, and four-footed beasts and creeping things (Romans 1:23) do not exist in nature, because nature doesn't work that way. They exist only in the imagination of the thoughts of the heart of man (Genesis 6:5) who departed from God and whom God gave up to a reprobate mind (Romans 1:24, 26, 28). There is confusion today in the interpretation of scientific data because the mind of the natural man thinks of the wisdom of God as foolishness. Thus theories come to be invented and accepted without sufficient basis in fact, and philosophic schemes are accepted and taught, although quite contrary to facts. Paul speaks of science falsely so called, and warns us against being spoiled by philosophy and

vain deceit after the traditions of men (Colossians 2:8).

Again we come to a higher plane of creative activity. For the third time on the first page of the Bible, God creates—and this time it is man. True it is again, as with the problem of origins always, that we know not how God formed the first human body. Only one thing do we know certainly and that is that we know nothing at all about it. Man was created in God's image, which must mean, and all evidence points that way, that there is as great a gap between man and animal as between animal and vegetable. For the first time we have a creature who is God-conscious. No animal can become so, even if we were to preach to it for fifty years. Every man,

(Continued on page 15)

STUDYING THE SUNDAY SCHOOL LESSON
 at the
Family Altar
 with
Thoburn C. Lyon

JESUS REQUIRES CONFESSION AND LOYALTY

(Lesson for April 9)

Lesson Text: Mark 8:27-38; Golden Text: Mark 8:34

Daily Readings and Suggestions

MONDAY

Jesus Requires Confession. Mark 8:27-30

It was no small testimony to the power of Jesus that men thought he was Elijah, or John, both mighty men of God. But the time had come when Jesus wanted his disciples to know definitely that he was the Son of God, and to confess him as such, for their own souls' sakes. In this incident we are again reminded of the necessity for turning away from the opinions of men unto God himself. There is a great confession which Jesus would have every one of us make; read it in Rom. 10:9, 10. What joy to know that whoever shall call upon the name of the Lord—as Lord—shall be saved!

TUESDAY

Jesus Requires Loyalty. Mark 8:31 to 9:1

Jesus requires not only that he be given first place in our lives: he would **FILL** our lives. If we would follow him acceptably we must deny self and its claims utterly, acknowledging his lordship over all. If the price seems too high, we simply lose all. Even in a worldly sense, what profit is it to Mr. Insull to carry a satchel containing ten million dollars into Greece and lose his country, his countrymen, his self-respect, and (we fear), his soul? Just so, in spiritual things, we may hold on to something that will bring us great loss. Pray that we may be loyal to him in these difficult days.

WEDNESDAY

The Baptist's Confession. John 3:25-36

John did not hesitate to remind these Pharisees that he had told them from the first that Jesus was the Son of God, while he himself was only his messenger, or forerunner. His stirring confession will never cease to burn in the hearts of men. Incidentally, his deep realization of the nature and mission of Jesus was one of the chief secrets of his own earnest ministry. May we ever be ready to confess that he is God,

and may our service be such that he shall increase (v. 30).

THURSDAY

Paul's Loyalty. Acts 20:17-27

Bonds, afflictions, persecution—none of these things moved Paul. He was willing to lay down life itself in the service of the Lord he now loved. It was only a little while after this that he did lay down his life, and we can easily imagine him repeating the words of Jesus: "But he that will lose his life for my sake and the Gospel's, the same shall save it." Let us be ashamed of the petty trials which so often tempt us to turn back, and let us say with Paul, "None of these things move me."

FRIDAY

Friendship with Jesus. John 15:1-15

Jesus requires confession and loyalty—but how well he repays us! He calls us friends, and takes us into such a close relationship with himself that it is as though we were the branches and he the vine; he reveals unto us his plans, the very counsels of the mighty God; he loved us, even unto death, and finds joy in us, even as we find our joy in him; he has cleansed us through the word, and made us ready to be with him in the heavenly home he went to

prepare. All this, and more. How we ought to love and praise him every moment of our lives!

SATURDAY

The Final Reward. Rev. 7:9-17

This is indeed a picture to make glad the hearts of mortal men. These white-robed throngs have come through great tribulation, but that is all ended now, forever; they shall be always in the presence of the Lamb, who will henceforth provide for every need. If this life were all, we should indeed be miserable; it is the final reward, in the life to come, that makes the present life worth living. And it is his presence on the way that enables us to endure.

SUNDAY

The Supreme Loyalty. Rom. 8:31-39

There are few scripture passages so stirring as this one. In the face of sorrow and death we may read it and find courage and comfort. It is easy to picture some of those early martyrs of the faith reciting these verses as they were led to the lions, or to the stake. And if at some future time we are called upon to make the supreme sacrifice, it is the sublime faith that is expressed in these verses that will make us more than conquerors.

<p>E. M. RIDDLE, President Waterloo, Iowa</p> <p>F. C. VANATOR, Associate Peru, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p> <p>C. D. WHITMER, Editor, South Bend, Ind.</p> <p>BRETHREN RINGING CHURCH ENDEAVOR AT TEXTENSION Y O N S E C R A T E D V A N G E L I S M</p>	<p>GLADYS M. SPICE, General Secretary and Treasurer</p> <p>2301 13th St., N. E., Canton, Ohio</p>
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The Little Black Book---A True Missionary Story

By Justa Lee Allen

There was a wistful look on Tevan's face as the drums began to quiver and roll in the distance. As the moon rose high and big in the heavens above the little, sun-baked Indian village, there could be heard on that spring evening the noise of dancing and singing by the excited villagers; for this was a night in honor of Mother Holi.

Tevan and his younger brother turned toward their father.

"Please, father, let us go," they teased. "You can not go," sternly declared their father.

"Not even to the beautiful bonfire?" they persisted.

"No, not even to the bonfire. Remember, we are Christians."

As usual, on such nights the father went early into his little mud house with his boys, and barred the door made of split, interlaced twigs.

"It is always so," pouted Little Brother; "we can never join in the fun."

"Father," asked Tevan a bit more pa-

tiently, "what does it mean to be a Christian?"

In all his life Tevan had never seen a Christian preacher or teacher. He only knew that being a Christian made his family different from others. His mother was not allowed to build an altar to the evil spirits; he and his brother did not have the long lock of hair on their heads like the other children in the village; and, when he asked his father why, he always answered proudly, "Because we are Christians."

This time, without speaking, his father went to a niche in the wall and took out a little black book all wrapped in rags that were yellow with age. He unwrapped it and turned it over and over in his hands. He looked at it longingly, then he spoke

"I don't know exactly myself, son, what it means to be a Christian. This book would explain it all if we could read. When I was a lad like you, a man came and read from this book to my father; a missionary, they called him. Then something happened. He didn't come back any more. Father told me to keep it until some one else came who could read. But no one has come. No one has come," he repeated sadly, as he carefully wrapped the book, and replaced it in the niche in the wall.

Next morning a great surprise was awaiting the boys when they awakened. Their father had started, hours before, to the mission headquarters, sixty miles away. Such a trip was very thrilling for Indian

WHEN PAYING PLEDGES

It is inadvisable to send checks in payment of Christian Endeavor pledges. So will Societies please send their payments in postal money orders, and thus avoid the trouble that develops from having checks returned in these uncertain times.

GLADYS SPICE, Secretary-Treasurer.

boys even to think about, for sixty miles is a very long way when one has to travel in the slow ox-cart. And Tevan was thrilled at the thought of his father's return. Maybe he would bring some one who could read! Maybe he, too, could learn to read; then he could become a teacher to the people in his village.

But Tevan was to be disappointed. A week later, when his father returned all tired and dusty from his long journey, Tevan thought he looked very sad. They had told him at the mission station that they could not send pastors to all the villages, because the people across the black water in America had not sent enough money to pay so many sahibs.

Soon after that the father became very ill. One day he asked Tevan to bring him the little black book. He took the cloth that formed his white turban, as his father had done before him, and wrapped it around and around the little book. As he handed it back to Tevan, he said: "Son, when I am gone, take good care of the book, for some day some one will come who can read it. And remember, son, you are a Christian," he said earnestly. "You are not to allow the long lock of hair to grow on your head, and you are not to take part in the idol-worship of the villagers."

Tevan loved his father very dearly. He wanted to do something to make him well and strong again. If only he could get some one to read the little book to him! He felt sure it would help. But how could he? There was no one to get. Then he thought of one possibility. He ran to his mother with a plan.

"Mother!" he begged. "Please let me drive the ox-cart to the mission station. Please let me try, mother!"

It was a big undertaking for an eleven-year-old boy, but his mother gave her consent. So Tevan put some food in the cart for the oxen, and a little for himself, and a blanket to lie on; for he would have to sleep on the ground several nights. Then on and on he went in the heat and in the dust, until finally he reached the mission. How he hoped every minute that he would not be too late to help his father!

"Please," pleaded Tevan after he had told the missionary about the little black book, "won't you come just this once?"

"I will come," said the missionary kindly. So, leaving the oxen behind, she and Tevan and an old, white-haired Indian pastor hurried back in her Ford car to Tevan's village. When they came to the little mud hut, Tevan hurried to his father.

"Father!" he cried joyously. "I got her, father; and she can read."

"Lady, can you read?" his father asked eagerly.

Tevan went to the niche in the wall. He took out what looked to be a bundle of rags. Fold after fold he unwrapped until at last there lay before the missionary a little Testament.

"It is the little black book," said Tevan simply.

It was afternoon. The sunlight came streaming in through the open door of the tiny mud hut. The brown faces of Tevan and his family were turned hungrily toward the missionary, as they drank in every word. Once she paused for breath.

"Please do not stop," begged Tevan's father.

Silently the missionary handed the Bible over to the white-haired Indian pastor, and

he read until it became too dark to see. Then they all knelt for the first Christian prayer the little family had ever heard.

"And now," asked the missionary, "how would you like to have a pastor all your own?"

Tevan was so happy he could not say a word. Now he knew his father would get well.

"My brave boy, you came to us just at the right time," continued the lovely lady.

She drew a letter from her pocket.

"I have word from the missionary board in America saying that a boys' and girls' society there wish to support a village pastor in India. I am sure those boys and girls

would want Tevan to have their pastor in his village."

Tevan only said, "Thanks, Miss," as he put the palm of his hand on his forehead, and bowed his head and body very low; but to himself he was thinking of that glad day when he with his own hand would be able to write a letter of thanks to the boys and girls in America for their great gift to his village.—Junior C. E. World.

Not to India, but to Africa and South America, Brethren boys and girls, and young people as well, are sending missionaries who can read and teach the Bible to the many who are anxious to know what it means to be a Christian.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
Financial Secretary Foreign Board
1929 East 5th St.
Long Beach, California

MISSIONS

Send Home Missionary Funds to
R. PAUL MILLER
Home Missionary Sec.-Treas.
Berne, Indiana

From the Bellevue Station in Africa

Bellevue par Bossangoa,
French Equatorial Africa,
January 28, 1933.

Dear Evangelist Readers:

The Lord continues to prosper the work here and we praise him for the growth we see in the native Christians. Gradually they are taking more and more responsibility in the church.

There are three chapels in the villages that are cared for by the native pastors. Some of the natives in these villages have to undergo real persecution because of their stand for Christ. On the station the Christians are protected somewhat from these evils but oftentimes they are not as strong as those who have no protection. We hope to build three more chapels soon, the Native Christians furnish most of the money for these chapels.

Misses Bickel and Crawford are now visiting some of the chapels and giving the Gospel to the villages in between as well. They expect to be away about three weeks. Miss Crawford was a welcome addition to our missionary force recently. She expects to start French school as soon as her permission arrives.

Recently, we enjoyed visits from Dr. Gribble, who so recently returned from the homeland, and from Mr. and Mrs. Hathaway, and Mr. Jobson. It isn't often that we see our fellow-missionaries, therefore we enjoy their fellowship all the more when we do have a little unexpected visit.

Our Sunday school continues to average over 400. Christmas Day we reached our high mark when there were more than 1200 present. We had a program and the Christians gave an offering of their grain. There were about five barrels of Kaffir corn which was sold and the proceeds go for new chapels.

Our classes in the vernacular are progressing. We have about 75 who are beginning to read the songs, and that is more than they could do four months ago. Recently we made 60 song books, and it has been a laborious task in spite of the fact that our song book contains only 12 songs! The first 13 chapters of the Gospel of Mark have been translated into the Baya language and we hope to finish it and have it printed soon. How much we need some

reading material for those who are beginning to read, and the Bible is the best Book in the world that we could give to them. How grateful we should be for this Book and yet how many fail to realize the great blessing that it would be if studied. Perhaps if we were deprived of it for a little while we would appreciate it more.

A large number continue to attend the enquirers' class, some coming from the villages. There are enquirers at all the chapels also.

The medical department continues to minister to more than 100 daily (except Sunday). Just now some of the natives around here have measles.

Continue to pray for us as we labor in this dark land.

In his Service,
HATTIE COPE SHELDON.

An Old Papuan Pastor

Koani Miki of Port Moresby was the last of the old band of Papuan pastors. While still a lad, his life was saved by Chalmers and Lawes. One day, while a group of boys were playing leap-frog, a young man joined in, and as he reached Koani, he stopped saying, "You are too weak to bear my weight." So he brought from a nearby house a broken length of a canoe pole and told Koani to rest on that. As the heavyweight jumped, little Koani bowed under the strain, and the broken pole pierced the leaper, so that the young man died shortly afterwards.

The relatives of the dead youth carried him home, and armed themselves to attack Koani's section of the village and kill him. Lawes and Chalmers, from the mission house on the hill, heard the tumult and rushed down through the armed and noisy crowd in the village, up into Koani's house, and seizing him by the hand, they walked him between them, daring anyone on either side to lift a spear. Lawes forbade Koani to leave the mission grounds, lest the avengers should kill him.

He grew up in Lawes's household, and on attaining manhood entered the college. In 1888 he was ordained and with his wife, was sent to Porebada, about twelve miles from Port Moresby. When he went to this village it was comparatively small, but the

vile people increased in numbers, and Koami's work bore fruit. When he retired in 1930, he had been schoolmaster, pastor and friend to the whole village. Out of a total population of 550, 120 were adult church members, and 108 more were in the day school under his tuition. Practically all of the inhabitants are able to read the books published in their own vernacular.

Koami was one of God's gentlemen; courteous in manner and speech; and full of fire when preaching the Gospel he loved. He was a true friend and a father, beloved by his colleagues, Papuan and European alike. When Koami Miki retired as pastor, he was, at the earnest request of the villagers, succeeded by his son, Gorogo.—J. B. Clark in the L. M. S. Chronicle.

MT. OLIVET BRETHREN CHURCH

Dear Evangelist: I closed a two and a half weeks' meeting at Mt. Olivet Brethren church, Millsboro, Delaware, March 12. I had some misgivings because I have preached there so long and we were unable to get an evangelist, so for ten days I gave evangelistic-prophetic messages all bearing on The Second Coming of Christ. For the first week the interest and crowds grew until Sunday night we had the largest crowd we have had for several years. The second week for two nights we had a reduced crowd then improved again when on Friday of the second week Brother Christiansen, our District Evangelist, came to our rescue for a week, then the crowds increased more rapidly and he preached for a week. I never heard better evangelistic sermons. After a few nights some of the best people in the community made a profession.

Seven made confessions in the church and one sick man confessed Christ in his home—eight all together. We will have baptism a little later. Christiansen had to leave on Saturday and I closed the meeting over the last Sunday with splendid interest. Christiansen came to our help at a great sacrifice to himself and his church as he has been having additions in Allentown nearly every week for some time. We wonderfully appreciated the great work he did for us and we believe the Lord will greatly bless him for it. My son Kenneth came over each Sunday and led the music. This also helped our meeting. This was also appreciated as he drove home 125 miles after church each Sunday night. Last Sunday night he brought me home after the service which made 175 miles to drive and then go to work at 6 A. M., Monday morning. My oldest son and youngest daughter drove down from Camden, New Jersey, gave us special music Saturday night, then they drove me 25 miles to the Church of God for 10:30 service, then 25 miles back to Mt. Olivet for 2 P. M. service and 7:30 service, then drove me home, 125 miles, Sunday night.

After two and a half weeks' campaign of strenuous work and preaching three times and driving 200 miles the last day, I was tired and brain weary but happy in the Lord because of the souls saved and because of returning home after an absence of three weeks. After a two weeks' rest I will open up a three weeks' campaign for my son at Sergeantsville, New Jersey. This will be a very hard field. It is overchurched, and has not had a revival for years and most of the people belong to church. Brother Christiansen has consented to drive 200 miles and preach three or four week nights at Mt. Olivet while I am at Sergeantsville. Please pray for our meeting at Sergeantsville and also for the Delaware work.

ISAAC D. BOWMAN,
Leesburg, New Jersey.

WHITTIER, CALIFORNIA

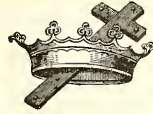
We have many things here for which to praise the Lord. His blessing has been upon the work of the church in every department. We are especially thankful for the harmony and the love which prevail among the Brethren and pray that it may remain so.

C. E. Societies

We now have four active groups meeting at the Christian Endeavor hour. The pastor

NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a
Great Correspondent*



BERNE, INDIANA

Just a line to let you know we are still among the living. We closed our "witness revival" on Sunday night, March the 12th. There were 27 that came out to confess and renew their covenant. We baptized 14 on Wednesday night, March the 15th.

Brother C. H. Ashman was our evangelist. It is useless for me to tell of his ability as an evangelist. There is none better. He preached the Word faithfully, was willing to go anywhere and do personal work. We were pleased with his work. We feel there could have been a greater ingathering if we could have gotten the unsaved to attend, but we hope the seed sown will still bear fruit.

Yours in the Blessed Hope.

JOHN PARR.

WITNESSING REVIVAL AT BERNE, INDIANA

Six years ago, we enjoyed a season of refreshing with the Bethel church at Berne, Indiana. The Lord blessed our united efforts at that time, so in faith we accepted the call for another revival. The Lord blessed us again. There were 27 confessions in all, 20 of whom had never been a member of the Brethren church prior to this revival.

We faced special difficulties. Conditions were not ideal for a revival. A spirit of discouragement had gripped some. Others felt that a revival was impossible at this time. But, that is just the time when a revival is an absolute necessity. If ever the Brethren churches needed to put on a most intensive program of evangelism, it is now!!! So, the revival began as originally planned. From the very beginning, the "faithfuls" got behind, under, and all around this revival. This church has some of "the finest of the wheat." It is always "earnestly contending for the Faith once for all delivered unto the saints." It is instructed in "rightly dividing the Word of Truth." Pastor and people form a group of Bible-believing, Bible-studying, and Bible-teaching folks. With this foundation and background, we sought to stir them to prayer and personal soul-winning. Personal evangelism is the need of this hour in our churches. The day is past when the pastor and evangelist can do it all or even a major part of it. At last, the vision and the passion for lost souls came. The last two Sundays and the week between them witnessed an awakening. Attendance increased, spiritual fervor intensified, conviction settled, the revival closed with a full house, a number of confessions, and a fine spirit of joy and unity.

We were entertained royally. It was our privilege to speak to three high schools. In spite of the bank situation and other conditions, the church gave us a liberal offering, mostly in cash and some in produce. They filled our "Buick full of "things to eat." Thanks, again, Brethren, thanks! This church has some problems to solve but we believe that they will face them in the spirit of unity and find their solution to his glory.

Evangelist, CHARLES H. ASHMAN.

REVIVAL AT CARLETON

On March 20th we began a two weeks' evangelistic meeting with Brother Deeter and his good people at Carleton, Nebraska. This was a union meeting with the Methodist and Brethren churches cooperating. These two churches have been working together for more than two years and Brother Deeter is serving them as pastor.

While this was our first visit to Carleton, the pastor and the writer were not strangers; as we have worked together in similar meetings several times. We have always found him to be untiring in his efforts to advance the Lord's kingdom and the salvation of souls. Together we made almost a house to house canvas of the town and surrounding community.

The pastor had done his work well in preparing his people for these services. From the very first a fine audience greeted us each evening. I don't believe that I have ever preached to a more attentive people. They were always eager to hear the old story of Jesus and his love. This was an inspiration to the preacher and we enjoyed a real freedom in delivering God's message. God honored his Word as he always does and many precious souls found Christ as their personal Savior. The pastor has reported the results of these meetings.

We were most favorably impressed with the fine cooperation that the pastors and churches of the surrounding towns gave us. I want to especially mention Rev. Sink, of the Church of the Brethren, who with his family was with us in almost every service.

These people are seriously affected by the low prices of farm products. The bank holiday came during the last week of the meetings, but they remembered the evangelist with a very fine offering. For this and the many kindnesses shown us, we say, Thank You.

Our home was with the pastor and his good wife, and it was a real home. We enjoyed our stay with them very much.

May the Lord continue to bless the pastor and his people at Carleton.

AUSTIN R. STALEY.

attends the young people's group, which follows the method of studying some lesson from the Bible. Besides this there is a period of prayer and testimony. The children's Societies under able leadership give opportunity for special songs, the memorizing of Scripture and teaching the children to pray. How they do pray! They put some of the older folks to shame.

Special Prayer Meeting

We continue in our church the special Tuesday morning prayer meeting. From a dozen to twenty people attend this weekly. It is a period of real intercession. I cannot recommend such a special prayer meeting too highly.

Services in General

All services are showing a notable increase over last year, and the years preceding for which we are praising the Lord. Never before have we had so many people attending our services who have not yet become members of the church. Some are from other churches and some need salvation.

Recent Revival

We recently enjoyed a refreshing revival in our church with Rev. I. D. Kirkpatrick, associate evangelist with John Brown. Ten accepted Christ. Some have been baptized and have joined the church. Others are yet to come. We have baptismal services every few weeks, and enjoy seeing people coming at all times of the year.

Prophecy Class

One of the special features of our church for the past year has been the Pastor's Prophecy Class. This has met in various places in the city with an attendance of above one hundred. Most of these were people from other churches. This class has helped to form the background for the organization of a systematic Bible school.

Bible School

The Bible school is not directly under our church although ten classes each week meet in our building. The school is organized for the purpose of giving systematic Bible instruction in the Word of God to those who for financial or other reasons find it impossible to attend the regular Bible schools. Classes are conducted in the study of Personal Evangelism, Principles of Biblical Interpretation, Bible Doctrine, Prophecy, History of the Bible, Synthesis, Christian Evidences and Biblical Pedagogy. Four of our teachers have formerly been connected with the Bible Institute of Los Angeles, either on the faculty there or in extension work. Classes are conducted four evenings and two afternoons each week. I teach two regular classes, one in Bible Doctrine and the other in Prophecy. Fifty-eight students are now enrolled. Most of these are from other churches, and most of the students are young people. Some attend the classes of their choice who are not regularly enrolled. The plan is to continue for sixteen weeks. (Catalog upon request.)

The people of the church enjoyed a splendid Communion service last evening. It was the largest in the history of the church.

We greatly appreciate hearing from other parts of the country, and note with pleasure the blessing of the Lord upon the Brethren Church. May he keep us true to the faith until he comes back again.

CHAS. W. MAYES, Pastor.

A Vital Message by a Leader in Moral Reform

The Editor of "The Nation" has recently said, "We are living in a bankrupt world. The country has gone bad religiously, morally, economically and politically. It will never be restored in economics or in politics till it gets right in religion and morals." The writer recently talked with the editor of the most popular weekly in America who predicted, "If the Church does not get back to God, and the nation experience a revival of genuine religion to make us all conscious of the upper forces, you will not only lose prohibition, but every Sabbath law on the statute books of each state, the laws against gambling and prize-fighting, and all the enactments of social purity such as the Mann Act, and the triumphant secularists will place a tax on church property that will crush out all but the richer ones; and they are not the ones that bring salvation to those most in need of it."

If the underworld gets the upper hand by the destruction of prohibition, it will ride rough-shod over everything in church, home, school and state that does not aid in secularizing the commonwealth and debauching mankind for money. The legalizing of liquor is the movement to put money ahead of men. "Ye cannot serve God and Mammon." These politicians all know that as well as we and they are choosing a Mammon. It has been amazing to see a whole Congress swept from its moorings by the love of money and willing to let loose an unbridled liquor traffic on the American people for the sake of beer dimes and brewers' millions. But our hope is not in politics or economics. It is in God and religion; in a total and irreversible self surrender to live the Godly life in this present world of need.

Men are looking to the Church to show the way out of the depression and the distress. When they ask for bread, shall we give them beer? When they ask for God and his salvation from sin, shall we substitute fine music, comfortable pews, elegant sermons breathing doubts, extending the elements of uncertainty? There are men who read nothing but critical stuff and then doubt all their beliefs and believe all their doubts. They leave their people in mist. They have talked so much about breadth that their notions are spread out too thin. We doubt if there can be an intense Christian life, intense enough to make headway against the drift without a definite faith and conviction strong enough to make an issue with the world and to fight it out on that line if it takes a lifetime.

The purpose of Gospel preaching is to save individual souls and to create a social betterment for the race. A plant draws nourishment from unorganized matter and grows thereon unto perfection, but an animal requires for its nourishment and growth food that has been vitalized. The human intellect may be nurtured by the study of dead fact and law, but the soul of man requires to be fed on truth that has been vitalized on the experience of other souls. Real preaching is heart speaking to heart with intuitions kindled from above. There is a psychological law which prevents a message making a deeper impression on the soul of a hearer than it is making in the heart of the speaker.

That touches the sore place in our modern church life. There is not enough vital preaching. We have lived through a day

of "highbrow" objection to emotion in religion. There was no cool dignity on the football field or in the baseball game or on the golf links; the stock market was not dull or cold and the political convention was not formal. Only religion was to be circumspect and lifeless. If one becomes enthusiastic over games and sports, he is called a "Fan." If he enthuses over religion and morals, they call him a "Fanatic." When the campaign against emotion in preaching was well done, the periods of fads, the rural church, and religious education came on. Under both agitations our congregations went down, our Sunday schools fell off, our children drifted away; a million dollar shortage a year in the benevolent giving of the Church showed what substitutes had done for the church of Christ.

We cannot blame our present state on emotionalism for we have not had it. You cannot blame it on evangelism for it has been absent.

A child must be born before it is educated. "Ye must be born again" before you are ready for the religious educational progress. Those who begin religious education before the new birth are putting last things first. The process of changing from sin to sainthood is from above. The good people of the land, interested in the welfare of their children, are trembling for the ARK at this time.

Prohibition is in grave danger but has a fighting chance to win in the states.

A deeper need of the times than even the maintenance of prohibition, important as that is, is a turning of the eyes from Mammon to God, a getting right with the foral commandments which are an expression of his will, a surrender on our knees to him who has a plan for every human life and who alone can make a life a success,—in short, an old-fashioned recognition of God enthroned in human lives, giving an eager desire to do his will and keep his commandments to save our civilization, and nothing else will. If there is no God, there is no brotherhood of man. It is his fatherhood which makes our brotherhood. If we do not recognize God, we will fail to see our human relationship and society will be headed for catastrophe. You can't build up a civilization with your hand against every man and every man's hand against you.

Back to your Bibles, O church-member; down upon your knees and seek the secret of the power of the fathers, the clean heart and endowment of the Spirit from on High, straight preaching of sermons that are after souls, a total surrender of self to live the Godly life in this present world. "Then shall we teach transgressors thy ways and sinners shall be converted unto thee." A revival of that kind of heart religion in individuals will spread to communities and make social relations Christian. May it come through the Church of Christ to a needy world in this emergency!—Clarence True Wilson, General Secretary Board of Temperance Prohibition and Public Morals of the M. E. Church.

It's good to have money and the things that money can buy, but it's good, too, to check up once in awhile and make sure you haven't lost the things that money can't buy.—George Horace Lorimer.

OUR LITTLE READERS

THE REASON WHY

By Gay Lucas

*The other girls have pretty socks
And dresses high up from their knees,
But I have to wear my stockings long
For fear of the wintry breeze.*

*And some girls eat candy from morn to
night*

*And cookies and cake between meals,
But my Mamma says it wouldn't be right
No matter how hungry one feels.*

*When bed-time comes I must always go,
No matter how hard I coax,
Though lots of little girls I know
Stay up late with the older folks.*

*But my Dad says some day I'll be glad
That Mother was strict with me,
For then I'll have skin that's smooth and
clear*

*And be healthy as can be.
—Los Angeles, Calif.*

LITTLE BLACK HOGGIE

When the little black Hoggie lost himself, he was round and fat, and he had a curly tail, but when he lost himself he lost his tail also.

The little Hoggie lived in a clover field. How do you suppose he lost himself? Listen and I'll tell you. He lost himself under a cornfield. You are wondering how he could get lost under a cornfield. This is the way he did it. He crawled right under the rows of growing corn.

At the far end of the clover field a big red tile came out from under the cornfield and poured its water into a merry little brook which went splashing on its way through the clover field.

The little Hoggie and his brothers came there every day to play in the brook. One day when the little black Hoggie came the big red tile was dry. Not a drop of water was coming out. The little Hoggie blinked his eyes and looked again. But there was no water. "Now that is strange," thought the little Hoggie. Then he scrambled up the bank to the big tile and peeped in. "The water's gone, sure enough. Perhaps the ducks drank it," said Hoggie to his friends and brothers who were with him. "The ducks are always drinking water, you know."

"Beware!" exclaimed an old Hoggie. "Once I peeped into that tile and a weasel nipped my nose."

"No difference," said the little black Hoggie, and he climbed into the mouth of the tile. Just then a black furry thing flew past him and scampered away among the clover blooms. But the little Hoggie was used to minks.

The little Hoggie started up the tile. "There is plenty of room here," he said to himself. "If anything comes, I'll turn around and run out again." So he went up the tile, which was getting smaller all the time. "Now," thought the little Hoggie, "if anything comes, I'll have to back out for I can't turn around." But nothing came out of the dark, and the little Hoggie kept brakely on, slowly creeping up, up the tile.

It began to feel pretty tight. But he was a brave little fellow and blinked his eyes in the dark.

"Nothing is going to happen to me if it is

dark. Nothing is going to happen to me," he kept saying over and over to himself.

Then all at once something did happen. The little black Hoggie was fast in the tile. He pushed and grunted and strained his muscles, but he could not move, could not even wiggle a toe.

"Now here I am!" he exclaimed, "tight as a knob in a door. Whatever shall I do?" He began to think pretty hard. "What shall I do?"

What do you suppose he did do? Squealed, of course. Pigs always squeal for help when they get into trouble. The little black Hoggie kept squealing until he was so tired he could not make a sound.

"O dear!" he said. "I think it is supper time, and now I shall have to stay here all night. It is so dark, darker than the night in here. Out in the clover field there is always the moon or the stars, but in here—O dear me!"

Then the little Hoggie fell asleep. All the time a weasel had been coming up the tile. When the weasel saw the little Hoggie he sniffed: "Now, what's this? A pig, to be sure." Then he took a nip at the little Hoggie's tail. O how he squealed! The weasel ran away, but the little Hoggie kept on squealing.

The little Hoggie's master had missed him the night before, and now he was plowing corn right over the little Hoggie's head. The farmer had told his wife that the little black Hoggie, the one with the ring in his tail, was missing.

"O surely," said she. "the little Hoggie can take care of himself."

And all the time he was fast in the tile under the cornfield. He had neither supper nor breakfast. He was tired and hungry and full of cramps. Little pains went darting all over him. He began to squeal with all his might. Then all at once he heard a horse neigh. "Now, that's old Billy," shouted the little Hoggie. Then he squealed again.

The farmer heard him and stopped his horse and looked all up and down the corn rows, but no pig did he see. He went on to the end of the field and back again. The little Hoggie heard old Billy whinny, and he squealed his loudest.

Once more the farmer heard and stopped his horse. "Surely that noise comes right out of the ground," the farmer told old Billy. "Where can that pig be? Can he be in the tile?"

The little Hoggie squealed again, and then the farmer was sure that he would find him in the big red tile. He hurried away to the barn and came back with a long shovel. He dug right down to the tile, broke it open with a hammer, and pulled the little Hoggie out.

Pretty soon the little Hoggie had forgotten all about the dark and the cramps. Then he scampered away to the clover field, laughing all the way to think what fun he was going to have telling the other hoggies about how it feels to stay all night in a dark tile under the cornfield. He didn't mind so much about the loss of his tail. Wasn't he going to be a hero now? And he was.—Mrs. James E. Morris, in Christian Observer.

Mission Boards of the Presbyterian Church benefited by the will of Captain Robert Dollar, of San Rafael, California, who stated in his will that he had already given more than a million dollars for benevolences.

THE STORY OF CREATION

(Continued from page 11)

on the other hand, has the capacity for God. Evolution can not account for this.

The marvel of this first page of the Bible is its scientific accuracy with respect to the use of the word "create". Exactly where the honest scientist admits no rational explanation possible, namely, as to the origin of matter, of sentient life, and of man, there we have God's creative activity specified.

Thus man was created so as to be able to apprehend God Who created him. He was created a moral being and placed on probation. He yielded to the voice of the tempter and since then he has been in rebellion against God. He tries to read him out of his universe, and apparently, with his mind darkened, longs to link himself up with the inferior forms of life as though related to them by way of a hypothetical missing link, all the while ignoring what the Bible was given us to reveal, namely, our relation to God, which was broken by sin, but which relation may be restored by the link at the other end of the chain, the Son of God and the Son of man, in whom is life in all its fullness and understanding. Only through him do we come to know the meaning and purpose of life. He becomes to us the wisdom of God who is not only Elohim the Creator (Genesis 1:1) but, in personal relation with man, is Jehovah (Genesis 2:4) our Redemer and Lord. Through Jesus, who was Jehovah manifest in flesh, all things were created and by him all things even now hold together. Only as we know the Written Word and him who is the Living Word can we know the truth concerning God and man and the environment into which God has placed him to prepare him for his larger destiny in the ages to come.—The Evangelical Student.

What is your thought of God? It may be read clearly in your life.

ANNOUNCEMENTS

FORT SCOTT, KANSAS

The Brethren church of Fort Scott, Kansas, will hold the spring Love feast service on Easter Sunday evening.

An invitation is extended to all that can be with us at that time.

L. G. WOOD, Pastor.

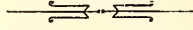
ROANOKE, VIRGINIA

Name Changed from First Brethren to Ghent Brethren Church

In a called meeting of the membership of the church last Sunday morning (March 12, 1933) the Church Board made a recommendation to the church that the name be changed from the First Brethren Church to the GHENT BRETHREN CHURCH. This new name was suggested because of the confusion that was constantly arising between the many churches of the city that have about the same name. Also it was thought that by naming the church after the section of the city in which it is established it would be easier for the people of the city to locate it. The church voted to make the change in name, so now let us always speak of our church in Roanoke, Virginia as the GHENT BRETHREN CHURCH.

W. V. FINDLEY.

“I Was Afraid, and Went and Hid Thy Money”



It happened in the city of Cleveland. The United States government had warned the hoarders of gold that their names would be made public unless they turned it back. And the yellow metal was flowing back over the counters of the Federal Reserve Bank, clinking in its own peculiar and pleasant fashion. Not merely the rich but all classes of men and women were coming in; some with much, others with little.

The hard working bank tellers were very courteous as they received the gold, counted it in little stacks, and stored it away. And yet, if you observed closely, you could see a flush of embarrassment on the faces of the involuntary depositors. Quite plainly, it was not easy to do what they were doing. Some tried feebly to joke about the matter. Others attempted rather desperately to explain how they happened to have the gold in their possession. Still others hurried in and hurried out as if to escape attention. One man, laying down a couple of worn ten-dollar gold pieces, whispered fearfully, “You’re sure they won’t give out the names of those who had the gold.”

The words of this last man have been ringing in my ears for the past several days. At first I smiled at them. It seemed utterly amusing to see a man with so little gold worrying about public exposure as a hoarder. It is the rich hoarder, I said to myself, that the Government is after. And then I suddenly remembered the Lord’s parable of the Talents, how that the servant who had the least was the one who turned out to be the hoarder. “I was afraid,” he said, trying to explain, “and went and hid thy talent in the earth.” And for all his pains and foresight, he lost it in the end. Which is always what happens to the money that we fail to invest in the Work of God.

I do not know whether, when at last we stand before the Judgment-Seat of Christ, we need to fear that he will “give out the names of those who had the gold” and kept it in the face of the world’s appalling missionary need. If he does, probably the most of us, even the poorest, will find the blush of the hoarder’s shame upon our cheeks.

But we do know that, in this uncertain world, there is at least one place where we can put our precious savings with the assurance that they cannot be lost: that is the MISSIONARY ENTERPRISE.

In this enterprise, the Eternal God guarantees the safety of our deposits, and, best of all, the payment of dividends throughout all eternity.

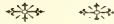
LET US NOT BE AFRAID.

Alva J. McClain.

The Foreign Missionary Society
of the Brethren Church

THE BRETHREN EVANGELIST

An Easter Song



Every face is beaming,
Every step is light,
All the world is beautiful
From merry morn till night.
The little streams are dancing
And flashing, just for fun,
And joyfully to meet the sea
The mighty rivers run.

And twice ten thousand flowers,
And twice ten thousand more,
Are waking in the lonesome woods
And by the cottage door.
To count the Easter lilies
Is more than you or I
Can hope to do the long day through,
How hard soe'er we try.

Every face is beaming,
Every step is light,
For o'er the threshold Easter slipped
At waning of the night,
And little birds are singing
Like mad for joy of life,
And all the hours, in sun and showers,
With brimming joys are rife.

Uplift the songs of Easter,
Let none today be still,
When this great world is like a cup
That flowers overflow;
When blossoms deck the orchard,
And boughs are pink and white,
And winds go by, like wings that fly,
From merry morn till night.

—Margaret E. Sangster.



Signs of the Times

by
Alva J. McClain

5,000,000,000 Dollars!

According to Walter L. Miller of the United States Department of Commerce, since the close of the World War the American people have invested fifty billions in various kinds of "securities," home and foreign.

Of this staggering amount, says Mr. Miller, at least one-half must be written off as practically worthless today: a loss of 25,000,000,000 dollars, or two hundred dollars for every man, woman and child in America.

If the membership of the Brethren Church be counted as 25,000, the loss within our own denomination would be in the neighborhood of five million dollars!

Five million dollars would pay the present foreign missionary budget of the Brethren Church for ever one hundred years, an investment guaranteed by God himself, paying interest throughout eternity.

All of us need to pray for sound business judgment as we approach the Easter Offering this year.

THE "Strike against Light"

In the little Ohio village of Windham, a few nights ago, the lights went out at midnight in 184 homes. The electric power company had refused to lower their exorbitant rates, and the people declared a "strike" against the use of light. Once the people learn the power of organized effort, some of the great power concerns which have systematically plundered the consumers, will wake up to the fact that electricity is worth nothing unless you can sell it. With such a "strike" most people will sympathize.

But there is another strike against light which is infinitely more serious, a strike which is wholly without any justification, a strike which can injure only those who strike. "This is the condemnation, that Light is come into the world, and men loved darkness rather than light." (Jn. 3:19).

Men do not strike against this Light because of its high cost to them. As a matter of fact, this Light is paid for by the one who gives it. The consumer pays nothing. The reason men reject the Light of God in Christ is because they "loved darkness rather than Light." For such there is no hope. For them "the mist of darkness is reserved forever" (2 Pet. 2:17). They love darkness, and they are given darkness—this is the terrible irony of the divine judgment.

THE "Holy Year"

On April 1st, Pope Pius XI with extraordinary ceremonies proclaimed the current year to be a "holy year" in commemoration of the Death of our Lord nineteen hundred years ago.

Dressed in a mantle embroidered with gold, holding in his hand a hammer of gold, surrounded by cardinals and archbishops richly dressed and brought from all over the world, in the presence of the royalty and aristocracy of Rome, brilliantly cos-

tumed diplomats and papal knights, the Pope proclaimed a year of "prayer and faith" which he "hopes" will end the economic depression.

There is no economic depression in the Vatican.

The main feature of the ceremony consisted in the "breaking" down of the "holy door" in the basilica of St. Peter. The Pope struck the door with his golden hammer, the door fell, and the Pope appeared dramatically in the opened doorway to bestow his blessing upon the waiting thousands of spectators.

Doubtless all this was very colorful and interesting, but it can bring no permanent cure to the ills of a stricken world. Some day, it may be soon, the door of heaven will be broken down and One shall come forth from that heavenly sanctuary who is able to do what man cannot do. He will come in a glory beside which the glory of Rome will become as the pretending of little children at play. And every eye shall see him, not merely a few thousand.

"Oh, that Thou wouldst rend the heavens, that Thou wouldst come down . . . to make thy Name known to thine adversaries, that the nations may tremble at thy presence." (Isa. 64:1-2).

IT'S All Below"

Zangara, recently electrocuted for the murder of Mayor Cermak, was offered the opportunity of receiving counsel from a minister as he was led into the execution chamber. His response was to shout: "No! I no want minister. There is no God. IT'S ALL BELOW!"

Not long ago I read extracts from a book written by Professor E. G. Conklin, famous biologist of Princeton University. Professor Conklin proposes to take Christianity and make out of it a "scientific" religion. He would scuttle all the supernatural elements and retain only what science can demonstrate. In this new religion there would be no transcendent God, no heaven, no new birth, no resurrection, no life after death for the individual soul. EVERYTHING IS ON EARTH, AND IS OF THE EARTH EARTHY.

From the standpoint of intelligence and education, the difference between Zangara and such men as Conklin is vast. But at bottom their religious philosophy is identical. Everything is "BELOW." There is nothing ABOVE. The logic of this philosophy leads inevitably to the religion of the final antichrist, for man will worship something. He is made that way.

Zangara's final word struck infallibly the fundamental difference between Christianity and the religion which refuses to recognize anything outside the realm of physical science. The one is from ABOVE. The other is wholly BELOW. The Christ of the one said, "I am from above." The final leader of the other will come up from beneath. Read Revelation 13th chapter verses 1 and 11.

Fortunately, there are some scientists who are also Christians, men who know both from the Word of God and from their own personal experience that there is something ABOVE, a blessed realm where the methods of physical science are wholly incompetent. Such men believe there is a God in heaven, a Christ who come down from heaven, became incarnate by virgin birth, died on the Cross in the stead of sinners, rose again from the dead on the third day,

and ascended back into heaven. They believe that men can be born from above. They do not believe that the physical world is a closed system, but hold that Christ once broke into it supernaturally, AND THAT HE WILL ONCE MORE BREAK INTO IT WHEN HE COMES A SECOND TIME.

Such men utterly repudiate the philosophy of Zangara, "It's all below." They are Christian scientists. The others may be scientists, but they are not Christian.

How Many Loaves Have Ye?

By Mrs. F. C. Vanator, Advisory Member of Foreign Board from the W. M. S.

Christ taught his disciples a lesson when he fed the multitudes that should bring us, at this Easter season, face to face with our privilege. The disciples saw in the hungry mob that had followed Jesus all day long, a task that would have been a great one for even a group of wealthy men. They pointed out to Christ that even two hundred pennyworth of bread would not be enough to make a beginning with this crowd.

Today many are saying that even if the whole church tithed, with conditions as they are, there would not be sufficient to give the gospel to all nations; but Christ said to his disciples "How many loaves HAVE YE?" And they scornfully told him "Five LITTLE loaves and two SMALL fishes." Everything was made to appear as small as possible. But CHRIST took the loaves and fishes, even so small, and BLESSED them and they became SUFFICIENT for the multitude, with a great many fragments left over.

He is saying to us today, not "what would do for the Easter offering if times were normal", but "HOW MANY LOAVES HAVE YE?" If we are faithful in presenting our gifts from our storehouses, no matter how meager, then God will bless our gifts and so increase them that they will cover the great need in our Foreign Fields.

May we be faithful in counting the loaves and fishes at this Easter time. Then we can praise God who gives the increase.

Peru, Indiana.

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Remember the Morning Cometh

The Easter season is bringing to us that very reminder. It is telling us that though the night be dark, yet be of good courage, for the morning cometh.

"The Morning light is breaking;
The darkness disappears."

That is the message of Easter for these times. After the night of gloom and sorrow and suffering and defeat, there comes a day bringing gladness and joy and hope and victory. It is the promise of life after death, of day after night, of meeting after parting. It gives assurance of the ultimate triumph of righteousness and spirituality and godliness over the world, the flesh and the devil.

That is the message we are needing when distress and discouragement and failure and fear everywhere abound. We are needing something to lift us out of the slough of despond and to place our feet upon solid ground, something that will cause us to set out anew upon the King's highway, looking away to the eternal city, whose builder and maker is God. Our eyes are so glued to the earth, so blinded by this material world, with its passing show, its ephemeral values, its superficial attachments, its increasing vice, its growing corruption, its decadent morals—all of which tend either to allure and fascinate or to discourage and dishearten us.

Some are losing sight of the things of eternal worth and no longer give allegiance to the higher and finer purposes and aims. While others, though continuing in the high road of life personally, have lost hope and zeal and are filled with a gloomy outlook as black as night. During the days of our Master's week of passion there seemed to be everything to make for sadness and discouragement and nothing to give brightness of prospect. Then came the morning of the resurrection and the light of hope broke over the eastern sky and spread until there was the brightness of noonday's reality. And in these days of acknowledged discouragement, despair has settled over many hearts and resistance is gone. We need to have flashed afresh before the eyes of our minds the glories of that first Easter Day when life and power began to be manifested anew. It is heartening to give thought to the resurrection and to the glorified life of our Lord. And it is inspiring and reassuring to contemplate heavenly realities and the Power that guarantees them. It is a tonic to our souls to remember the promise of a day when death shall be no more, when there shall be no more sorrow and sighing, when God shall wipe away all tears from our eyes and when we shall be forever with the Lord and shall take part in the eternal chorus of praise unto our God. When discouraged, just remember that the morning cometh, and it will help in every way.

Many people avoid thoughts of heaven and of the future life, as if they were suitable only for the weak and sickly. They look upon such sentiments as that expressed in the couplet,

"I look away across the sea;
Where mansions are prepared for me,"

as being too otherworldly for common use, and consequently impractical. But on the contrary such sentiments are wholesome and

ennobling and very practical. They help to neutralize the hardening, selfish, despiritualizing influences of the world, and to keep the soul more serious and conscientious in its attitude toward life's problems and more tender, just and considerate in its contacts with its fellowmen. There is not one of us but needs the mellowing, refining, purifying power of such spiritual forces upon his life. When the morning cometh we would not be found unprepared.

Nothing is more comforting in times of sorrow than the thoughts of the heavenly life as set forth in the Word of God. Jesus comforted his own disciples when he was about to leave them by telling them of the many mansions in his Father's house and of his purpose to prepare a place for each one of them. And it is going to mean a lot to have a home in heaven, even as it does here. Home! that is something every normal person wants. There is no

greater blessing on earth than to have a home, a real home where love reigns and happiness dwells. And it is difficult to conceive of any greater handicap in life than to be deprived of a home. If home in these temporary, imperfect conditions is so highly prized, how much infinitely more desirable will it be to have a home eternal in the heavens! That will be the true home of the soul, and every faithful disciple of Christ is promised such a home, when the morning dawns.

And more than having a place set apart in heaven that we can call home, we are assured that Christ, our blessed Lord, will

dwell with us, and that, after all, is what is going to make heaven home. He said, "I will come again and receive you unto myself, that where I am, there ye may be also." Who can think of a more wonderful promise than that? To live with Christ and to hold daily sweet fellowship with him—that would make heaven of any home anywhere! And with such a promise held out to us in the future life, what sincere Christian heart will not look forward to the prospect as to an unspeakable privilege? It is no wonder that Paul said to depart to be with Christ is far better. He understood, as many do not, what surpassing joy is in store for those who shall enter into that intimate and precious fellowship with the Lord Jesus in heaven. We are looking forward to such fellowship in the morning.

The late Bishop Quayle spoke these beautiful words before a Methodist conference not long before he died: "There was a man I knew who had a daughter, and that daughter had never been away from home at all, to speak of. There came a time when she was going to be married. Her father's custom had always been to tuck that girl in bed at night. No matter how late he came in—and he was out late of nights on the Lord's errands—the door was left ajar and he was ordered by his child to come in and tuck her in bed; and so always, whatever time of the night he came in, he would go in softly and tuck her in and kiss her; and sometimes she would be partly awake, and say, 'Hello daddy.' And he would say, 'Good night, sweetheart.' And so it came to the last night that she should be under his roof and under the shadow of his love, and he tucked her in, and she put her arms around his neck and drew him close, and he put his arms around her and said, 'Oh, my daughter;' and she just said, 'Daddy;' and he tucked her in. I



Artist: J. K. Thomson

FIRST EASTER DAWN

wonder if God in the last night that we are to be in our home on the earth, will not come down and tuck us in. When our eyelids droop, and our voices falter, and we can hear no sound, some one will be there, and it will be God, and he will tuck us in; and he will say, 'Sleep sweetly,' and then he will stay right there, and will not go away, and by and by he will awaken us with a kiss and say, 'It is morning!' O Christ, blessed be God that our conversation is
(Continued on page 7)

EDITORIAL REVIEW

Communion at Smithville on Easter Monday evening at 7:45.

Brother L. V. King, the newly appointed secretary-statistician of the Ohio district conference, announces that he has sent out statistical blanks to the various churches. His is a task that requires cooperation, and we bespeak for him the prompt cooperation necessary by all Ohio pastors and church officials.

Aprpos Dr. Bauman's article descriptive of the Long Beach earthquake, we remark that Brethren churches have been singularly fortunate both in Long Beach and in Los Angeles, in that none is seriously damaged. Let us thank God that we have thus been saved great loss, but at the same time pray divine blessing upon those churches that did suffer severely.

The secretary of the Indiana Ministerial Association is Brother G. L. Maus of Nappanee, and in that capacity he comes to the ministers of that district with an announcement. The ministers of that district are called to study a proposed "ministerial application blank," and a proposed "certificate of licensure." Action is to be taken at their meeting at Shipshewana Lake in May.

Miss Gladys Spice, general secretary and treasurer of the Brethren Christian Endeavor Union, gives report of receipts covering the period from the middle of August, 1932 to the last of March, 1933. Societies will be interested to see if their name appears in the list. Perhaps some who have not yet been included, are planning yet to get in on the report by making an offering.

Brother George E. Cone, pastor of the church at Milledgeville, Illinois, reports twelve received by baptism, and three awaiting the rite, as a result of an evangelistic meeting conducted by Dr. W. S. Bell. The meeting was preceded by a union campaign. The pastor states that one-fourth of the present membership of the church has been added during the past eight years of his leadership there.

Brother J. L. Bowman, pastor of the church at Linwood Maryland, writes that the attendance at the regular services is increasing and the success of the prayer service is especially worthy of mention. A revival meeting will be conducted from May 14 to 28 and the prayers of the brotherhood are requested. We thank Brother Bowman for his kind words about The Evangelist, and we want to say that he is among those who do their full share to make the paper a valued visitor to many Brethren homes.

We have an encouraging report from Nappanee, Indiana, where Brother Gilbert Maus and his capable wife are the highly respected leaders. A revival conducted by the pastor resulted in six persons confessing Christ as their Savior. The young people of that congregation are displaying commendable loyalty and activity, and that kind of young people usually add others to their number, as these are doing. Another promising feature concerning the church's outlook is the harmony and cooperation that have come to prevail

Several members of the Foreign Board make further appeal this week in behalf of the Easter Offering for Foreign Missions. Dr. Bauman, the treasurer of the Society, and pastor of the First church of Long Beach, makes a real contribution in giving us a splendid description of the recent earthquake and the disaster it wrought. Though his people have suffered much through the destruction of property, yet he says they are determined not to allow this misfortune to be an excuse for not doing their very best for Foreign Missions. Knowing the sacrificial record these people have made in the past, we can well believe they will continue to set a worthy example in their support of this great cause.

President E. E. Jacobs, in his college notes, informs us that the various members of the faculty are canvassing the high schools in Ashland's district for prospective students, and he also appeals to pastors to cooperate in turning worthy young people toward Ashland College. This is a most important service to the college, it is true, but it is also an important service to the young people thus influenced. It is highly worth any pastor's time and effort to induce a promising young man or young woman to enter upon a course of further preparation for their life work, and it is a service done doubly well when that young person is influenced to take his college work in his own church school.

Dr. C. F. Yoder writes from Argentina of the work at two of the mission points, namely Almafuerte and Rio Tercero. The Christmas season was celebrated by the two Sunday schools together. An evangelistic meeting was held at the former mission, in the tent, resulting in the addition of six new families. And when people ally themselves with the mission in Argentina they must be ready to endure persecution for Christ's sake, because of the severe opposition of the priests. But because of the low repute in which the priests are held by the populace, the people are not so easily stirred to ill-treatment of the missionaries as once was the case. We are given again an illustration of the ignorance and superstition and godlessness from which our missionaries are trying to rescue these people. May God give us, who have remained at home the loyalty and devotion to support this work to the limit of our ability. The tent meeting in Tercero resulted in the development of large interest in the Gospel, so that the private home in which the meetings were being held was no longer adequate and a hall was rented. The annual conference held at Rio Cuarto, is reported to have been very successful, though the attendance was not up to normal, due to the depression.

It is the belief of the Family Altar League of America, of which Dr. W. E. Biederwolf is president, that Easter ought to be made the starting point instead of the ending of a great spiritual harvest time. And that view is right, only it is good to have already gotten started, as Brethren churches seem to have done, long before Easter in a great revival and then to go right on through Pentecost and past. More and more we are coming to wonder why limit evangelism to a particular season of the year. It should be the year-round spirit and purpose of every church. There are doubtless certain seasons of the year that seem to fit in better with man's convenience for evangelism, but that matter of convenience should not be allowed to interfere with the laying hold on special opportunities which God definitely places before certain congregations. Not all Brethren churches have been privileged to rejoice in a successful evangelistic campaign, and sometimes the fault has been the unwillingness to depart from a particular season in order that the man God would send may find it possible to serve a particular church. The evangelistic fervor, the sacrifice of selfish interests and intercession have by far more to do with success than the particular season of the year.

Last week Brother Thoburn C. Lyon supplied his last copy as writer of the Sunday school lesson notes and Family Altar column, due to his request to be relieved, and this week Dr. R. R. Teeter takes up the work. We cannot speak too highly of the very excellent work Brother Lyon has done for several years. We were sorry when he wrote us that the time had come when he felt he must turn over the work to some one else, because he has written such splendid comments and has invariably prepared his copy as nearly perfect as if it were being entered in a contest. Only those who have seen his copy can realize how nearly perfect it is. And he has been regular and dependable in his work. We have therefore greatly appreciated his cooperation and unselfish service from every standpoint, and we wish to thank him most heartily in this public way, as we have frequently done personally. We feel ourselves fortunate in being able to induce Brother Teeter to take up the work thus laid down by Brother Lyon. Our Business Manager is an experienced hand at editorial work and so we are due to continue receiving good copy as well as splendid devotional comments on the Sunday school lesson. The Evangelist family, along with the editor, is indebted to him for his willingness to render this splendid service, and we hope there will be large use made of the department, both as a family altar guide and as an aid in studying the Sunday school lessons.

What the Resurrection Means to Me---A Symposium

The Best Attested Fact of History

By Tom Hammers

"He is risen", the message which on that first resurrection morning electrified the disciples and hundreds of others in and about Jerusalem, continues to energize the forces of Christianity. Amplified on the lips of millions down through these nineteen hundred years, the thunderous roar of that message strikes upon the ears of believers like the majestic strains of a grand symphony, while its mighty reverberations cause the wobbly faith of unbelievers to totter and then go crashing over the precipice into the chasm of oblivion. Unquestionably it can be said, there is no fact of history better attested or more firmly established by the evidence than the literal bodily resurrection of Jesus Christ from the dead. It is the historical fact—indestructible, the foundation—impregnable, even a Gibraltar—as the bulwark of our Christian Faith. It is the event, that puts the "super" in "supernatural".

Marshal the evidences and what do we have? Not, a fabricated, inconsistent, impossible account; but instead, a perfectly consistent, straightforward, natural, and simple record of the event where every bit of evidence is so perfectly interlocking as to make one graphic picture.

Turn to the four gospels and listen to these four men as they present the different viewpoints of the same event. They—leaving nothing untouched, even to the slightest detail. And the strongest evidence they present is that of eyewitnesses, not of one witness, but of many, each confirming the other. Nowhere in all history can records be found of another event in which there is such an array of reliable and trustworthy witnesses as have testified in this case.

Search the various accounts and note the perfect agreement in respect to the various incidents attending the resurrection. We see it in the failure of the disciples to recognize Jesus after he was risen; in the words spoken to Mary at the time of their first meeting, in the occasion of Peter and John hurrying to the tomb, the appearances to the disciples at various times and various places, in the thrilling experience of Thomas, in the tender scene between Christ and Peter. And the minute details of the condition of the grave clothes, the failure of Christ to appear to those who were enemies or those who opposed him, these are all facts, variously confirmed by the bearing of one account upon another.

But to hurry beyond the Gospels, into the Acts as we see the apostles threading their way through Palestine, Asia, and Europe, carrying the good news to all quarters. Everywhere their message rang with the thrilling tones of the resurrection of Jesus. See these very men thrown into prison, beaten with many stripes, stoned, and even killed because they preached such a message. Is it not incredible, even impossible, that so many men would die for a falsehood? And recall the background of these same men, note the moral transformation that has taken place in their lives. Each account of the three desperate, dark days after the crucifixion is filled with the pathos of men whose spirit, whose morale has been broken. But the first note of the message, "He is risen", transforms them into new men. So throughout the epistles, the evidence continues to ring out, Paul in First Corinthians appealing to more than two hundred and fifty living witnesses who saw the risen Jesus.

Therefore, in the face of evidence from hundreds of eyewitnesses, can there be anyone so presumptuous as to deny the resurrection of Jesus while at the same time accepting the historical account of the Battle of Waterloo or any other great event of the ages? To me the resurrection of Jesus Christ is the difference between Christianity and all other religions, it is the guarantee of my salvation, it is the Divine Stamp of Authority to the entire Word of God.

Ashland, Ohio.

A Living Savior and Lord

By Everett Niswonger

The Resurrection has vastly different meanings to different groups of people in Christendom. To some it is the supreme event in the history of the Universe; to others it is merely a beautiful thought.

Concerning the "Jesus way of living" one hears the babbling of many voices. The self-styled "Liberal" is content to emphasize only the Ethics of Jesus. And we agree that the standard of right given by God the Son is perfect and complete in every respect. The Law of God is so perfect, that even the Liberal stands before it a lawbreaker under the just wrath of God.

A certain group of ministers who have as their keynote, "back to Jesus" (but who never actually go back) held a religious conference, including most of the religions of the world. And they reminded the world that the Confucianist, the Buddhists, the Zoroastrians, the Mohammedans, and the Christians are all going home to God, but by different routes.

In other words, the ancient Pagan philosophy of the misnamed "Modernists" finds a so-called salvation by attempting to obey a system, rather than by grasping Jesus Christ as the Son of God, as the Object of Faith, and as the only Savior.

Were the Apostles and early disciples content to stop with the moral teachings? And is there any consolation for me in mere ethical systems of ideals and platitudes? What are the facts?

The darkest hour in the history of eternity struck when the sinless Lamb of God hung on Calvary's cross. The Apostles, the faithful women, and many other disciples, stood at the foot of that cross and saw their Messiah die. There was Mary, his Mother, and John the Beloved. Oh, the anguish of that dreadful day. Surely something must intervene? But broken hearted and despairing the Disciples saw the **Hope** of Israel die.

What should be the reaction on the part of Christ's followers? When Confucius died, did not his disciples rejoice in his moral teaching? When Abraham Lincoln died did we not say, "A noble martyr has departed. His life and precepts are worthy of emulation." But the disciples of Jesus were broken-hearted, bewildered, and utterly hopeless. Yea, they despaired of life and the future. "We had hoped that this was he who should have redeemed Israel." Yes, but Jesus of Nazareth was dead. About this there could not be the slightest doubt. The believers were glad to escape the public eye because to them all was lost. But, did not they have his teachings? Yes, they did. But Jesus was more than a teacher to them, he was the Anointed of God, their Savior and national Deliverer. Their feelings can be expressed by that outstanding word in Poe's Masterpiece of despair, "The Raven."

From their troubled breasts they must have sobbed that word, NEVERMORE, NEVERMORE, NEVERMORE. The impenetrable darkness of midnight had smothered their souls.

And, then, on that memorable first Lord's day morning there echoed throughout the historic hills of old Judea the most beautiful, the most sublime, the most joyful, the most glorious words that mortal ears have ever heard, "HE IS RISEN, HE IS RISEN." Hallelujah, Christ died and arose for you and me.

The Believers saw him. They saw the nailprints in his hands, and the spear-mark in his side. They talked with him, they handled him; why, he even cooked them breakfast on the shores of old Lake Galilee. And everyone of them knew assuredly that his Redeemer was alive from the dead, victor over sin and its consequences.

This was the Impetus which (along with the Coming of the Comforter) made the early disciples flaming evangelists of the Good News of Salvation in Christ. This was the Impetus which caused thousands to gladly hazard their lives for the sake of the Gospel. This was the Impetus which caused the "once doubting Thomas" to lay down his life for his Master, and which caused the "once cowardly Peter," to be crucified head-downward for the Risen Lord. This was the Impetus which brought millions to Jesus Christ in the early centuries of Christianity. Men knew that everything Christ said was true. And the "cowardly, weak disciples became the fearless conquerors of the world.

Thus, the Resurrection gives us a LIVING Savior, and Lord. Confucius had a great system of morals. When he died his disciples built their huts around his grave in honor of his teaching. But Confucius is DEAD, yea, has been dead all these centuries. Buddha is dead. Mohammed is dead. They can mean nothing to me, a lost sinner doomed to die. And as Dr. E. Y. Mullins ably suggests, "Call Buddha, and Buddha does not come. Call Mohammed, and Mohammed does not come. But call Jesus and he comes." Hallelujah we have a living Savior. He is real. He is precious. And this Risen Christ has justified us and sanctified us. His Spirit indwells us. By his POWER we are able, therefore, being new creations, to keep the moral law of God. Let the Modernist trust the Pagan God of Self. We worship the Living Lord, the Eternal Son, and all things are ours in him.

Ashland, Ohio.

It Guarantees Our Justification

By Norman H. Uphouse

The resurrection of our Lord is the guarantee of our justification. Since he rose from the grave he has vindicated his sinless character and proved beyond a shadow of doubt, that his great sacrifice was sufficient to atone for sin. In him we are declared righteous.

Jesus could easily have laughed as he emerged from the tomb or as he passed through the gates of the cemetery, for he was free and unbound. He had no sin, only was made sin for us. Had it been otherwise—that he was sinful, the Father would never have raised him and he would still be in the tomb. By the very event, however, the Father places his stamp of approval upon the life of his only begotten Son. It was the Father's "amen" to the work of the Son.

When the Prince of Life issued from the tomb, that Easter morning, wiping the death dew from his brow, he honored his word. He had said that he would do it. John 16:16—"A little while, and ye shall not see me; and

again, a little while and ye shall see me, because I go to the Father." And John 11:25—"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live". Every claim of our Lord was to be tested when they killed him, and his honor went along to the grave. With no resurrection his influence and claims would have fallen flat and his disciples would have scattered in despair.

Moreover, without his resurrection we would still be in our sins. It is no marvel to me that many men, who have come to experience Christianity, strongly contend for the significance of that event. It is not a fringe on Christianity but a hinge. And Christianity is the sole way of getting rid of sin.

In one of Huxley's essays he said that it would have been foolish for Jesus to risk his all on the validity of one miracle. But that very thing is what he did. Upon the reality of the resurrection rested his name, reputation, truth of his teaching and his ability to save men. Now that he rose from the grave, by that power, he extends salvation to every one that believes in him.

If the day of resurrection opened with gloom, it closed with gladness, for the Son of God rose with healing in his wings. The believer has, not only assurance of salvation from the penalty of sin, but a present Mediator and Advocate with the Father. He, who redeemed us, constantly intercedes for us before the Father, in those instances where the inevitable characteristics of imperfection are in evidence. The power of the resurrection will not cease. At the rapture of the church, we shall be brought into complete conformity to his will. Our Savior is the resurrected Christ—a living Savior and Mediator.

"Living, he loved me; Dying, he saved me;

Buried, he carried my sins far away;

Rising, he justified freely forever;

One day he's coming—Oh, glorious day!"

Ashland, Ohio.

Justification from Sin and Assurance of Future Life

By Ord Gehman

One of the most tragic factors in the physical universe is decay. How disappointing it is to see the sun bring havoc to the beauty of a stately pine tree gaily bedecked in snow of crystal purity! How saddening it is to see our loved ones become feeble and worn with age. One matter of grave concern to humanity at large is the preservation of physical power and vitality. But how much more essential it is for men to become more deeply concerned about a matter of far greater magnitude—that of Eternal destiny.

At this particular season of the year our minds are turned to that first glad Easter morning when the message "He is Risen" was heralded to the sin-weary world. To Christ's humble followers, the resurrection was the gorgeous dawn after a horrible night of sorrow. They had witnessed the crucifixion of One whom they had wished would be the promised Messiah. They had fondly hoped—but he was dead and buried! Christ had told them but it was too wonderful to comprehend. But now, the tomb was empty! They had talked to him on the road to Emmaus! They had been with him prior to his Ascension! It was true!

But, you may object, what has that to do with me, nineteen hundred years removed from that incident? Simply this: it is the certain proof that Christ paid the debt

of sin in FULL. He fulfilled all the requirements of the LAW to appease an angry and estranged God. Only through his sacrifice and death on the Cross can we stand justified before a holy and righteous God. We can come to God through the sacrifice of Christ and rest assured that it will be accepted. Death passed unto all by Adam (Rom. 5:12) but all shall be made alive in Christ (1 Cor. 15:22). If death could have sustained its conquering grip on Christ, then all would have been lost for us and all would have been won for Satan.

Again, the resurrection is the only certain proof of future life. "But if there is no resurrection of the dead, neither hath Christ been raised;" (1 Cor. 15:13) but Christ has been raised, thus there shall be a resurrection of the dead. "Inasmuch as he hath appointed a day in which he will judge the world in righteousness by the Man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31).

The resurrection also makes Christ the first-fruits of them that sleep. "But now hath Christ been raised from the dead, the first-fruits of them that sleep. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the first-fruits: then they that are Christ's at his coming" (1 Cor. 15:20-23). By his resurrection, we are assured that we shall be with him, whether we are alive or asleep in him at his coming. The thought of the Resurrection gives new hope as we stand by the open grave of our departed loved ones asleep in Christ. It gives new life and hope to Christian Life.

Ashland, Ohio.

A Proof and Guarantee of His Deity

By Orville A. Lorenz

To me, the Resurrection of Jesus Christ is the great proof and guarantee of the Deity or God-head of the Son of Man. The Resurrection is the final and most conclusive proof of all his-claims.

No one can read the New Testament Scriptures without being aware of the fact that Jesus claims to be God in the fullest sense of the word. He claims a Oneness with the Father; he invites and demands that worship which should only be rendered to God; and furthermore, he does all that one would expect God to do. "The Son of God," a title which he so often used, makes him the Lord of all. Though some may doubt this, the Jews, nevertheless, knew the real meaning of such a claim, and sought to kill him because he made it. They reasoned that one who called God his Father made "himself equal with God" (John 5:18). The unique sinlessness of his life heralds him as the Lord from Heaven. In fact, the God-hood of Jesus Christ is interwoven into the very structure of the Bible.

This claim of the Messiahship by our Lord was the "bone of contention" between him and the Jewish authorities. In that day, as well as in our own, many verbal battles were staged over this one issue. A climax seems to have been reached on that day when Jesus, in his zeal for the Lord's house, went into the Temple and drove out those who were profaning the Holy Sanctuary of God. The question asked immediately by the Jewish authorities imples the lawfulness of such an act if he had the right to perform it. For this independent authority he had taken upon himself they demanded a "sign." In reality

they asked for a "miracle." Jesus answered this demand by saying, "Destroy this temple, and in three days I will raise it up." The Beloved Disciple adds that Jesus "spoke of the temple of his body" (John 2:19, 21).

Here we have the answer of Jesus to the challenge of the Jews as to the veracity of his claims. Upon his triumph over the tomb our Lord places all his honor, his credit, and his Deity. Our Lord claims that his Resurrection was to be the greatest and most important "miracle" he would give confirming his Messiahship. No mere man could make such a statement.

Some time later he was offered as "the Lamb of God, that taketh away the sin of the World", upon the little hill outside Jerusalem's walls. At the foot of the Cross stands these same Jews pointing their long, lean fingers in contempt, and sneer these same words at Christ as he is upon the tree.

That the Lord Jesus Christ died all will affirm. Pilate, the soldiers at the Cross, the Jews, the Disciples, the Roman guard at the tomb, and the sealed tomb itself, are all a united testimony to his death.

The tomb was sealed. The Disciples in utter despair returned to their former occupations. All seemed lost, for the tomb contained him whom many thought would redeem Israel. All his claims seemed mere words. Though he had manifested great power in the miracles he had performed, the consensus of opinion was that such power would never again be manifested.

But the Resurrection Morning dawns upon the earth. Out from the Darkness of Death steps the "Light of the World", the triumphant victor over Death as he had said, and upon the day he had claimed he would rise victoriously over the grave.

The witnesses already mentioned, together with many others, lift their voices unitedly in testimony that he arose. All his claims were proven. The perplexed disciples now knew the significance of those obscure and difficult words Jesus had uttered in the Temple (John 2:22).

Thus, our Lord "was declared to be the Son of God with power, according to the spirit of holiness by the resurrection from the dead" (Rom. 1:4). All the dead hopes of the disciples were revived and confirmed as true because they had been begotten again "unto a living hope by the resurrection of Jesus Christ from the dead" (1 Pet. 1:3).

This Living Christ, proven to be God by his Resurrection from the dead, inspired them in their preaching, comforted them in their moments of trial and discouragement, and confirmed that "Blessed Hope" of his Coming again as King of kings and Lord of lords.

Ashland, Ohio.

"One gives himself to a good cause; which is well, but not enough. Another gives his money; which is well, but not enough. Give both."

Remember the Morning Cometh

(Continued from page 4)

in heaven. We do not want it to be anywhere else. We belong to thee, and thou belongest to us, and we belong in heaven. Oh, give us a long, sweet springtime and summer in the land of eternal life. For Christ's sake, Amen."

May it not be possible for Christ to become so real to us even while we dwell in our earthly homes, that the tie that binds us to him will be stronger and more actual and more sacred than any that binds us to earthly friends? Then when the morning cometh, there will be nothing strange or disappointing about it, it will only mean being awakened to the realization of a yet more complete and vital fellowship. Even so, may the morning come, in his good time.



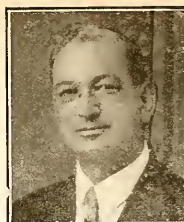
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MISS MABEL CRAWFORD

Go ye
into
all
the
world
and
preach
the
gospel
to
every
creature
—
Mark
16:15

“We are God’s fellow-workers.”
I Cor. 3:9

“We are stewards of the mysteries
of God.” I Cor. 4:1

“There are diversities of gifts, but
the same spirit.” I Cor. 12:4

“For a great door and effectual is
opened . . . and many adversaries.”
I Cor. 16:9

“Who is Sufficient for these things?”
II Cor. 1:16

“Our Sufficiency is of God.” II Cor.
3:5

“We preach not ourselves, but Christ
Jesus the Lord.” II Cor. 4:5

“For the love of Christ constraineth
us.” II Cor. 5:14

“We are ambassadors for Christ.”
II Cor. 5:20.



JOSEPH H. FOSTER



MRS. JOSEPH H. FOSTER



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EGYDIO ROMANENGI



MRS. EGYDIO ROMANENGI

“Let us not be weary in well doing:
for in due season we shall reap if we
faint not.” Gal. 6:9

What glorious declarations of God’s
word!

What glorious promises God hath
given to us!

These missionaries are our outposts
and advance guards!

We, at home, are their reserve re-
sources!

They have never failed us. Will we
fail them this year?

God grant that in our Easter offering
We shall give bountifully so that they
may be kept on the field.

Charles H. Ashman.



MRS. MATILDA KENNEDY



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Pray
ye
the
Lord
of the
harvest
that
He
will
send
forth
laborers

—
Matt.
9:38



FLOYD W. TABER



MRS. FLOYD W. TABER



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The Testimony of the Holy Land to the Truth of the New Testament Gospels*

By W. Waldo Weller

A traveler in the Holy Land today carries with him a vast storehouse of practical knowledge of the land which he has secured by Biblical study.

Naturally he enters Palestine with preconceived ideas as to the nature and appearance of the land. Distinguished travelers of many centuries have written of the Holy Land. It has been the center of pilgrimages of countless millions from all Christian nations. It has been the scene of stirring events; such as the Crusades and the various other movements of world history, which have affected or been affected by Palestine.

But our purpose tonight is to observe as an ordinary traveler, who is a student of the Scriptures, the impression of the Holy Land upon us. Does it carry out the New Testament setting? Is it inevitably true that it forms a background which even today speaks eloquently of the truth of the New Testament Gospels? Well, no country, no geography will ever in itself prove definitely the history that has occurred in it. Nor will mere geography compel belief. If no sign were given when Christ was on earth, much less will a sign be given now to the curious and indifferent traveler.

Yet there are such striking and compelling testimonies in the Holy Land today to the truth of the Gospels that even a casual passerby, if he has any knowledge whatever of Biblical backgrounds, must be impressed.

Let us begin then in Galilee. You will disembark from your steamer at Haifa; before you as you are about to land you see the promontory of Mount Carmel: this is the scene of the contest of Elijah with the priests of Baal. In the distance lies the site of the ancient cities of Tyre and Sidon. Behind you are the low-lying mountains of Galilee. In that deep depression to the east, the lake of Galilee; between Galilee and Samaria, the mighty plain Esdraelon; Armageddon. The setting is superb for a mighty drama, yet there is no compelling proof geographically of Elijah's great act. Yet, when one travels but a few miles eastward and looks across the mighty plain of Esdraelon and remembers that great events of history, the coming and going of mighty armies, the decisive results of great battles, the fall and rise of kings, even the contention of Egypt and Assyria, occurred on this great plain, and yet it is not attested by the mere geographical site; one sees that more than geography is necessary to corroborate any historical or sacred event. Yet when one passes into Galilee and finds this country which in the time of Christ was thickly populated (while today it is unin-

habited, there being but a few villages in it, a few colonies of returning Jews, a few Bedouin shepherds who come in their season) one is struck by something unexplainable in the very land. For Galilee is more than a location; it is more than geography; for the land lends itself as a perfect setting for the New Testament narratives. Nazareth on the hillside, Cana only a few steps away; the lake itself lying in a basin formed by majestic mountain plateaus on the east, wide sweeping meadows on the west; all eloquent of another day. Nazareth as a small village, the home of Joseph and Mary, the scene of the boyhood of Jesus is not such a village as one will find elsewhere. There is an undefinable atmosphere of peace and quiet that reigns throughout Nazareth and all Galilee. It seems in very truth a Holy Land, not in some pilgrim's imagination, but in the actual impression that it makes upon any traveler who is open to ordinary sensibilities.

Palestine is carpeted with wild flowers. Galilee along the lake is swept by broad green meadows, the uplands covered with grassy slopes. Here and everywhere the familiar sights and sounds known to every New Testament reader are seen and heard today. Here a sower goes forth to sow as he did in New Testament days. Here the tares are bound up in bundles ready to be burned. Here the roads and pathways lend themselves to the innumerable journeys and passages of Christ and the disciples of Galilee. Here the grassy plain beyond the Lake of Galilee forms an ideal setting for the feeding of the multitude. The ruins of the city of Capernaum remind one of the woe pronounced against it by Jesus.

Magdala is only a ruin; yet here was the home of Mary of Magdala. None of the thriving cities that dotted the lake rim remains and no sails break the expanse of the blue water. The lake is full of fish today as it was in the days of Jesus, yet fishermen are few. It was here that the early ministry of Jesus unfolded. Beauty, fruitfulness, peace, harmony, splendor; these elements are ever in any picture of Galilee.

Now, as we leave Galilee and descend into the plain of Esdraelon and then pass into the border of Samaria the land is harsher, the olive tree is less plentiful, the meadow more infrequent, yet this in no way detracts from the growing impression that one is indeed in a land whose testimony corroborates that of the Gospels. A trip through the Holy Land is like the building up of a great climax; to the approach of a mighty finale. Galilee is the beginning, Samaria leads on, Judea, and Jerusalem, and Bethlehem, the Dead Sea, the Wilderness, the Jordan valley, form the mighty climax! The terraced hillsides of Samaria, once covered with vines are still visible, although time has made its ravages upon them; the water

of Jacob's Well; as pure and fresh today as the day that Jacob drank of it; Mount Ebal and Gerizim still frown over against each other, as Samaria stood over against Jerusalem and Judea. And here let me digress to say that this land is not a land of debris, of ruins, of dirty Arabs, of filthy hermits, of beggars, of lepers, of weary stones and dry places. Whoever has given this impression to the world has done an irreparable injury to this beautiful country. The fact of the matter is, Palestine from one confine to the other is as vivid, as contrasting, as vitally alive as any land of the world, and it lends itself to the imagination as the scene of dramatic events in the future, as well as in the past.

Now let us pass to Judaea and Jerusalem. What can anyone say of this windswept, rocky city, commanding its hills? It was and is, a holy city; it was and is the spiritual capital of the world. Rome is not the eternal city; Rome is not the center of religion; Rome is gay; Rome is commercial; Rome is a city of the modern Italia, and the movements and glory of the Italian state. Jerusalem is sombre; Jerusalem is hoary with age, replete with religious history. Beneath its ruins such events have occurred as no other spot in the world can boast. Within sight of its walls, at Bethlehem, Jesus Christ was born (there stands today the Church of the Nativity, the oldest Christian Church in the world). On its hill outside the walls, Jesus Christ was crucified. If it has been ravaged, burnt, fought over, has seen slaughter within its walls, by the offender and the aggressor, nevertheless today it has resisted commercialism; it is not a commercial city. Idle travelers pass it by; it is not a gay city. To the outward gaze, it is a dull, old, leaden, sombre city. When gusts of windswept rain drench its narrow streets it is drab, and melancholy. But nevertheless, it is the religious capital of the world. To it, look the Jews of the world. Let me remind you of their song. "If I forget thee, O Jerusalem . . . let my tongue cleave to the roof of my mouth." To it, look the Mohammedans of the world. From the rock under the dome of the Mosque of the Rock, Mohammed, tradition says, ascended to heaven. The Christians look to Jerusalem. In it there is the Church of the Holy Sepulchre; the site, as well as we may judge, of Calvary and the place of the tomb of the resurrection. I hear people say, "All I found in Jerusalem were praying monks, priests, hermits, sisters, and nuns." Yet let us remember that the five most ancient churches of the world have placed their churches here and keep perpetual vigil by prayer and supplication. Is this something to fear? Is this something to dread? Are we afraid of praying men and women? Must we have eternally the confusion of commercialism? Jerusalem answers that question; it will forever resist the world which it seems to have conquered. No city is as important as the ancient city of Jerusalem. Paris, London, Berlin, Moscow, New York, Washington, all these seem to disappear in comparison with Jerusalem. What a setting it was for the tragedy of Calvary! What a city today! And what a city it will be tomorrow! "I saw a new Jerusalem" records the Seer. It is the type of the coming of the Kingdom of God. It is the promise of God to a confused world that his truth abides; and Jerusalem will yet comfort God's people.

*An address given at the Seventh Annual Convention of the League at Pittsburgh, February 13, 1932.

So we must leave your careless traveler at Haifa and let him make his easy-going way to Egypt and Cairo, passing by the Holy Land; but like many another foolish person, he has passed by the land that has had more to do with the development of the human race than any other land.—The Evangelical Student.

In constructing a subway in a large city in the East, a railroad company had to excavate close to a church; so a concrete foundation was put in beneath the building. "That looks like a good foundation," said one observer to another. "It's all right if it doesn't crack," the other replied. What kind of a foundation are you putting under the church? Are you faithful in financial support, in attendance, in your prayers for its welfare? Disloyalty weakens the foundation.

STUDYING THE SUNDAY SCHOOL LESSON
at the
Family Altar
with
Dr. R. R. Teeter

JESUS TRANSFIGURED

(Lesson for April 16)

Lesson Text: Mark 9:2-29.

MONDAY

Witnessing Christ's Glory. Mark 9:2-8

Peter, James and John might well have been highly exalted in feelings, when they realized just what an experience was to be theirs on that memorable night they were requested to spend with their Lord, on a high mountain and apart from all the rest of the world, and even from the rest of the disciples.

One must live very close to the Lord, if one expects to be able to witness his glory. A mere hanger on, a fair-weather follower can not hope to witness the glory of the Lord. One must belong to the "inner circle" to be able to do that.

TUESDAY

Facing a Great Need. Mark 9:14-18

While a "mountain-top" experience should be of inestimable worth to any disciple, yet, on the mountain top is not where the Christian is to find his greatest opportunity to render service to his fellow man.

Down in the valley, where men struggle and suffer the pangs of hunger, sickness and sin, is where followers of Christ find opportunity to serve him by ministering to the needs of others.

WEDNESDAY

Seeing Christ's Power. Mark 9:19-29

The disciples were now permitted to discover the source of their weakness after their failure to relieve the distress of the demon-possessed lad. "If thou canst do anything" fell from the lips of the lad's father after he had witnessed the failure of the disciples.

"If thou canst!" exclaimed the Master. It was almost an insult to him, but it was overlooked, coming from the ignorant father; but it was an opportunity to demonstrate to the disciples the power of belief and of prayer. So the lad was healed.

THURSDAY

A Heavenly Vision. Isaiah 6:1-8

I will make no effort to place an interpretation on all visions, but will only say the most familiar visions, regardless of any fine-spun theories that may be woven about them, distinctly call to service. The vision the apostles had upon the mount of transfiguration, Peter's vision on the house-top of Simon the tanner, Saul's vision on the Damascus road, Isaiah's vision "In the year that King Uzziah died," were all calls to service. So, unless we are ready to do service for our Master, let us not be too anxious about seeing visions.

FRIDAY

The Glory of Jehovah. Exodus 24:12-18

That there is a divine attribute called Glory was early made known to the children of God. And of course this Glory is as eternal as God himself. It always has been, and it always will be, but not every one is permitted to behold it. The children of Israel would not have witnessed it on Mt. Sinai, had not Moses been an obedient servant of Jehovah, willing to heed the call of his God, willing to trust himself entirely to his care for a time that he might be able in the future to teach God's law to his chosen people.

SATURDAY

The Glorified Christ. Revelation 1:9-18

The Apostle, John was favored in that in the beginning of his Christian experience and near the close of his life he was enabled to behold the glory of Christ. "And we beheld his glory, glory as of the only begotten from the Father." John 1:14. And then again on the isle of Patmos as he beheld his intensified glory, it is no wonder he fell at his feet as one dead. But he was told to "fear not," and none of us need have any fear of our Lord, no matter in what manner he may appear unto us, if we have accepted him as OUR Lord.

SUNDAY

The Exalted Christ. Hebrews 1:1-9

Throughout the week we have been meditating upon the glory of Christ, and now we bring our meditation to a close with a reference to his exalted position with the Father.

It is not enough that we should simply take the word of the sacred writer that "all the angels shall worship him," but he should be so enthroned in our own lives that looking to him who is now sitting on the right hand of the Majesty on high, we too may fall at his feet and exclaim Holy! Holy!

CHRISTIAN ENDEAVOR AT WORK

<p>E. M. RIDDLE, President Waterloo, Iowa</p> <p>F. C. VANADTR, Associate Peru, Indiana</p>	<p>C. D. WHITMER, Editor, South Bend, Ind.</p> <p>BRETHREN RINGING CHRISTIAN CHURCH ENDEAVOR EXTENSION Y ON UNCONSECRATED EVANGELISM</p>	<p>GLADYS M. SPICE, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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Financial Report Brethren Christian Endeavor Union

August 15, 1932, to March 3, 1933 inclusive Receipts:

New Lebanon, Ohio	\$ 5.00
Maurertown, Virginia	10.00
Masontown, Pennsylvania	4.00
South Bend, Indiana	5.00
Berlin, Pennsylvania	15.00
Berlin, Pennsylvania	21.00
Oakville, Indiana	5.00
Conemaugh, Pennsylvania (sent direct to R. Paul Miller)	10.00
Interest on new account	\$75.00
1st Payment on Geo. D. Harter Bank certificate of account	6.02
Total	\$81.10
C. E. letters (paper, printing and stencil)	\$ 1.00
Postage and Postals	1.92
Forwarded to R. Paul Miller (including Conemaugh Pledge)	25.00
.....	\$27.92

Balance on hand March 31, 1933 ...\$53.18

We also have an additional asset in the Geo. D. Harter Stock Participating certificate in the sum of \$32.42, and a Certificate of account amounting to \$54.20. The second 10% payment has just been declared on same, therefore we will realize another small amount in the next few days, from said account.

WE WISH TO THANK ALL THE SOCIETIES FOR THEIR GIFTS, AND ESPECIALLY CONGRATULATE THE BER-

LIN. PENNSYLVANIA, SOCIETY FOR THEIR VERY SPLENDID COOPERATION.

GLADYS M. SPICE,
Secretary.

If I Were a Pastor

Of course I'd have a Young People's Society. I would just as soon think of dispensing with the indispensable Sunday school as I would of putting the Christian Endeavor society out of commission.

Then, I'd try to make the society efficient. Many young people do not attend the Christian Endeavor meetings because there is nothing to attract them. They can sit at home in their Morris chairs and close their eyes and imagine every loose-jointed thing that will be done at the meeting.

Of course, no society can be made efficient without work. Therefore I'd get right down to business.

My first effort would be to train the young people for work in the society. We do that very wisely, and more or less efficiently, in the Sunday school; and what is wisdom in the one place cannot be foolishness in the other.

I'd form a Christian Endeavor training-class open to all that cared to attend, although I'd take care to interest some of the brightest young folks in it beforehand, to be sure of a nucleus. I'd plan a course of study for them that would include the Bible. The Endeavor is nowhere unless he has a firm grip of the Bible. I would not go into

details in this study, but would take up the book as a whole and show the relation of part to part, pointing out the main facts about the prophets' messages.

Then I'd give a brief course in psychology—not the advanced kind of the textbooks, but the practical kind dealing with young people and their needs. This is especially necessary for Junior superintendents, for they must understand the children or fail ignominiously.

The society itself would be a subject of study; the constitution, the pledge, the general principles of Christian Endeavor, the history of the movement, and so on. This study would include every committee, its work and the reason for it, the Tenth Legion, and the Quiet Hour.

Then I should give these young people a view of the larger organization, the city or local union, the county or district union, the State union, the International Society of Christian Endeavor, and finally the World's Union.

Then I would hie me back to the leaders, the chairmen of committees, the workers. I would describe the duties of each office;

president, secretary, treasurer, and all the rest of them.

This would bring us to methods of work, and by this time, I fancy, the members would have so caught the spirit of the movement that they would be ready to suggest methods themselves.

I'd do a great deal more than this, but I have said enough, I am sure, to convey my idea.

Besides, all the time I was working my way through these subjects I should insist on the members' practising the things that we talked over at our meetings. I should put a premium on originality. I should have an honor roll for this class alone and let the members vote one person on it each meeting night—that is, if any one had done anything worth while during the week.

I'd try to make the young people feel that I was their friend.

I'd hold the training-class meetings in the coziest room in the parsonage.

I'd boom the society until every young person for miles around ran at breakneck speed to get into it.

At least, I'd try.—C. E. World.

"One day as I sat upon the deck looking over your lists," he explained, "a breeze came and blew them all away except this one."

"But how could that be?" questioned one. "Ah," was the reply, "this order was weighted down, it had silver wrapped in it."

Just now, foreign mission work is again very earnestly claiming our attention. All year we have prayed for the work, asking God to protect our missionaries from dangers, to give them health and strength to carry on, and to supply their every need. Every day we have brought them to the Throne of Grace.

Our missionaries to South America and Africa, personal friends to many of us, have gone forth to carry the gospel of Jesus Christ to those who have never heard the story. They have answered the call "to go," counting the sacrifice of leaving home and loved ones, as nothing compared to the opportunity of service to tell the good news of salvation through Jesus Christ to people lost in sin. They are happy for the privilege of going.

These noble men and women have only asked for our prayers, knowing God would supply all their need. Yes, God will supply their need, supply it through us. What an opportunity for us to be channels of blessing. Will we weight down our prayers?

Real, prevailing prayer must have our best offering of self and substance wrapped in it. Will there be any silver or any gold wrapped in your prayers on Easter Day?

Besides, the very joy of the occasion should move us to give gladly and generously. The season itself is thrilling and inspiring. The cold and snow of winter has gone and there have come the warm, bright days of spring bringing green grass, budding trees, beautiful flowers, the song birds and the glad feeling of just being alive. How we enjoy this time of year. But the thing that most of all makes this a happy season is the happiest of all days that it brings us—Easter Day. Who would want to take Easter and its significance to the Christian out of the spring-time? And who does not wish to show the joy of his heart in some practical way?

Then, what is more appropriate than to make gifts of love to the risen Christ? Surely it is fitting that for the entire Brethren church this Easter-time should be a time of love-giving. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3: 16). God in love gave his Son for us.

Can't we, won't we, every member of the Church, say in appreciation of what his Son has done for us, "For I so love God, my Heavenly Father, that I will give him my life and make my gift of substance as large as I possibly can, so that the gospel of Jesus Christ, my Savior, may be taken to those who have never heard the 'good news'?"

What will we do for Jesus Christ this Easter time? This will be the last Easter gift for some of us; next Easter we will not be here.

May we all make this Easter offering what we would if we knew this was really our last love-gift to the Master of men, the Lord Jesus Christ.

Nappanee, Indiana.

Found your life on fidelity to Christ and it can never be overthrown.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
Financial Secretary Foreign Board
1925 East 5th St.
Long Beach, California

MISSIONS

Send Home Missionary Funds to
R. PAUL MILLER
Home Missionary Sec.-Treas.
Berne, Indiana

An Urgent Final Appeal

By A. V. Kimmell, Member Foreign Board

Pastors! Church Officers!! Members!!! Brethren, more than an ordinary appeal must be made for the Foreign Mission Offering this Easter time. Present conditions will not do as an excuse for lowered interest but should be a spur to greater effort. Some churches plan a systematic campaign and have a good offering every year, others announce the offering and cheerfully forward what comes in, but there are other churches that barely mention this great work of taking the Gospel to the nations that know not God. This responsibility was put first by the Lord Jesus Christ.

It is evident that some of the churches which have given so heavily in former years may not be able to do so much this year. Does this mean that failure is to be the result? Not necessarily, but it does mean that the churches which have not particularly stressed the Foreign Offering must come to the rescue. Will such churches make an urgent plea for an increased offering this year? Pastors, you will understand the Foreign Work better than most others, will you rally your people to this worthy battle and stand by to fill in the gap?

No doubt there were reasons for not stressing the offering in former years but the situation is so vital this year that all excuses must be laid aside and one mighty combined effort made to keep this important department of the church in a healthy condition. It is now too late to spend weeks in preparation but it is not too late to have an urgent appeal made at all the services on Easter Sunday or the Sunday following. The Treasurer of the Society always makes provision for the harvest to be gathered after Easter, when necessary, so let the appeal ring out, let pledges be made and the money gathered in the weeks which im-

mediately follow. Some may feel that the local work is in such condition that a move like this would be suicidal but hundreds of churches have found that a good offering for Foreign Missions has been their financial salvation. Try this in good faith this year for the need is truly urgent from both viewpoints. The other members of the Board have presented the needs, therefore, we make this final urgent appeal to every pastor, church and member. This is the Lord's work. Let us not fail HIM, 2 Cor. 8:1, 2. R. V. Moreover, brethren, we make known to you the grace of God which hath been given in the churches of Macedonia; how that in much proof of affliction the abundance of their joy and their deep poverty abounds unto the riches of their liberality.

Philadelphia, Pennsylvania.

Is There Silver in Your Prayer?

By U. J. Shively, Member Foreign Mission Board

Such a question! you say. How is it possible for silver to be in our prayers? We have heard of clouds having silver linings, but not silver in prayers.

This little story may illustrate what we mean.

A man, who was about to take a trip to Europe, was besieged with friends requesting him to bring them various things. Only one man gave him the money to make the purchase.

When he returned his friends found that he had brought back only one of the requested articles.



NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a
Great Correspondent*



ARGENTINA

Since writing last my work has been confined mainly to the northern part of our district and I will therefore write concerning it, leaving the others to report their special work.

Almafuerte

After the splendid work of the Vacation Bible school conducted by Sisters Nielsen and Larson came the Christmas season. The Sunday schools of Rio Tercero and Almafuerte celebrated together, the former coming over to Almafuerte to spend the day. A very pleasant day was passed, the visitors being taken to see the waterfall and returning in time for dinner together at the mission. In the afternoon a nice program was rendered and presents distributed.

Then in January the workers with the Bible Coach and tent came and settled down for a three weeks' campaign. The tent was located in the heart of the town where people were almost obliged to hear whether willing or not, and many who would scorn going to the mission, took advantage of the opportunity to listen from the street.

We had lessons for the children with Bible pictures and quite a number of new children have been coming to Sunday school ever since.

The Catholic Society (Accion Catolica) is very active here and did everything possible to intimidate the people and keep them from coming, but we have six new families that are interested enough to keep coming and we will do our best to hold them. The priest followed up our meeting with a great demonstration to prove that the town is entirely Catholic. He got an old maid in the country to donate to the church an image of the virgin that she had in her home many years. The church was built ten years ago but has been without an image of the virgin because there was not enough interest to get one. When it was presented a great parade was organized with the Spanish and Italian societies, the athletic clubs and "all that is worth anything in the town" (so the poster read) all announced as taking part. A show was given in the theater to pay the expenses of the band, etc.

Then the donor, disgusted with the ungodly nature of the celebration, insisted on bringing the image quietly and presenting it herself in the church. The priest consented on condition that she would do so the day before the time announced. This she did and then, since the image was no longer hers, the priest took it out again and had his procession. It passed in front of the mission where we had the second commandment posted for all to read. The spectacle of such gross idolatry disgusted thinking people, and while many came out of curiosity, no sinner was converted from his sins and the town has relapsed into its former indifference, with a growing sympathy for the work of the mission.

One day Brother Farre heard a Jesuit who has a private school here and pretends great learning, defaming the mission to a crowd of men. He called him to order and

by means of a few well directed questions revealed the ignorance of the man so clearly that the crowd laughed and cheered and the Jesuit left in a rage. The incident was soon the talk of the town.

Rio Tercero

From Almafuerte the tent was taken to Rio Tercero, twelve miles to the east. Here we also secured the free use of a central site and crowds were large from the first. After three weeks the interest was still kept in spite of a merry-go-round that located across the street from us. The priest paid rides for the children to help keep up the interruption, but our crowds did not diminish at all. At the close of the meeting so many new people were interested that it was evident that we must have a larger place than the home where meetings have been held. Just at this time came the opportunity to rent a nice hall in an ideal location and the closing meetings were held in the hall which was filled to overflowing.

Then we had to leave the coach and tent in this property while we all went to Rio Cuarto.

The Annual Conference

The annual conference was held February 24-26, and while the attendance was cut by the crisis yet the conference was a time of blessing. The program was well rendered and the accommodations were good. The meals, thanks mainly to Sisters Nielsen and Larson, were all that could be desired and all had a feast materially and spiritually. One interesting feature were the two consultation meetings with the pastors and helpers. It will be well to continue these in future meetings.

The carnival season closes this coming Sunday and then we hope to begin a tent campaign in Hernando, eighteen miles east of Tancacha.

Brother Iztueta was given charge of this work, but after the campaign in Firmat became ill and now cannot leave his work in Laboulaye because a pair of Seventh Day Adventists have entered and when these wolves are around a pastor dare not neglect his flock. Brother Reina was instructed to prepare the way for a mission in Hernando, but now that we are ready to go there his oldest boy is seriously ill with typhoid fever. With so many new people interested here and at Rio Tercero, and with my work as superintendent and my writing, I am in no positon to leave, but some one must go, for the work of the tent is too important to neglect it during this season of beautiful weather.

We certainly do need more workers and we pray that our older missions may become self-supporting in spite of the crisis, and funds may be available from a worthy Easter offering, to enable us to move forward with the evangelization of this great field, and hold the new posts that are taken for the Lord. Let those who cannot give much pray the more and let those who still have wherewith to give be wise. Remember the rich young man who went away sorrowful. He lost his opportunity to become an apostle of the Lord and he lost his

riches besides in the destruction of the nation that soon followed. Let us lay up our treasures where they will not be lost.

C. F. YODER.

Almafuerte, Argentina, March 3, 1933.

NEWS OF THE COLLEGE

Life has been so uneventful here that it did not seem worth while cumbering the paper with college notes. However, of late we have been very active with our newly launched student canvass. The committee in charge, laid out the territory near Ashland and assigned some 12 or 15 high schools to each teacher who was willing to undertake their canvass. This together with our regular class work made us busy for the past weeks. Moreover, we have issued some very attractive literature relative to the school.

I earnestly hope that the pastors will assist us in increasing the attendance especially from our own church. More will be said about this later in the spring and early summer.

Moreover, the Faculty has organized to study certain teaching problems and this also takes up time and energy.

A local group has asked Dr. Caldwell, head of the department of Sociology, to make a study with his class of the chain stores of the county, which they are now doing.

Meanwhile, basketball has ended here with the usual County Tournament, put on by the County schools in our Gymnasium and we are now waiting good weather for outdoor sports.

Last year in June we lost one-third of our school by graduation, 106. That made in-roads upon us. This year the graduating class will not reach over 70.

The meeting of the North Central Association, which was put off due to the bank holiday, has been set for April 20 and 21. This is just after the meeting of the Ohio Association.

The Board meeting will follow, Tuesday, April 25.

We are now planning our summer school, which is always a leap in the dark, as one never can tell the attendance, upon which so much depends, but we are hopeful. Last summer we had one of the biggest summer schools in Ohio.

With bank crashes everywhere, it is a pleasure to record the fact that our investments here are still intact, having lost nothing so far.

It is a pleasure to note the fact that the Y. W. C. A. this year has been very active. Their recent sessions under the name of the Charm School have been unusually profitable.

We want to make May Day a big success for new we can adequately handle a big crowd. We have given out "courtesy cards" to many high school seniors and all we need now is a fair day and warm weather, Saturday, May 20th.

If it seems advisable the commencement exercises will be held this year in Redwood Stadium under the big elms. We can seat over 1500 with ease and the settings of the place are very attractive.

The College constantly needs the prayers of its friends. These are hard days and those of us here who bear the burden always appreciate good words from without.

EDWIN E. JACOBS.

LINWOOD, MARYLAND

The Evangelist is the means of outside communication with the rest of our brotherhood. I think I speak for all our people here and say that it is truly enjoyed by its circle of readers here as elsewhere. The Evangelist brings good news from far countries; it also keeps us informed of local happenings that are worthwhile.

Now to the real church news of Linwood. I think our attendance is growing. Our prayer meetings are increasing in attendance and interest. We have a different leader every night. We are developing some fine leaders that will mean much to the work in later years.

At this time we are making preparation for our coming evangelistic campaign which will begin on May 14th and close with a lovefeast on May 28th. May I ask for a united church to pray unitedly for a real revival which will mean much to our isolated work here. There is no Brethren church near where we are and a real revival would do very much to give us a more favorable standing in the community. Our church stands very well, but a real revival would help many that are undecided as to what step to take. Dear Brethren, pray earnestly for us and your prayers will come back to you in many ways and you will be made to rejoice and the dear Father's kingdom will be advanced here, and helped everywhere.

J. L. BOWMAN.

MILLEDGEVILLE, ILLINOIS

At this time we believe it opportune to send a few words of church news to the Evangelist family.

The church in Milledgeville has been at the task of teaching the truth of the Gospel and faithfully preaching the Word of God.

We have nothing spectacular to report but we are glad to report that we had the privilege of a Community Wide Evangelistic Effort from February 13 to 26, under the evangelistic leadership of H. Brooks Lauman and song leader Jerald Kok. Mr. Kok is a Moody Bible Institute student, from Missionary parents working in China.

This meeting, under God, was used to stir this community and bring to the Lord Jesus, for the first time, several precious souls. Also there were some who were brought into a closer relationship with their Lord.

Following the Community Wide meeting the Brethren decided to hold a week of special meetings. Dr. W. S. Bell was invited to conduct these meetings and very graciously consented to do so. The Community was invited to enjoy the blessing and benefit from the meeting which was conducted the week of March 12 to 19. Dr. Bell brought to us a very helpful series of sermons during the week and the attendance grew from night to night. Unfortunately sleet, snow and cold weather overtook us Saturday and held over Sunday, making difficult going and adding the handicap of broken electric light lines. Two lamps and a few candles furnished the light for the last night, Sunday, March 19th.

We are glad to announce that, after a very clear and instructive sermon by Dr. Bell on the subject of "Baptism—Why? When? and How?" it was the privilege and great joy of the writer to lead into the baptismal waters twelve candidates. These were baptized and received into full fellowship in the church on the evening of March 22. Dr. Bell assisted the pastor in this ser-

vice by bringing the sermon of the evening, assisting the candidates to and from the baptismal waters and in the laying on of hands in confirmation. We find Dr. Bell one of God's choice men in the evangelistic field. We certainly pray the Lord to richly bless the work now in progress at Dayton, Ohio, under the evangelistic leadership of Dr. Bell.

On our waiting list, we find at least three, waiting baptism when conditions are favorable for the service to be held at the river. When these have been received into full fellowship, our records show there will be one-fourth of the present membership of this church will have been taken into the Church in the past eight years.

The various branches of the work of this church are moving on with as rapid stride as seems possible at the present time.

We assure you that we rejoice in the victories God is giving the various churches of the brotherhood. We covet the prayers of the brotherhood that we may be used to the glory of God in his service to the salvation of many precious souls.

GEO. E. CONE.

FROM NAPPANEE, INDIANA

The church here is progressing very nicely under the leadership of Rev. and Mrs. Maus who took up the work with us in January. Rev. and Mrs. Maus have already endeared themselves to the hearts of all.

It is indeed a great inspiration to listen to the soul stirring messages brought by Rev. Maus each Sunday. Each sermon is a message from God's word, not only increasing the knowledge of the listener, but encouraging and edifying the soul as well.

Church attendance becomes a delight as well as a profit to all who attend. Rev. Maus led us in a two weeks' meeting from February 12 to 26. Large crowds greeted him each evening.

One of the special features of the meeting was a chorus of forty young people who assisted us in the singing, beside the adult choir of 30 voices. Six young people confessed Christ.

Miss Helen Garber led the prayer groups in the upper room before each service, bringing special thoughts on this particular phase of the work from the Scripture, which was very helpful and inspiring. She also assisted in the young people's chorus.

The Sunday school under the leadership of Kenneth Tobias and Samuel Sharp, also the Christian Endeavor with Miss Beatrice Hummel as President, are showing gains each month.

One of the noticeable features is the increase of young men who are taking an active part in the Christian Endeavor and other services.

We would not forget the great number of young women from the S. M. M. and C. E. who are filling many responsible positions in every department of the church.

On Easter Sunday the services will be in charge of the young people as follows:

6 A. M., Sunrise Service by the C. E. The Morning Worship Service by the Girls' chorus of 25, and the evening service, by 15 young men and 8 young women, assisted by young ladies as soloists and the Girls' Chorus will render the Pageant entitled, "The Risen Christ."

The W. M. S. is also doing splendid work under the direction of Mrs. H. B. Richmond.

We are sure of great blessings during the coming year, because of the splendid cooperation that is evidenced by the entire membership and of the spirit manifested by both pastor and people.

CORA STUCKMAN.

IN THE SHADOW

CLAPPER—Mark Matilda Clapper was born in Osnburg Township, Stark County, Ohio, on September 5, 1855 and passed to be with her Lord from her home in Louisville on Sunday, February 26, 1933, at the age of 77 years, 5 months and 23 days. On December 10, 1874, she was united in marriage to Cleo C. Clapper. To this union there were born nine children: Joseph, who died on May 15, 1925; Perry, who died on September 18, 1918; Edmund, who died on January 1, 1917; and the following who survive: Harvey of Cleveland, Frank of Canton, Mrs. Grace Painter, Mrs. N. C. Ross, Louis and James of Louisville. Her husband preceded her in death 30 years ago.

Mrs. Clapper was a charter member of the First Brethren church of Louisville. She was a devoted Christian mother and her chief delight was in serving her family and friends in numerous acts of kindness.

Funeral services were held at the First Brethren church in Louisville, March 1, 1933. The services were in charge of her pastor the undersigned, assisted by Rev. J. C. Bell and Rev. Alvin Byers of Canton. A. E. WHITTED.

FISHTON—The writer, assisted by Rev. D. A. C. Teeter, conducted the rites for Samuel R. Fish-ton, on Saturday afternoon, March 25, at the Loree Brethren church at Loree, Indiana. Burial in the Rankin cemetery near Loree.

Samuel R. Fish-ton, son of Francis and Martha Rank Fish-ton, was born January 18, 1846 in Wayne County, Indiana. He came to Miami County, Indiana, with his parents while young. He was wed to Miss Jane Jones near Santa Fe, Indiana. To this union five children were born: Mrs. Laura Billhimer, north of Loree; Mr. Frank Fish-ton of Peru, and Mrs. Cora Galloway, north of Loree, who survived her husband as well as the wife preceded her in the deceased in death. There are left three children, seventeen grandchildren, 20 great-grandchildren and a host of friends to mourn the loss of a beloved man. The deceased was a charter member of the Loree Brethren church.

On March 26th, 1933, at 9:50 A. M., he left this world, after a short illness of heart trouble, at the age of 87 years, 2 months and 4 days. PAUL A. DAVIS.

BROWN—W. R. Brown was born July 7, 1864, in Madison County, Virginia. He passed away at his home in Sunnyside, Washington, at the age of 78 years, 8 months and 1 day. His wife preceded him in death, August 19, 1929.

December 23, 1880, he was united in marriage to Georgiana Larkins, also of Madison County, Virginia. To this union were born: Homer, Charles, William, Russell, and Roland H. Roland H. and two grandsons, Harry and Wray of Yakima, survive.

W. R. Brown moved from Lanark, Illinois, to Sunnyside in December, 1899, and has resided there ever since.

He united with the First Brethren church of Sunnyside when it was first organized, and has been a regular attendant so long as health permitted. In point of age, he was the oldest on the Deacons' board.

He loved God's Word, his Church, its pastors, and delighted in meeting with those who were true to the church as Sunnyside and funeral services were at the First Brethren church, conducted by the pastor, H. D. FRY.

WEED—Edman Calvin Weed was born March 30, 1853, at Albany, Illinois, and died March 11, 1933, aged 79 years, 11 months, 11 days. He married Adeline Yeager Havens, December 22, 1886, at Lanark, Illinois, who in July, 1926 preceded him in death at Sunnyside, Washington.

Mr. and Mrs. Weed lived in Barton County, Missouri, for 8 years, thence 11 years in Lanark, Illinois, and in 1905 came to Sunnyside, where he has since resided. He was converted in early life in his father's home, and always has taken a lead in practice and instruction of private worship. He has been a great blessing to the church of Sunnyside, and loved the place and purpose "where his honor dwelleth." Uncle Ed, as we affectionately called him, is loved and respected by the whole community for his integrity.

He leaves one brother, George, of Lanark, two nephews and two nieces in Illinois, one nephew, Robert, of Stockton, Wash., and one nephew, John, of Sunnyside, in whose home he has lived for the past six years as a loved father. Burial at Sunnyside and funeral services at the First Brethren church, conducted by the pastor.

H. D. FRY.

TURNER—Amos Wesley Turner was born in Cameron, Missouri, November 7, 1867, and on March 10, 1933, died at his home in Sunnyside, Washington, at the age of 65 years. He with parents and several brothers moved to Kansas, later to Nebraska, where he was married to Grace Hancock in 1894. Three children came to bless this home, which for some 13 years was located in Stephens County, Washington, and since 1918 around Sunnyside, where the whole family have been remarkably faithful with every ability on the altar. His widow, one daughter, Bessie; one son, Floyd Leroy with his wife and two children have our sincerest sympathy, they sorrowed that we were not as those who have no home. Burial was at Sunnyside and funeral at the First Brethren church, conducted by the pastor.

H. D. FRY.

RICHMOND—James Lee Richmond, the son of Devon and Hazel Richmond, came into this home to brighten and make glad his hearts on January 28, 1933. After three days God saw fit to place this tiny little bud and transplant it into his garden. May God richly bless these parents in their sorrow. These services were held in the home by the bedside of its mother by the writer. G. L. MATS.

WALTERS—Mrs. Mary (Crow) Walters passed away at her home north of Nappanee, Indiana, February 4, 1933. Mrs. Walters had gone to the barn to help her husband with the chores. After a lapse of time her daughter, fearing some misfortune had overtaken her, went in search for her mother, finding her beside the cows in the stable in the embrace of death. She leaves to mourn her passing her husband and two daughters. Funeral services were conducted in the North Union church February 7, by the writer. G. L. MAUS.

COPENHAVER—Uriah Copenhaver departed this life at his home in Nappanee, February 6, 1933. Brother Copenhaver was in his 80th year at the time of his death. He was a member of the Brethren church at Nappanee. Last rites were held from the A. W. Wright funeral home, February 8th, by his pastor. G. L. MAUS.

PIPPINGER—Mrs. Blanche Pippinger, wife of Harley D. Pippinger, has gone to be with her Lord whom she loved. She said farewell to all that was earthly on March 8th, at the age of 27 years, 6 months and 6 days. She leaves to bear the grief of her absence a companion, one son, George, 6 years of age, a sister, Mrs. Olive Schriest, and her mother, Mrs. Wm. Woodbury. May God comfort these dear ones. The funeral was conducted from the Brethren church of Nappanee, of which the deceased was a member, February 11, 1933. Services by the writer. G. L. MAUS.

EARLY—Perry A. Early, who was born on July 13, 1854 in Ohio, passed away at the home of his daughter, Mrs. U. J. Shively in Nappanee, Indiana, March 11, 1933, at the age of 78 years, 7 months and 27 days. Brother Early had been in declining health for almost one year. Early in life he united with the Church of the Brethren, later uniting with the Brethren church of Nappanee. He leaves to mourn his passing, one daughter, Mrs. U. J. Shively of Nappanee; one son, Clyde, of Salt Lake City, Utah; and four grandchildren. May God's richest benediction rest upon Mrs. Shively who will miss that constant care of her aged father. Funeral services were held in the Shively home, March 14th, by the writer. G. L. MAUS.

SMELTZER—Thelma Smeltzer, daughter of Chas. O., and Mary E. (Fisher) Smeltzer, was born at Milford, Indiana, March 30, 1904. She departed this life at South Bend, Indiana, March 13, 1933, at the age of 28 years, 11 months and 22 days. Thelma was united in marriage to Paul Smeltzer in 1922. To her 6 children were born; 3 sons dying in infancy. She made her confession of Christ early in life in the Nappanee Brethren church. She leaves to bear the grief of her absence her husband and 3 children, the youngest being 12 days of age. Funeral services were held from the First Brethren church in Nappanee, on March 15, by the undersigned. G. L. MAUS.

HAYNES—Marilyn Joanne Haynes was born in Marshall County, Iowa, December 31, 1896, and died after an illness of two days in Marshalltown, March 19, 1933. She was a very sweet child, and had won her way into the hearts of many. Her mother and father, Ventura and Carver, and two brothers and a sister are left to mourn the passing of their beloved. The funeral service was in the Carlton Brethren church at Garwin, Iowa, in charge of the pastor. RAYMOND BLOOD.

ANNOUNCEMENTS

WAYNESBORO, PENNSYLVANIA

The Brethren of Waynesboro, Pennsylvania will observe holy communion on Sunday evening, April 16, 1933, the service be-

ginning at seven o'clock. All of like faith are invited to fellowship with us.

W. C. BENSHOFF, Pastor.

OHIO STATISTICAL BLANKS

The Statistical Blanks for all Ohio churches have been sent to the various pastors and should be in your hands by the time this notice appears in this paper. If you failed to receive your copies, will you please notify me at once?

Recognition will be given to the churches reporting first, and in the order in which they report. Let's see who will be the first. We are not anxious to know who will be the last. We hope none will fail. Three copies are being sent to each pastor. Fill out all three. Retain one for your own files, send the other two to the address below. One is for your District Statistician and the other for the National Statistician.

Please be prompt. These should all be in by May 1st.

L. V. KING, Acting Statistician.

New Lebanon, Ohio.

ATTENTION, INDIANA PASTORS

At our District Conference last fall at Flora, Indiana, the Ministerial Association was presented with a copy of the Ministerial Application Blanks as adopted at the late General Conference by the Ministerial Association. Along with that was another copy "Certificate of Licensure in the Brethren Church". These two copies were placed before us for our adoption or rejection.

At that meeting a resolution was adopted that the Secretary have copies of both blanks printed and sent to all ministers in Indiana for further study and the same to be acted upon at our Spring Ministerial meeting which will be held at Shipshewana in May. The secretary had these blanks printed and a copy should be in your hands before this notice appears in the Evangelist. Some have their copies now and have written me to ascertain as to what we want them to do with them. This will explain this matter. The program for our Spring meeting is now in the making and will appear in the Evangelist within the next few weeks. Bring your copies to this meeting.

G. L. MAUS, Secretary.

great earthquakes will soon pass away. Some timid folks are asking: "How long is 'soon'?"

But, to return to our experience—(and, let us remind you that no two persons, though they stood hand in hand during the shock, will describe their experiences exactly alike). Rushing from our "breakfast room" (in which, however, we were suppering) out to the street, we found that the majority of our neighbors had beaten us into the open spaces. This, however, proved to be the undoing of many. For most of those killed or injured were killed or injured by falling debris as they rushed out of homes and stores into the streets. This would not have been true, however, had the quake occurred three hours earlier, when the school buildings were filled with children; or two hours later when the churches and theatres would have been filled with people. If the God of mercy intervened at all with the forces of nature in this earthquake, it was when he timed it at 5:55 P. M. Many of our own flock, ourselves with them, fifteen minutes later would have been at the Long Beach Division "Booster Banquet" in one of the most badly damaged churches of our city. Many of our young people were actually in their autos en route to a banquet, which was all prepared but never eaten.

Had Mrs. Bauman, her mother, or myself, rushed out of the door of our breakfast room into the open, we would have rushed directly beneath the heavy, falling stones of the fire-place chimney which was built on the side of the house. One minute later, and the writer would have been walking out directly beneath it any way. God was good to us.

Most of the churches of our city have been terribly damaged—many beyond all repair. And the larger churches are usually the chiefest sufferers. Our "magnificent" school buildings, the pride of our city, are ruins—some beyond all repair. One statement we have heard, it seems, from a thousand lips: "The building of those buildings for the housing of helpless little children was nothing short of a monstrous crime!" The reason for the statement is that, while California is not subject to floods, and storms, and cyclones, and tornadoes, she is subject to earthquakes. And the public officials who gave us our building code, and who are supposed to inspect buildings as they are being erected, have had ample opportunity to learn their lessons from previous earthquakes on the Pacific Coast for the past one hundred years. San Francisco especially should have given them all the information necessary. It is known that buildings can be erected that will be proof against any earthquake that has been known to the last several generations in California. Scores of great buildings owned by private corporations are standing as firmly today as they did before the quake. They were built to stand. The Southern California Edison Company in our city has a group of buildings that attain a height of 100 feet. Above these are a number of chimneys towering yet 150 feet above the buildings, making a mass of masonry towering 250 feet into the air. The earthquake left not a trace of its power upon them. Many "Class A" business buildings in the city are practically uninjured. Our new Municipal Auditorium stands as firmly as it ever stood. Our own church is an outstanding evidence that buildings can be

The Long Beach Earthquake

By Louis S. Bauman, Pastor of the

First Brethren Church of Long Beach

On the evening of March 10th, while most of the citizenry of Long Beach were sitting in their homes enjoying their suppers,— suddenly the earth seemed to lift as if struck from beneath by the mighty hammer of Thor! Then we were shaken to and fro, as a dog would shake a rat between his teeth. And, as the shaking process went on, a great shadow seemed to fall over us, and within the shadow an awful roar—a roar of confusion—a roar doubtless caused by the reverberations of falling brick and stone and steel upon the sidewalks and the streets; the shattering of street-lamps without, and of china and glass within; the crashing of fire-places to the floors and of chimneys through the roofs; the grinding and twisting of buildings as they were hurled from their foundations. It was all over in eleven short seconds! But eleven seconds were enough! Just one full minute of continuance, and the scene, the sor-

row, the suffering, the disaster would have been indescribable. We have had just enough of it to know that a forgotten and outraged Omnipotence has chosen the right sort of an implement with which to smite the final stroke "the cities of the nations" in the day of his wrath. (See Rev. 16:17-21). It is significant that the judgments of God are frequently accompanied by earthquakes, especially those judgments with which dispensations of time are drawn to a close.

Right at this instant, as we write (10:15 A. M., March 30th), the "hammer of Thor" tapped old Mother Earth again, as from beneath, and the church in which we are writing shook! It was the same this morning, 4:30 A. M. We have grown used to the four or five such jolts per day since March 10th. But they do little or no damage, save to weak nerves. The seismologists assure us that this to-be-expected aftermath of all



built which are safe, even for a much heavier earthquake than the heaviest we have known. And why our great school buildings should not have been as safely built, why the same sort of mortar should not have been placed between their bricks,—well, it is a subject that grand juries are now investigating. Around the patio of our church there is a six-foot brick wall. We have not found even a loose brick in that wall. Not far from us is a public school building with a similar wall. It is an utter ruin. The mortar between our own brick can be crushed if you have a good hammer for the job. The mortar between the bricks around the public school can be crushed between your thumb and forefinger with slight pressure. Our church was built by day's labor. The schools were let out to contractors. That may help us understand. We wonder sometimes whether a dictatorship is not, after all, with all of its woes, far superior to our democracies, filled with greed and graft!

Standing out there upon the street, in front of our home, past which the sirens of police wagons, ambulances, and scores of other automobiles were rushing to and fro, adding to the din, our first thought was for the safety of the bodies of the members of our flock. Were any among the many killed or wounded? (Afterward we learned that only one member of our church, Miss Mary Scelig, one of our faithful Sunday school teachers, was among the slain. We could only bow our heads and say: "God can care for his own even in the earthquake shock. He wanted Mary Scelig to be with Christ.")

Our second thought was for our church building. We rushed over to it. We could see little that would indicate that it had even been shaken, apart from some brick veneering that had been loosened a bit. The big brick chimney had crashed down upon one of the projecting rooms to the south of the main building. But while the plastering was down on the inside and the joists were splintered, yet they held the brick from coming through. Plastering was barely cracked in many rooms on the lower floor. The organ was a pile of jumbled, but largely uninjured, pipes. Some ornamental plaster of Paris on the front walls of the auditorium was down. But the fundamental structure of the building was apparently sound as a dollar. The authorities report: "This building in excellent condition." It

never moved a quarter of an inch from its foundations. Not a window was broken. The next day, we walked over to the church, and a stranger, looking about upon the chaos, stood looking at the church from the street. He knew us not. We knew him not. But, he said as we passed him: "Mister, that must truly be the house of God!" The church in contrast to the ruin all about it, doubtless caused this remark. Well, if God's hand was in it, it was in it when we

Some of the ruins resulting from the
terrible Long Beach earthquake

built. He, it was, who may have kept us from building of brick or stone with sand and water for mortar! The Long Beach church is a frame building, heavily and strongly built, covered with stucco. Fortunately, the high ceilings in all our auditoriums, are of insulite. That tells the story.

But, now, the third question which flashed in upon the mind of the writer, (and we have since learned that it was the same with many of our members) knowing the terrible condition of many of our homes and

that some of the best were almost utterly ruined, was: "What will this mean to our Easter Offering only several weeks away?" The fact of the matter is, this question concerns us far more than the actual condition of our church, damaged to the extent of not more than \$1,000.00.

The Church knows that last year the offerings for foreign missions fell off in the Brotherhood to the extent of \$9,000.00. It knows that we cannot maintain our present forces on the fields if we have another such drop. It knows what a retrograde movement in foreign missions will mean to the spirit of the denomination as a whole. It knows what its own offering of about \$7,000.00 per year means to The Foreign Missionary Society. The Long Beach church, still out in a tent, Sunday school temporarily disorganized, all services very much disrupted, hard hit with the depression before the earthquake, and now with hundreds of its supporters almost at their wits' ends to get their homes back upon their foundations and their houses in order,—well, the Long Beach church is asking: "Can we do it?"

Badly hit as we have been and are, we still have faith and fighting spirit. This spirit is exemplified in one of the Brethren who walked into our study shortly after the quake, to tell us that it was going to cost him from \$1,000.00 to \$1,200.00 to get his house back upon its foundation, and set in order. But he laid down before us, \$60.00 in bills and \$40.00 in shining gold, and said: "There! That is our Easter Offering. We had saved it for the Easter Offering before this quake, and the Lord shall have it now!" His spirit is the spirit of the whole Long Beach church. Earthquake or no earthquake, we shall do what we can. We are not going to make our Lord Jesus Christ pay all the damages for this present distress. We can only pray that our sister churches shall go forth with the same determination to do what they can to support the lightbearers who have gone for us, our representatives, into the darkness of "the regions beyond" with the message of God's love, and God's salvation. Brothers, those who have not yet heard, must hear that wondrous Story! That is the greatest work God ever gave his Church on earth to do. Shall we desert it now, because of this present distress? God forbid!

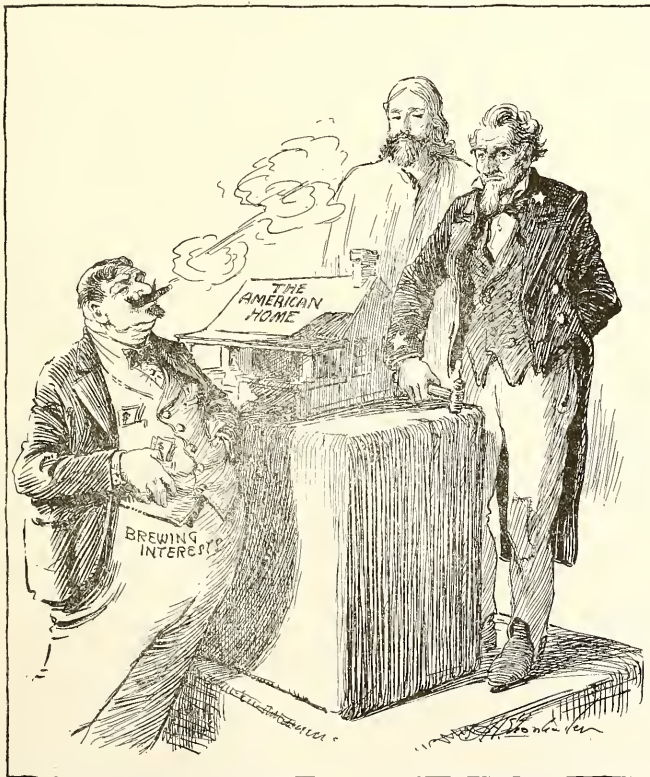
Long Beach, California.



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April 15
1933

THE BRETHREN EVANGELIST



Courtesy "Christian Standard", Cincinnati.

“The repeal of prohibition would be the beginning of the dismemberment of the soul of America.” — Senator Morris Sheppard, of Texas.

.....

“Our homes would be subjected to an invasion of liquor advertising through the secular press, the radio and other advertising agencies. Neither childhood nor youth could be safeguarded against its baneful influence.” — Statement from the Washington Conference on Prohibition.

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Earthquake Smitten, We Plead, but not for Ourselves

(The following appeal was read before the congregation of the Long Beach (California) Church on Sunday morning, April 2nd, and was submitted for publication in the Brethren Evangelist, by a unanimous vote of the entire congregation.)

We, of the Long Beach church, have been shaken, even as our brethren elsewhere now know, by one of the severest earthquakes America has ever known. The exact amount of damage will not be known yet for some time, but those best in a position to know, estimate that, apart from the loss of life, the quake will cost our city and its neighboring communities anywhere from \$60,000,000 to \$75,000,000. And this disaster comes at the very bottom of the greatest financial distress this world, in modern times, has seen.

Whole streets of business houses had their fronts, or rears, or both, hurled into the streets or alleys, and many beautiful structures will have to first be razed to the ground and then rebuilt, if built at all. Many of these business houses (as well as homes) were heavily mortgaged for the first building. Now they are gone! But the mortgage has yet to be paid! To use an old expression, "There is a dead horse to pay for!" For example, our nearest neighboring church several years back built a beautiful new "Educational Building" to house its Bible school. The building cost them about \$80,000. By sacrificial effort, they have paid \$60,000 on it. And now, \$20,000 must be paid for the useless heap of ruins before they can think even of rebuilding. Besides this, it will take \$7,000.00 to repair their church building beside these ruins so that they can again meet to worship. It might be said that they should have carried earthquake insurance. Those who so say might examine into the tremendous cost of earthquake insurance, in the first place. Again, they might remember that this territory never has had in the memory of man any tremblors worthy of being called an earthquake, and that banks never even thought of requiring such security in case of their loans. We read in the morning paper that scientists back in Michigan say the Great Lakes region is due for a real earthquake some of these days. We wonder how many easterners are wiser than we were and are carrying earthquake insurance in the neighborhood of Chicago, Detroit, or Buffalo? We do not say they should carry it; but, if they do not, then they should not accuse us of negligence. Long Beach is NOW, in all probability, much safer than Detroit. We have settled down, likely for a good many decades to come.

The Long Beach church building has been marvelously preserved. Possibly \$1,000.00 will repair our structure. It is not as a church, but as individuals, that we have suffered our greatest losses. Even after we shall set our homes (most of which were more or less damaged) back on their foundations and have repaired them, we realize that an additional burden is going to fall upon us through the taxation that will be necessary for the rebuilding of our school and other public buildings, many of which will have to be wholly rebuilt.

"We are perplexed, but not in despair; ... cast down, but not destroyed." We still have a wonder-working Lord, who will make this one of the "all things" that will work out for us an exceeding weight of glory. "His ways are past finding out." Nevertheless, "He doeth all things well."

In the midst of this terrible disaster, our

entire congregation has but one question uppermost in mind just now with Easter Day but two weeks away. It is this: "Will it be possible for us to reach our usual goal on Easter Sunday? Will our present distress also distress the splendid work being done by self-sacrificing missionaries who represent us in Africa and Argentina?" We are conscious that an unprecedented financial depression had smitten us ahead of the earthquake, making our goal seem almost impossible to gain this year. We know that many of our sister churches are passing through deep waters. We know that it will be nothing short of a miracle, God-wrought, if our denomination shall reach last year's goal, which was \$9,000.00 short. We know what it is going to mean if we do not reach at least the goal of last year.

In the light of these facts it would seem that we should go, as a denomination, to our knees and pray as we have never prayed before. We feel that we are face to face with another disaster that may prove to be of greater moment to our denomination than merely the physical losses of an earthquake. We are not thinking of returning missionaries or of closed mission stations. We are thinking of a fine group of young people from our various Brethren churches who are in Bible Institutes, Colleges, Seminaries and Hospitals, preparing their lives for Christian service in our denomination. Dare we permit even these disasters that are upon us to take a step that would discourage their holy ambitions, and destroy their visions of service and hope of acceptance? Returning (recalled) missionaries and closed mission stations would mean a backward step from which our denomination would be years in recovering.

Such a step we feel we dare not take. Moreover, we feel that even in our present distress we need not take it if we shall meet the situation with real sacrificial spirit. We must not fail. How dare we go up soon to meet our Lord and confess to him that we permitted a time of depression to turn us from the task of prime importance—telling to those in the darkness of heathen night that there is a Savior unto life eternal for them even as for us. The gospel of the grace of God—the message of eternal life has been committed into our hands. It has to do with the life or death of souls eternally bound! Distress or no distress, "Necessity is laid upon me; yea, Woe is unto me if I preach not the gospel!" (1 Cor. 9:16.)

We, the members of the First Brethren church of Long Beach, assembling in our church building for the first time after the earthquake, broken somewhat but not in spirit, pledge ourselves anew to the task of keeping alive every mission station on the fields that God has assigned us, and that no missionary shall be called home because of failure on our part to even now do "the utmost that in us is." We have contributed to this work considerably more than \$75,000.00 in the past twelve years. Whether this year we shall succeed in maintaining our average gift, we do not know. But we shall try. Standing here amidst the debris of our shattered homes, we promise God that we shall do our best for Christ and the work that must lie next to his great heart

of love—making known to every creature for whom he died the story of his redeeming grace. We pledge ourselves to the task of keeping our foreign mission work from suffering because we have suffered.

We, smitten, plead, BUT NOT FOR OURSELVES. We plead for OTHERS for whom Christ died. We, cast down for the moment, send this message to all our sister churches of like faith, and plead with them to join with us at this Easter time in sacrificial giving, such as will not only prove the loyalty and determination of our denomination to go forward with the tasks that God has assigned his Church, no matter what the weather, but shall be a challenge to our sister denominations to go and do likewise. Souls MUST NOT be permitted to go from a Christless life into a Christless eternity without having had the slightest chance to accept the salvation of God, simply because we are suffering many physical discomforts and losses ourselves. Many years ago the boys at Valley Forge wrapped such rags as they had about their frozen feet and marched on. Their country had called. Today, our God calls. Sore and distressed we may be. Let us march on—for him!

Sister churches, we do not know what we shall be able to do on Easter Sunday. But if we shall fall short because of this present distress, we believe that you will not refuse to bear the burden for others that we would have borne. Our past should prove our willingness. Do not permit this Easter Offering to fail. And, we pledge to you that when another Easter Day shall roll around, Long Beach church will have recovered her breath, and for Christ and his Church, you will find us once again at the goal! Pray for us!

LOUIS S. BAUMAN, Moderator,
NIELS H. NIELSEN, Clerk,
HENRY V. WALL,
Chairman Board of Trustees.

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Are We Fully Awake to the Danger?

The wets are trying to stampede the people into a race for repeal before they awaken to a full realization of what they are doing. And there is danger that they will succeed. They have stampeded Congress into submission of repeal and into a legalization of nullification. A year ago many dries would not believe this was possible, and some failed to awaken to the real danger until it was an accomplished fact. Now many of our dries are refusing to believe that Prohibition will actually be taken out of the Constitution. It will not if people can become aroused, but the danger is that the evil work will all be over before the people are really awakened. On the other hand, of course, are a goodly number of dries who have lost all hope, and because of fear or despair are as good as nobody at all so far as fight is concerned. They, too, we believe, are not fully alive to the enormity of the evil that is threatened to be brought upon the country by the return of legalized alcoholic liquors, or else they would maintain their active opposition to the last.

The good people of our land, especially the Christian people, need to be jarred awake to the very imminent danger of losing Prohibition from our Constitution and have the nefarious liquor traffic given a new legal life and permitted to carry on its satanic work under the protection and with the sanction of the Government. The wet forces believe they have the dry rank and file blinded to the real consequences of repeal, and they have started a race for repeal, hoping to achieve their end before the awakening comes. If they can just keep the country on the run and not allow it time to do any really serious thinking, they will accomplish their purpose. The great sentiment forming agencies, the newspapers, are aware of the trouble that may happen to the wet plans if the people in large numbers begin to get a glimpse of what is behind the scenes, and they are warning the liquor dealers to go easy with this new beer they now have and not brandish their wares too plainly before the public until after the repeal vote has been taken. That is an acknowledgment of the vicious and lawless character of the traffic they are seeking to reestablish, and ought to be a warning to the voters, especially to Christian voters. If we will set ourselves against being rushed into this thing, we will surely come to their senses before it is too late.

We must not be deceived into thinking there will be no return of the old saloon, once the Prohibition Amendment is repealed. It will be the old saloon or something worse. And you will notice that the wets are no longer assuring us they are against the return of the saloon. In fact the wet crowd in Congress insisted on the elimination from the repeal proposal of a provision against the return of the saloon. The Government is bound and gagged by the liquor interests and there is absolutely no real safeguard that can be put across against the return of the old evils of the legalized traffic. If we are going to save ourselves from these evils, now is the time to do it. Negligence and indifference up to this point has gotten us into a bad situation, but it will only be worse for us to let conditions drift. It is better to prevent a despairing man from taking poison than try to cure him after he has drunk it. And this is not all figure of speech, for the drink in this case is real poison.

The Christian people need to buckle into this job of saving the 18th Amendment. If it is lost they are going to get most of the blame, and rightly so. There are enough good church members in America to save the cause if they were rallied with united front against the enemy. If they are not rallied, or if they cannot be, it is to their shame. We must do two things: first, begin to teach in our churches the evils of intemperance and insist on a return to serious instruction in scientific temperance in our public schools; and second, to arouse ourselves to meet this present emergency of

defeating repeal with all the power we can muster, and we may have access to Infinite Power, if we will use it.

When morals are low, it is a bad comment on the vigor and vitality of the church. Evil forces are always ready to take advantage of the periods of indifference and lack of strong convictions on the part of religious people, and particularly of their leaders. When there is no "Thus saith the Lord," no reechoing of "Verily, verily; I say unto you," concerning the moral and spiritual life of the people, there will be a growing feeling that it neither makes much difference what one believes nor what he does. Such a spirit easily drifts from bad to worse until there is widespread carelessness, unbelief and immorality. We are in the midst of such a period of reaction, and the church forces need to take warning that it is necessary to return to their convictions, convictions in matters of religious faith and also in matters of Christian conduct. And do not imagine that the two can be separated. It does matter what a man believes, and it matters just as vitally what he does.

There are many who do not put enough stress on the importance of honest-to-goodness effort to live the Christian life and to be faithful to all the civic and social responsibilities of a Christian in his community. If Christian people go on in their refusal to accept responsibility, as many do, and continue in their lackadaisical apathy toward the forces of evil, there will be a severe harvest in store. "Let us hold fast the profession of our faith without wavering" in the teachings of our Christian religion, including those that deal with righteous conduct and opposition to those forces that tear down and destroy. This is a time for revival not merely of evangelistic spirit and effort, but of zeal for the ideals and standards of righteousness. Senator Sheppard has said, "No profounder disaster could befall this nation than the surrender of an ideal, an ideal embodied in its basic law, proclaimed to the world and demonstrated to be just." Let us hold on to that ideal and hold on with all the spiritual persistence at our command.

The Pope's Idea of Religious Freedom

The Christian Evangelist very generously says: "We have not the slightest doubt that Pope Pius XI is an earnest, honorable, high-minded, devoted Christian gentleman, which is as fine a thing as one can say about anyone in the world." We doubt not that this Roman gentleman has some very fine personal qualities and yet we cannot conscientiously place him along side some of the noblest and most godly Protestant church leaders we know. There are several things we hold against him that we cannot reconcile with a strictly "honorable, high-minded, devoted Christian gentleman." We cannot help holding him responsible for his official policies and acts, which, in accordance with those of his predecessors, are calculated to keep multitudes of people, particularly in Catholic-dominated lands, in ignorance and superstition, enslaved and impoverished, widely misguidedly by politico-religious priests, vast numbers of whom know not God nor the way of salvation, and often are unworthy of their priesthood. If the time has come when the conscience of the American people will hold great bankers and business executives responsible for their official acts and policies, we must apply the same standard to church executives and no exception can be made of the head of the Roman Church-State. He is no better nor worse than the ideals and standards by which he rules his subjects.

Our esteemed contemporary publication goes on to say, "We have no quarrel either with him or with his church in this country, and we would fight any attempt to restrict the rights and liberties of Catholic Americans." We too would insist on unrestricted rights and liberties for all regardless of sect or creed, but we cannot say that we have no quarrel with the pope or his church in

this country in the face of the encroachments of Catholic political ideals and claims in American life.

Consequently we would say, in approving the following paragraph from *The Christian Evangelist*, not "We dislike heartily, however," but "We dislike, therefore, the pope's insistent (and inconsistent) objection to Protestant activities in Italy. In his recent address to the Cardinals' Consistory he again protested against

(Continued on page 8)

EDITORIAL REVIEW

No doubt our readers appreciated the very excellent symposium in last week's paper on "What the Resurrection Means to Me" and perhaps they will be interested in knowing that the writers are all graduate students in Ashland Seminary and all have student-pastorates they are caring for along with their school work.

We learn that a week of pre-Easter services is being held in the church at Osceola, Indiana, the pastor, Brother Frank Gehman, doing the preaching until Friday night, when a Gospel Team from Ashland will arrive and assist in the services over Sunday. The pastor writes, "We have a very promising group of young people in our Sunday school," and he is encouraged with the outlook.

Another district statistician this week calls for cooperation in the collecting of statistics; it is Brother Frank Gehman of the Indiana District. We all like to have good reports made at our conferences, and the only way to have a good report in such a matter as statistics is for every pastor and church secretary to respond promptly and fully.

Christian Endeavorers have a report this week from Peru, Indiana, society. We find, as we would expect where the National Associate President, Brother F. C. Vanator, is pastor, an active society, having interesting meetings. They have thirty-five members and every member is given a chance for development. Christian Endeavor week was fittingly observed. Other societies are invited to send reports to their department editor, Brother C. D. Whitmer, 217 E. Dubail Ave., South Bend, Indiana.

We have an interesting report this week concerning the Brethren cause in the Rio Grande Valley in Texas, where members of both branches of Brethrenism are fellowshiping together, a thing we are always glad to hear. The members are widely scattered and they have no house of worship but they have interesting and regular meetings in the homes of the members. It is refreshing to know that these isolated members have remained true to their Brethren faith through these years, and this effort to build up a fellowship in that section should be a suggestion and an inspiration to others similarly situated.

We have heard of days of prayer for missions before, but the Brethren of Southern California came together in the Second church of Los Angeles and carried out a whole day's program of prayer, and with the thought that it may prove suggestive to others we are publishing both the program and the message they prepared on "Why a Day of Prayer for Foreign Missions." Brother Arthur D. Cashman, pastor of the entertaining church, writes in a personal communication: "It was a day of prayer conference fellowship emphasizing Foreign Missions," and "a most blessed, profitable, and inspiring occasion."

If any one may have thought that the earthquake damages done to the homes and other properties of members of the Long Beach church might give occasion for going easy on the Easter offering for Foreign Missions, the statement over the signature of the officers of that church, as it appears on page two of this paper, ought to dispel any such thought. They pledge themselves to do their very utmost to make it unnecessary for any retrenchment to be made on the foreign field, and they plead that their sister churches shall enter into that same sacrificial purpose. They are right, as we have previously said, it is going to take sacrifice to maintain our front on the foreign field.

The Third church of Philadelphia, where Brother William A. Steffler is pastor, have recently enjoyed a successful revival under the evangelistic leadership of Brother R. I. Humbert, of Martins-

burg, Pennsylvania. There were forty-six confessions and three reconsecrations. The pastor states that the work of the whole church is going forward in a splendid shape and in a few months they expect to be off the Mission Board and fully self-supporting. They are, as Brother Humbert remarks, a fine people and they have a mind to work, and under the faithful leadership of Brother Steffler, they have made splendid strides in the last few years. The evangelist's chart lectures proved to be interesting and the attendance is said to have been unusually good.

Dr. W. H. Beachler reports a successful revival at Gratis, Ohio, where he is pastor, and where Brother Cland Studebaker of Pittsburg was the evangelist. There were a number of very splendid results from this meeting enumerated by Brother Beachler, one of which was that thirty-one souls made the good confession, most of whom have already been received into the church. Besides the community was greatly stirred and blessed. This is a great victory for Gratis and will mean much for the future of the church. The field was well prepared for a revival and when the evangelist came upon the scene he proclaimed the word with power and effectiveness to receptive hearts, and God gave the increase. This was the return engagement of the exchange of meetings both of which meetings proved enjoyable to the preachers concerned as well as helpful to their churches.

We learn that the Sunday school page which is being provided with material from week to week by Prof. M. A. Stuckey, is being appreciated and we are glad to get the information. Brother Stuckey is one of our most faithful coworkers in the making of the *Evangelist* and we know it will be an encouragement to him to know that his efforts are being appreciated. This week the editor of that department supplies us with a short article from Brother Floyd Sibert concerning the eastern young people's camp, the site for which is on the Juniata river. The description of the place certainly sounds fascinating, and we imagine that, once the young people become acquainted with the place, it will be difficult to provide accommodations for all. This Juniata camp is the one for which the leaders were soliciting an appropriate name. We have not learned that the name has been found. Maybe the young people are waiting to visit the place before naming it.

Brother Frank G. Coleman gives us a good report from his church at Hagerstown, Maryland, where the work of the Lord is going forward in spite of all handicaps. A Sunday school contest between the ladies and men is provoking keen interest. The interesting feature about the arrangement is the imaginary visitation of various Brethren churches on their trip to the west coast, and then the unique requirement on the part of the losers to furnish information about the churches where they stop. We can well imagine, as the pastor remarks, that the church has benefited much from such a program. The shadows have passed over the congregation in the loss of two prominent members by death, one of whom—Dr. Tombaugh—was widely known to the brotherhood, and concerning whom Dr. Martin Shively wrote so beautifully in a recent issue of this paper. Many of the ministers of our brotherhood, as well as many laymen, knew well and loved dearly, the very lovable personality of our lamented Brother Tombaugh, and when he passed on, we lost a friend and brother who had been an inspiration to many. His friendship and counsel had been a great help to the editor and we shall long cherish his memory. A revival meeting now is in progress at Hagerstown and Brother Coleman reports one convert at the first invitation. We shall await with interest the final result.

PRAYER REQUESTS FOR THIS WEEK—

Brother H. W. Koontz asks for prayer for a revival to be held in his church at Roanoke, Virginia, May 2 to 21, with Brother R. Paul Miller as evangelist.

Pray that the Christian people and all who are concerned about righteousness and sobriety and the welfare of our country, may be aroused to strike down with their votes the effort to revive the legalized liquor traffic.

Continue to pray, as many have been doing, that Brethren may be moved to sacrifice that the cause of foreign missions may not be hindered.

"My Presence Shall Go with Thee"

By H. F. Stuckman

(A Paper read before the Turlock, California Ministerial Association)

This morning I want to direct your attention again, to one of the fine old promises of the Book of books—Exodus 33:13—"My presence shall go with thee and I will give thee rest". With the vast number of problems confronting us there is just one thought that can sustain us. It's the promise of this text. Our position right now is very similar to that of Israel, when God communicated to them in the language of this text. They had been getting on through the way toward the promised land, because God had been leading, and because the territory over which they had gone was well known to Moses, their leader.

At this particular time they were plunging out into an unknown country. Sinai had been a great uplift to them. God had very definitely manifested his presence there with them. But now even Sinai is to be left behind, and the unknown future is foreboding to them. Shall they go on to their destination over a new and strange road, or shall they remain satisfied at Sinai? One thing they are settled on, that is, that unless God very definitely promises to accompany them, they will remain where they are. When Moses consults God he answers him in the words of this text—"My presence shall go with thee, and I will give thee rest."

Our own America has been led and blessed of God, as has no other people in all the history of humankind. There have been innumerable evidences of the cloud by day and the pillar of fire by night. In this present emergency, no one would make so bold as to say God has deserted us. Manifest are the proofs of his interest in us. We have an abundance, and to spare of everything. Furthermore he has even tempered the winds, to meet our situation. Surely God has been with us. But what has been our attitude toward him? It can hardly be said of us, that we were fair in our dealings with him, we were entirely too busy getting on in our own way to consider our relationship to him. It's a fine testimony of the patience of God, that we were permitted to continue on, at the rate we were going. May I suggest that we seem to be entering into a new epoch of history as a people. What that period holds for us we know little, but we do know that if we permit him, God will go on with us. Israel's experience was in many respects a singular one and yet not altogether so. God did covenant with Abraham to bless him while he was obedient to him, just as now he had renewed that covenant with Moses and his people. It was a plain proposition, that so long as they accepted his leadership, he would prosper them, and when they saw fit to follow their own way, then they were to accept the consequences. Is it not strange that man has never been able to get on

successfully without God? This late experience of ours demonstrates forcefully this truth. God gives us an abundance of everything, and yet we have not the ordinary good judgment to distribute and use it properly. One has to blush at the thought of our boasted wisdom in the face of our inability to do successfully with the abundance of things we have from God.

Man's experience has always been just that. It's a plain proposition announced by a kind Father through his messengers, and borne out by centuries of experience. With him we succeed—without him we fail and crumble into the dust of forgetfulness. The most encouraging

thing that has happened in a long time was the outward manifestation of our new President to acknowledge Divine leadership. His desire to worship and his prayer for Divine guidance, on the day he began his new duties, are signs of an unmistakable desire to do right. May we, his people, do as well in our own lives to have this Divine presence. Now remember this, that Israel went peaceably and successfully on their way. When difficulties did arise, God stood by their side and directed them to victory over all obstacles. This is precisely the spirit of the men who founded our nation. And what marvelous strength of character they possessed, and what blessings of unselfish service they received. Note also that when the battles of the day were over and they had settled down in this new land to live at peace, that he promised to visit them with rest. God never meant that we should go on in perpetual money chasing. He never meant that we should be continually worried and concerned

about material things. There was a place and purpose in the rest which he desired his children to have.

I am of the decided opinion that a new world of things is dawning upon us. We would far better recognize it, and as quickly as possible adjust ourselves to it. But remember this, as we do adjust ourselves to a changing order, we cannot do so apart from God. Unless God accompanies us, that same hunger for him will soon arise, and we will continue to be unhappy. If, in this changing order we take him with us, we can find this rest and happiness which the text promises. Too long we have been like the old lady who was carrying her heavy basket along the roadway. When she was asked by a neighbor to ride, instead of setting the basket down and relaxing herself as she rode on toward home, she held it aloft in her hands just as though she were carrying it.

Christ is saying to us, "Come unto me all ye that labor and are heavy laden," but we refuse to do so. Later we get a picture of Joshua, as he assumes the leadership of his people—and he hesitates, as did his predecessor. Then comes the Angel of the Lord and speaks, saying,

HIS POWER AND CARE

By J. L. Bowman

*The tiny seed that is in my hand
Is very small indeed.
And yet it has the germ of life,
That Life supplies a need.*

*Without that life no seed could grow,
No fruit or blossom fair;
No color that would greet the eye,
No perfume rich and rare.*

*No mortal man this life could give,
No man the secret knows.
This little seed though very small,
Divinest wisdom shows.*

*His greatness we may daily see
In flower and bud and seed.
His tender care is over us,
Supplying every need.*

*No good thing will HE withhold
From all his children dear.
When through the valley they must go,
There is naught for them to fear.*

*HIS rod and staff their chief support
In tribulations sore;
He'll guide and keep them all the way,
Till trials here are o'er.
Linwood, Maryland.*

"As Captain of the Lord's hosts, I come." He knows God is present, and moves on with him. That is our challenge today. Will we meet it? Elkhart, Indiana.

A CORRECTION

After the first side of *The Evangelist* had been printed it was discovered that the explanatory line prepared to run at the beginning of Brother Jennings' article had by mistake been inserted at the top of Brother Stuckman's article. The line at the top of the Stuckman article should have been "A RADIO ADDRESS BROADCAST FROM ELKHART, INDIANA."—Editor.

The Work of Evangelism Today, Is It Reaching the People?

By N. W. Jennings

(A paper read before the Turlock, California Ministerial Assn.)

We need in the ministry in these days God called, God anointed, and God sent men as never before. We need men of great patience, and that means to wait upon the Lord. I like that verse in Psalm 40:1, "I waited patiently for the Lord; and he inclined unto me and heard my prayer". Patience is one of the grandest representatives of the Creator. There is no shining goal of human glory too bright or too remote for patience, no height can tire its wing; it faces the blackest storm with a calm. Nothing is too small and nothing is too large for a noble soul of patience to do.

Patience waiting upon God was a special characteristic of our Lord. Impatience never lingered in his heart, much less escaped his lips. All through his agony in the garden his trial of cruel mockings before Herod, Pilate, and his passion on the Tree, he waited in omnipotence of patience. No glance of wrath, no word of murmuring, no deed of vengeance came from God's patient Lamb. Job on the dunghill does not equal Jesus on the Cross. He towers far above all the sons of men in patience. The Savior's prayer amid the midnight mountains and in Gethsemane, gave him patience in which to possess his soul, and to finish his work to the glory of his Father. As his servants we need his patience.

"I waited patiently on the Lord". There is a waiting time. We even wait for the Lord from Heaven. We say, "Come, Lord Jesus, still we wait." No man knoweth the day nor the hour.

I believe, in the deep citadel of my soul, that the evangelism of today should be the evangelism of the Apostolic age—if it be otherwise it shall fail. The evangelism of today is not reaching the masses, as all intelligent people know, who know the statistics of the unchurched and unsaved people, to say nothing about the very many in the church reached in the flesh and unreached in the Spirit. Brethren, we need to lead the Christ of God forth, and unveil him before the people. We must veil the big self of humanity. A man who was baptized, joined the church because his wife was baptized and joined the church. He said to me: "I have never been born again of the Holy Spirit, I know nothing about this new life in Christ Jesus". He saw his wife instead of seeing Jesus. And many see the preacher instead of seeing Jesus. We have a great task, too great for mortal man uncoupled from the living God and the Savior of our souls.

Evangelism means to go, and go, with an eternal message, which message is the living word of the living God. What a beautiful picture to see the two coming together, the living word and a living soul. The immortal message and the immortal soul going hand in hand for eternity, to be with him, the Author of that eternal message. We have a perfect guide book. The Bible is the great book.

It is the life giving word, it quickens. It is the life sustaining word, it keeps. It is the incarnate word, it is Jesus. It is the indestructible word, it is God. The Bible reveals universal love. "God so loved". It reveals universal invitation. "Look unto me". "Come unto me all". "The Spirit and the Bride say come". "Him that will come". "Behold the Lamb of God". Beholding Jesus we see man as he ought to be. Beholding Jesus we see God in his fullness, "the fullness of the Godhead bodily."

We must be bold in telling the people that there is but one way to salvation and that is the Jesus way. "I am the way, the truth and the life." "I am the Door." "I am the Good Shepherd." "I am the resurrection." "I am he that liveth and was dead, and behold, I am alive for evermore." There is power in Jesus' blood to save to the uttermost all who will come, 1 John 1:7—"The blood of Jesus Christ, his Son, cleanses us from all sin." Heb. 9:23. Without the shedding of blood there is no remission of sins." Ex. 12:13.—"When I see the blood I will pass over you" 1 Peter 1:18-19—"Forasmuch as ye know that ye were not redeemed with corruptible things, but with the precious blood of Christ as a lamb without blemish and without spot" Rom. 3:25—"Whom God hath sent forth to be a propitiation through his blood." Romans 5:9—"Much more than being justified through his blood we shall be saved from wrath through him. Eph. 1:33—"In whom we have redemption through his blood." Eph. 1:7—"Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers to feed the Church of God which he hath purchased with his own blood." I say with all reverence, it took God-blood to redeem his church. Acts 20:28—"Who hath washed us from our sins in his own blood." Rev. 1:5—"Thou hast redeemed us to God by thy blood." Reject the blood of Christ and all is over. The gates of glory and divine grace are closed, the soul stagnated, the heart paralyzed, conscience dead, and the mind blighted, for there is no other remedy.

That word, his blood, is the most significant word in our Christian vocabulary. It is the fountain which purifies all truth; it is the king word in the world; it is the master of all that is good and bad; it keeps pure the pure and makes pure the impure. It ought to be the last word on our lips as we close our ministry.

Emptied of Self

If we are to be used of God to win souls we must be emptied of self and filled with the Holy Ghost. Let me illustrate my thought. A young lady, a teacher in the Sunday school, closed herself in her closet with God. What a picture, a picture of one shut in with God! She prayed, "O God, I want to do greater things for thee, I would like to be a missionary." While she was praying a vision came to her, a man's skull empty and naked appeared before her, which frightened her, still she prayed, and presently a blaze of fire ran in the skull and it became a ball of fire which started to girdle the globe, this terrified her, but a voice came from God to her saying, "My child, if you would do great things for me, you must be empty as the skull, and filled with the Holy Ghost",—she was filled and became a great soul winner. Sometimes the evangelists and pastors are tempted to steal the hearts of the people of God. Isn't it a fact that the people many times marry up to the evangelist instead of God? Who is to blame for this? The people, perhaps in part, but the greater blame falls to the evangelist. St. Paul said, "God forbid that I should glory, save in the cross of Christ", but we, the evangelists, many times

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New Light on Old Things---King Ahab's "Ivory House"

By Dr. Kenneth M. Monroe

Professor of Hebrew and Archaeology in Ashland Seminary

Ahab, the seventh king of Israel, who ruled 874 B. C. to 854 B. C., built an "ivory house" at Samaria, his capital, according to I Kings 22:39. During the excavation seasons of 1909 and 1910 Dr. G. A. Reisner, representing Harvard University, brought to light the remains of the palace of Omri, I Kings 16:24, and above this that which he believed to be the remains of Ahab's palace, or "ivory house."

Archaeological digging is generally carried on in Palestine during the months of February to June, except where the location is high above sea level and then work may also proceed in the summer from June to August.

Dr. J. W. Crowfoot, of the Palestinian Exploration Society, excavated at Sebastiyeh, the Old Testament Samara, the 1932 season. Among other things he found a great number of ivory plaques and medallions, some in good condition and of others only fragments remained. Most of the ivories were ornamental patterns carved on long strips. Some plaques were complete in themselves, while others contained ideas continued in adjoining ivories. Individual plaques averaged about 8 or 10 centimeters (2.54 c. in one inch) in height. They probably originally were used to decorate the panels or framework of couches, tables and other pieces of furniture, which practice was denounced by firey Amos (3:15, 6:4) less than a century later, because it ostentatiously displayed luxury.

The patterns indicate Egyptian influence, for numerous gods of Egypt are depicted; probably also throwing light on idolatrous court life of Ahab's day. "The debt to Egypt is obvious," writes Dr. Crowfoot, "and it is in keeping with what we know of the political relations between the two countries."

The report of the excavator calls our attention to the fine quality of workmanship displayed by these ivories. "The technical skill of the craftsmen and the fineness of the tools at their disposal may be gathered from measurements taken off the fragment of a wing. This fragment is about four centimeters broad and 1.5 centimeters high, parts only of the two outer rows of feathers are preserved, six on the inner row, twelve on the outer. Both rows were inlaid and much of the blue frit and red paste is still in position. The piece is 7 mm. thick; (mm, is one-tenth of a centimeter) the ivory cloisons average about 0.8 mm. wide, the inlaid troughs between them, which widen slightly toward the outer edge of the wing, vary in width from about 1.2 mm. to 1.9 mm.; the depth of the troughs varies from 1.9 mm. to 2.2 mm., the deepest part being at the inner, or narrower, edge. Excavations of this fineness, I am told, would be carried out nowadays with a drill, but there is no trace of drilling in this fragment and all the ivory removed must have been cut away with a very fine scoper."

Today one can visit Samaria and see the remains of wicked old Ahab's "ivory house", walk through the debris of a once luxurious palace, reconstruct the Biblical stories of Court life, and see evidences in stone and ivory of the truthfulness of God's word. Let us rejoice in these testimonies which speak in defense of the historicity of our Bible, and pray that many more things may be brought to light which will overthrow the bulwarks of

those who would destroy faith. We need not fear, the Word of God welcomes test by every fact.

The Work of Evangelism Today

(Continued from page 6)

glory before the people over a little victory or achievement, then the people many times glory in us, at least some of them, but others are disgusted with our spirit of boasting and glorifying. May God graciously forgive us if we have been guilty. Then sometimes evangelists are guilty of trying to steal the hearts of the people from the pastor. We intimate to the people that if we were pastor things would hum, and the walls of the church would soon be pushed out, and a large building erected to hold the throngs of people, but it might work the other way, we might have to look through a spy glass to see the people. The greatest need of the church today is a revival of prayer. It ought to start in the ministry.

Tempted to Work for Money

Then the evangelist must watch or he will cultivate a spirit of aggrandizement; he will think more about how much money he will receive for the meeting than about the many souls he might be used of God to win to Jesus Christ. To my mind this has been a great hindrance to evangelism.

We are to be brave soldiers, enduring hardness and afflictions. St. Paul could well say, Endure afflictions as the Lord Jesus did, for he himself had suffered. Listen to him: "Of the Jews five times received I forty stripes, save one. Once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep. In journeyings often, in perils of waters, in perils of robbers, in perils of my own countrymen, in perils by the heathen, in the city, in the wilderness, in the sea, in perils among false brethren" and that alone was enough to break his heart. In weariness and painfulness, in watchings, often in hunger and thirst, in fastings, often in cold and nakedness, besides these things that are without that which cometh upon me daily the cares of all the churches. Sure we will have opposition, but it always means opportunity. People will say good things about us and people will say mean things about us. You know the storm of shameful criticisms which they hurled into our loving Savior's face. They charged him with casting out devils by Beelzebub, and said, He hath a devil, you know how firmly and patiently, yet unflinchingly he met every charge with word and argument which they could not gainsay or compete with. Jesus our Master, was crowned with thorns, but I fear sometimes we are crowning ourselves with pride and vain glory. God forgive and God deliver us from such a thing. Listen to this, "Do the work of an evangelist, make full proof of thy ministry."

Listen to this also, "Take heed therefore unto yourselves, and to all the flock, over thee which the Holy Ghost hath made you overseer, to feed the church of God which he hath purchased with his own blood." The message to one is to make full proof of his ministry to do the work of an evangelist, and the message to the other is to feed the flock. Both are ministers, called of God. Both are needed, both have a place in the church, and both ought to work together as a David and Jonathan.

Many pastors are advocating that your own hand picked fruit is the best, and that is all right, but I dare say there are many tall trees that are still unpicked, and they will no doubt remain so until some evangelist comes along who will climb up the tree and shake the golden fruit down in the garden of God's love for the pastor to cultivate and take care of. (To be continued)

SIGNIFICANT NEWS AND VIEWS

"WHOSE IMAGE AND SUPERScription"

Christian people have occasion to remember in these days of national crisis a brilliant reply of Jesus to his enemies. From one standpoint it seems quite unfair and absurd that a Government that has promised to pay in gold for certain paper money should not merely refuse to do so, but should threaten dire punishment upon every citizen who would not surrender both the gold certificates and even the very gold itself. "What are we coming to," some one might ask, "that one is not even allowed to have the money he has made by his own labors?" Why should we be compelled to put all the real money in the banks and accept only their promises to pay it, such promises as they are even now refusing to honor?

After all, it goes back to the principle enunciated by Jesus when he asked, "Whose image and superscription is this?" and then said, "Render to Caesar the things that are Caesar's." Evidently the meaning is that since one has accepted the Government stamp that makes the coinage of value for trade, he owes it to that Government to support its taxes and ordinances in general. It is only by the existence of Government that we are enabled to carry on trade in peace and accumulate property in security. Inasmuch as we gladly make use of the Government's protection in happy and normal times, we have the obligation to cooperate in sustaining it by sacrifices in unhappy and abnormal times. And in doing so we learn anew the profound and enduring wisdom that underlies the teachings of him who spoke nineteen centuries ago in a relatively primitive society.—Christian Standard.

GENERAL ASSEMBLY WILL MEET AT COLUMBUS, OHIO

At a meeting of the general council of the Presbyterian Church in the U. S. A., held in Philadelphia March, 1, it was decided to hold the meeting of the general assembly, which is to begin May 25, at Columbus, Ohio, rather than in Fort Worth, Texas, as previously arranged. This move will mean a saving of \$30,000, it is claimed. The council also ordered a second cut for the year—10 per cent for all officers and employes of the general assembly and its departments; this will result in a saving of about \$163,000 for the coming year. A number of missionaries will be dropped; those retained will be dealt with individually in the matter of salary reductions. J. Willison Smith, chairman of the budget and finance department, estimated that the official boards of the denominations have accomplished a reduction of two million dollars during the past two years, with a reduction of annual overhead of \$600,000.—Christian Century.

HIGHER EDUCATION WRONG

The Presbyterian says: We always read anything written by Prof. Leander S. Keyser with great interest. He conducts a department of Comments on Topics of the Times in that excellent monthly, "Christian Faith and Life." In the March issue, he quotes the following, which we deem worthy to be passed on:

"Prof. Walter Boughton Pitkin, of Columbia University, says: 'Almost everything we have done in the United States in education, and especially in higher education, has been wrong. Recently I looked up the educational record of several of those financiers who have ruined others in the past few years. Most of them were either college graduates or the recipients of honorary degrees from our colleges. I cannot be proud of an educational system that turns out guilty barbarians.'

We are wondering if this fault cannot be accounted for in part at least by the lack of encouragement in definite godliness in these great universities and the readiness they manifest to make a little god of every man of great wealth. More Christian character instilled into their students, and less worship of the dollar-chaser might help some.

THE PHILIPPINES AND INDEPENDENCE

No chapter in American history is less glorious than our treatment of the Philippine Islands.

Having promised the Islanders their independence as soon as they achieved "capacity for self-government," we then governed

them in such a way that their young men instead of becoming able leaders, conceiving of public office as a public trust, all too often grew up to be "politicos," conceiving of office as an opportunity to feed at the public trough.

Finally, however, we offered independence as a definite gesture — at whose behest? At the behest of the American sugar producers, who wanted the Philippines free so that we could put a high tariff on Island sugar, thus keeping our home market for the benefit of the home product.

One may hope that the Philippines will reject this proffered independence and give us another chance to fulfil our obligation toward them in a less sordid manner.—The Christian Evangelist.

THE POPE'S IDEA OF RELIGIOUS FREEDOM

(Continued from page 3)

the 'free and unbridled Protestant propaganda throughout Italy, and especially in Rome.' We suppose that it is annoying to Catholics to have Methodist missions operating almost at the doors of the Vatican, and every time we read of such a protest we feel somehow that we Protestants are being asked for more tolerance than the hierarchy is willing to give in return."

VOICE OF THE CHURCHES

THE GREATEST QUESTION IN THE WORLD— "WHAT SHALL I DO WITH JESUS?"

This question was asked by Pilate, and comes to you and me with all its force and reality.

"Pilate said unto them, 'What shall I do then with Jesus, which is called Christ?'" (Matt. 27:22).

Did it ever occur to you that this question MUST be answered by every individual, including kings and rulers, and by every nation as well?

We must answer it as individuals, because God has proved the whole world guilty—both Jew and Gentile (Rom. 3:9). "That every mouth may be stopped and all the world become guilty before God" (Rom. 3:19).

We must answer this question as individuals, because God the Father has provided in his Son a Savior for those whom he has proved guilty. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

The Lord Jesus Christ at the cross met every just and holy claim God had against sin and the sinner. "He was wounded for our transgressions, he was bruised for our iniquities . . . All we like sheep have gone astray, we have turned every one to his own way; and the Lord hath laid on him (the Lord Jesus Christ) the iniquity of us all" (Isa. 53:5-6).

The work of redemption was finished at the Cross. The great sin question was settled. It is now the SON question—What will you do with this Man who is called Christ?

There is no getting away from this. You had better plead guilty to the charges that are against you and have this matter settled.

There is pardon for the guilty. You can meet Christ NOW as your Savior, or meet him after DEATH as your Judge. "It is appointed unto man once to die, but after that the judgment" (Heb. 9:27). "God has appointed a day in the which he will judge the world BY HIS SON" (Acts 17:31).

What will YOU Do with Jesus? The question does not mean, Have you been baptized? Have you joined the church? Are you doing the best you can? Are you sincere? Have you given mental assent to a certain doctrine or creed?

No, it is a divine Living Person, the SON OF GOD, that is before you. The One who said, I am the Way, the Truth and the LIFE, no man cometh unto the Father but by me" (John 14:6).

Reader, have you received the Lord Jesus Christ as your personal

Savior? Are you trusting in his shed Blood and work on the Cross ALONE for salvation? Or are you depending on what you are in yourself? Are you trusting in your so-called good works, your morality, and on what you think you are doing for God?

Which do you think God will accept—your so-called good works and what you think you are doing for him or Christ's work for you and what he has done and is doing for you? The all-important question is, Have you accepted God's remedy in providing a Savior for lost and guilty sinners?

"But as many as received him (Christ) to them gave he power to become the sons of God, even to them that believe on his Name" (John 1:12).

God will, sooner or later, bring every individual to a strict account of his treatment of his Son. Every nation will some day stand before the same judgment bar. What will YOU do with Jesus?
SAMUEL C. GOOD.

Sturgis, Michigan.

OUR BIBLE STUDY DEPARTMENT

Studies in the Book of Revelation

By R. I. Humberd

(Study Number Fifteen)

The Sixth Seal

When the sixth seal was broken, there was a terrible display of nature. I am at a loss to know just the order of the Book of Revelation in respect to time. Some chapters seem to carry a progression of events, while others merely give more details of these events. It is thus with the sixth seal. Does it take us to the end when the final judgments fall, or are these celestial displays a judgment in themselves. As best I can see, the seals, trumpets and vials are not the same judgments. God is clearing the earth for the Kingdom Age and is putting on these purifying judgments by degrees, so as to give opportunity to all who will to repent.

The Seals and Matthew Twenty-four

Christ, in reviewing the scenes of the end time in Matthew twenty-four, parallels the seal judgments. There are to be false Christs (Matt. 24:5) and under the first seal we see the spirit of these antichrists, headed up in one man. There are to be wars (Matt. 24:6) and under the second seal we see peace taken from the earth. There are to be famines (Matt. 24:7) and under the third seal we see this come to pass. There are to be pestilences (Matt. 24:7) and this is seen under the fourth seal. And there are to be earthquakes (Matt. 24:7), just what we see under the sixth seal. Then lest we mistake these judgments as final, he adds, "All these are the beginning of sorrows", (Matt. 24:8). That is, the seals are the first judgments while the trumpets and vials will bring other and more terrible sorrows.

Also, to bear out this idea, the sixth seal is called the "wrath of the Lamb" (Rev. 6:16) while the vials are called the "wrath of God" (Rev. 16:1). To add great weight to this view, we have the vials called, "The seven LAST plagues" (Rev. 15:1).

Thus, even though the sixth seal shows us a universe in convulsion, yet the earth still remains as a battle ground between the forces of God and the powers of Satan.

Terrified Humanity

Under the sixth seal the sun is darkened, but that is not a new phenomenon. There was such darkness in Egypt that it could be felt (Ex. 10:21). The sun grew dark at the crucifixion also. A shower of stars (or meteors) has often visited this earth.

During the first four seals, blaspheming humanity was confident. As long as the sun was shining, they took special delight in hunting out and killing the godly. They thought they were rid of God when they killed his people. It is thus today. Let a true minister demand a righteous life from his people, and some will "not endure sound doctrine" (2 Tim. 4:3) but they will undermine him and

rejoice when he moves on, not realizing that a day of reckoning is coming for them. It is still true that the reproaches that fall upon Christ's people, really fall upon Christ himself.

These people, under the sixth seal, have been used to seeing the sun shine, but now it presents the appearance of a great dark ball in the heavens; no longer the silvery moonlight but in its place a terrible sickly orb of blood; no longer the quiet twinkle of the midnight stars but in their place the meteors are shooting and hissing, burning and blazing through the air; even the clouds are whirling and twisting about like someone trying to roll up a scroll. This terrifying scene cuts the cords of man's self-confidence and they cry out in fear.

In the Presence of His Glory

But this is not all. The sight of the Lamb strikes daggers into their hearts. Inasmuch as they have been persecuting his followers, they have been persecuting him and the day of his wrath is to come (Rev. 6:17).

How different this scene from that promised to the Christian. Here there is great terror at the sight of the glory of God but Christians will be presented faultless before the presence of the very same glory with "exceeding joy" (Jude 24). How we can thank God!

Peace and Fear

My great grandmother was a good old Christian, and in the time in the early part of the nineteenth century, when the stars fell, she had a hired girl who was not a Christian. When the meteors began to shower down upon the earth, she told her hired girl that if she wanted to see Christ come, to go to the window for he would soon be there. Then my old grandmother put on her white cap and sat down by the fireplace and waited—her heart beating high with joy. But not so with that hired girl—she was scared nearly to death.

Men have great confidence while the sun is shining and everything is going on as usual. They can even deny that there will ever be a Second Coming (2 Pet. 3:4) but let the extraordinary take place and they cry out in fear. May we so live that when he comes we will not be "ashamed before him at his coming" (1 John 2:28).

Order of the Events

In the book of Daniel, we have the record of events, but the chapters do not carry everything in order as to time. In Daniel five we have the scene at the death of Belshazzar, while in chapter seven, we have something that happened in his first year. It is thus with the book of Revelation. The chapters do not always carry us on, in point of time. It would be impossible to do so for there are different angles to these judgments. One chapter in Revelation, deals with one event, while another chapter deals with another event that was taking place at the same time but in another direction.

The Conference Program

There is a printed program for National Conference. At a given hour the ministers have a program in the Inn chapel and at the same time the laymen may be having a meeting in the Tabernacle and the W. M. S. in the auditorium. On the printed sheet, they are placed one after another and numbered (1), (2) and (3). Although they are taking place at the same time, they are in fact just different phases of the same conference.

As an illustration of this in Revelation we might take the seals. The first four seals show us judgments earthward, against Satan and his followers. The fifth seal shows us something that was taking place at the same time but looking heavenward. While the terrible judgments of the first four seals were overflowing the earth, Satan was fighting back at God and killing his people, but the fifth seal shows us how God was caring for their souls.

It is very difficult to get the exact order of some of the events, for there are so many different ways to look at them. No doubt the book of Revelation will unfold more as the time for its fulfillment progresses. The writer of Psalm twenty-two probably knew nothing of the crucifixion, but as time passed and fulfillment drew near, the Romans invented the terrible death and the Scripture is very plain to us now.

I will be glad for anything on these Studies that the reader may have, for it is by "comparing notes" that we arrive at some of the great truths of God's message.

W. I. DUKER,

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NATIONAL SUNDAY SCHOOL ASS'N.

MAGAZINE SECTION

M. A. STUCKEY, EDITOR,
ASHLAND, OHIO

Straight Thinking and Christian Belief

By Edward P. Drew

Clear, straight thinking is of the utmost importance at all times. It was never more important than it is today. Older people as well as younger people find themselves in the midst of a welter of conflicting ideas in almost every realm of thought and experience, political, economic, scientific, religious. Religion, in the thought of many people, is fast yielding to the attacks of the sophisticated. "Religion", it is claimed, "is after all nothing but the survival of ancient superstitions. Let in the full shining of the light of science and religion must go." And in the experience of many it is fast going!

Now, in the interests of fair play, to say nothing more, why should not intelligent people give due consideration to both sides of the case? Instead of accepting as established facts certain rationalistic and skeptical conclusions regarding religion, presented with bewildering variety and abundance, in popular fiction, magazine articles, academic journals and "the book of the month", why not make one's own investigation to see "whether these things be so"? Of course, independent, thorough-going, honest investigation does require time and effort, but it is always rewarding. There is the classical story of the two English young men, Lord Littleton and Mr. Cecil West who decided that they would write against Christianity, one taking the resurrection story as his theme, the other the conversion of Saul. Each would demolish the historicity of the ancient narrative, "proving" it to be purely legendary. Each carefully and honestly and impartially studied his theme, weighing argument against argument. As a result, each concluded that the New Testament narrative must surely be founded upon facts, but facts clearly beyond the reach of rationalistic explanation. And each became a staunch supporter of the very thing he set out to destroy.

A college or university that presents to its students in the main, but one type of philosophy, one side of the case only, but one line of approach to religion, whatever its name or fame is in no true sense a liberal institution. True liberality of thought must always mean a faithful and impartial consideration of the various points of view, in order that the student may intelligently and independently choose for himself what he holds to be the best philosophy and the best line of approach. An over-emphasis of the materialistic interpretation of the world, at the expense of the idealistic makes for dogmatism, not for true liberality of thought. Comparatively few students in our colleges and universities are aware that materialism is no longer held as an accepted interpretation of the universe. The new hypothesis of the true nature of matter has effectively shown the complete inadequacy of materialism. What is taking its place? Not yet idealism, but largely the new type of realism. And Neo-Realism, in its Amer-

ican interpretation, bears certain marked resemblances to Platonic idealism. In its doctrine of the subsistence of the ideal identities. Not many students are aware of this altogether significant shift that is taking place in the world of thought. Once materialism was in the ascendancy; now it is realism, a far better philosophy providing at least the possibility of the real existence of moral and spiritual values, for which materialism had no place at all. One day it will be idealism which provides the place of first importance for spiritual entities and the reality of spiritual experience.

It is surely of great importance that students investigate these things, become conversant with the trend of modern thought, refuse to accept the now discarded materialistic skepticism which could not endure for the simple reason that it was not true.

Let us therefore carefully note certain important trends in the thought of today which have a direct and important bearing upon religious belief.

I. The scientific thinking of today is far less dogmatic than it was a generation ago. Formerly it was claimed that mechanism could satisfactorily explain every fact in the universe, "from star-dust to consciousness". All, it was held, is subservient to the law of cause and effect. Ascertain the cause, and the effect is inevitable. Had one sufficient knowledge, every event, whether in lunar and solar eclipses or in the sequence of states of consciousness, would be absolutely predictable. Everything is solidly bound to every other thing in the unbreakable chain of the causal nexus! Human free will? Nothing but a myth! Consciousness

itself? Nothing but the efflorescence of attenuated matter!

How strangely different is the saner thoughts of today! Consciousness represents the higher level in life's progressive unfolding, and is beyond the reach of that casual nexus which holds dominion in the lower levels of the material, phenomenal world. Furthermore, the hitherto undisputed sway of cause and effect in the lower level itself is seriously questioned by defenders of the new quantum theory, which defenders include many of the distinguished scientists of today.

And a better and more mature science is seriously questioning the evolutionary hypothesis as a satisfactory explanation of the advent of life, of conscious life and of the moral consciousness. For how can the non-material, the consciousness, be said to develop out of that which is material? How can life evolve from non-living matter? Such questions are seriously concerning the science of today. Therefore there has lately come into common use such expressions as **Epigenesis**, and the "emergent theory". There must be a something that is "added to" (so present-day science) the developing process. There is something that seems to "emerge", a something that was not inherent in lifeless matter. How account for this "added something"? Here science pauses for a satisfactory answer. The better thought of the day acknowledges that religion has the answer: "In the beginning God".

II. Every scientific theory that has proved to be of value rests solidly upon faith, faith in the undemonstrable. Young people are sometimes heard claiming that scientific conclusions are far more dependable than affirmations in religion, because science rests solidly upon exact, mathematical demonstration. And yet, when one carries his thought further and deeper, he discovers that science rests no more upon the demonstrable than does religion, that both alike rest solidly upon faith, for both alike rest upon certain ultimate, transcendent premises beyond the reach of empirical demonstration. When science speaks in terms of "light years" there is always the assumption that light travels uniformly throughout the universe at the rate of 186,-

First Impressions of New Young People's Camp

A long sought goal has been successfully attained with the location of the new Brethren young people's camp in the mountain fastnesses of the Juniata River in Pennsylvania.

Surrounded by rugged mountains and bordered by the placid waters of the beautiful Juniata River, a pine bordered peak rears itself like a small sentinel guarding the perfect beauties of nature. But this peak which seems small at first sight proves its fitness for a sentinel as one climbs through the Jack pines to the top and from the lookout views the landscape for miles around.

From this vantage point we look down over the hillside and see a row of seventeen small cabins backed up in a semicircle against a background of pines. To the right and at the end of the row is a larger cabin which is equipped for mess hall and indoor sports. By the side of the cabin is a tennis court and in front a ball field. Be-

yond the cabin and a little farther down is an abundance of clear cold spring water. And still farther down as a result of the spring water is that which makes this camp complete—a frog pond. Yes, you have guessed it. Back to nature is right. With deer in the mountain, birds in the trees, trout in the rushing mountain stream just back of the camp, and boating, swimming and fishing at the river circling the foot of the hill, it seems that the big problem will be to persuade the young people to break camp when the term is ended.

With a camp site like this granted us free it seems that the Lord has made his face to shine upon the Brethren young people of Pennsylvania and Southeastern District. Send in your name for the camp now and make your reservations early.

REV. FLOYD SIBERT,

Vice President State Sunday School Association.

000 miles per second. But clearly this is a pure assumption, justifiable without doubt, nevertheless an assumption, and justifiable because of that transcendent, a priori premise in knowledge, the law of uniformity. By faith it is held uniformly prevails throughout the universe. Science rests solidly upon that faith, without it there could be no science at all. So also does science hold by faith to the existence of ether and ether waves, of protons and electrons, and builds its epoch-making discoveries upon that foundation.

So also in religion. Before any religious experience is possible, there is necessarily first of all the assumption, "God is". "He that cometh to God must believe that he is". So one begins with the undemonstrable, builds upon it. otherwise one shuts his life out of religious experience. It was a great word uttered by the mediæval theologian, Anselm, "I believe in order that I may know". Will one accept by faith the redemptive power in Christ crucified, commit his life to this Christ, fully, absolutely? Then for him Christ indeed becomes the Power unto salvation, not otherwise. Therefore throughout the New Testament we find the fundamental insistence upon faith. We believe, and thereby we are enabled to know.

(To be continued)

STUDYING THE SUNDAY SCHOOL LESSON
at the
Family Altar
With
Dr. R. R. Teeter

JESUS REBUKES SELF-SEEKING

(Lesson for April 23)

Lesson Text: Mark 9:30-50; Golden Text: Romans 13:10

MONDAY

Jesus Rebukes Self-Seeking. Mark 9:33-37

The apostles of Christ were just men. We would say by nature they were just about like you and me. No better and no worse. They had all the human attributes that belong to you and to me. Sometimes they were generous and at other times they were selfish. Seeking what things might bring honor or power to them. There seemed to the apostles at the time of the events of this lesson a prospect of a "new deal" in government affairs. A new ruler seemed to be coming above the horizon. Now was their opportunity to seek an office of great importance in this new kingdom. How humiliated they must have felt when Jesus revealed that he knew what was uppermost in their minds and rebuked them for it.

TUESDAY

Jesus Condemns Intolerance. Mark 9:38-50

Is it not strange that we have such a strong desire to have others recognize our convictions and to accede to our wishes, while at the same time we are so very reluctant to recognize them or theirs? If people will not go our way we are prone to believe they are on the sure way to perdition. We are too inclined to believe our way or our belief is the only way or the only belief. We are inclined to be somewhat conceited and to brand all as heretics who do not agree with us.

Jesus rebuked his disciples for having developed this attitude toward others who "followed not us." Let us take this rebuke to ourselves, if we have acquired such a spirit.

WEDNESDAY

Self Denial for Others. 1 Corinthians 10: 23-33

The Apostle Paul learned that one can not hope to have every one else to take the same view of things, even of religion, that he may hold. And, furthermore he learned that while he might have deep-grounded convictions, another might have convictions equally sincere, and yet they would consider one another's welfare. Paul knew there were some things that he could do with no harm to himself, that, if he persisted in doing them, might work harm to some weaker brother.

What then should be his attitude in this matter? He frankly admits that, to a very large degree, he is his "brother's keeper," and in view of that fact he will exercise a little self denial and refrain from those things that might cause his brother to offend. What a splendid example for modern Christianity.

THURSDAY

Abraham's Unselfishness. Genesis 13:1-13

This is the story of Abram and Lot, familiar to every Sunday school scholar; but how foreign it seems to modern practices and modern life.

Abram must have known the selfish nature and disposition of Lot, but he yet was impelled to manifest the nobleness of his own nature, and the evidence of his own "good breeding" by giving way to Lot's own selfishness. His own nature was ennobled by his act, while the nature of Lot was degraded in a measure, and he was compelled to "pay the price" of his own selfishness, while the unselfishness of Abram brought to him a great blessing under the providence of God.

FRIDAY

The Unselfishness of Moses. Exodus 32:30-35

When Moses returned from the mountain bearing the two "tables of testimony", tables written by the finger of God, and found that during his absence the people had turned unto idols and had made them a golden calf which was to be their god, his heart was heavy. To him it seemed such a sin could be blotted out only by some great offering as a sacrifice. Who should it be? Should it be Aaron? A selfish man might think so; but not Moses. Moses was a great man, and great men are not selfish. So he asked that he might be blotted out of God's book of remembrance, if his people could not be forgiven on any other terms. "Greater love hath no man than this, that a man lay down his life for his friend."

SATURDAY

Jesus Our Example. John 14:1-15

Jesus was not self-seeking, he was not intolerant. He was willing to do more than to show the way to his father, he was to BE the way. "No one cometh unto the father, but by me." Though he had to "humble himself", even to the extent of dying on the cross, his unselfish aim was to be the "redemption" of all who would come to the father through him.

He took no glory to himself for, as he said, "the words that I say unto you I speak not from myself; but the Father abiding in me doeth his works."

SUNDAY

The Supreme Motive. 1 Corinthians 13:1-13

The greatest thing in the world is love. This 13th chapter of First Corinthians, from the first verse to the last, holds out love as the supreme motive in life. And while men may be moved to great deeds through the force of love, its greatest manifestation is found in the occasion that caused the writing of John 3:16.

CHRISTIAN ENDEAVOR AT WORK

<p>E. M. RIDDLE, President Waterloo, Iowa</p> <p>F. C. VANATOR, Associate Peru, Indiana</p>	<p>C. D. WHITMER, Editor, South Bend, Ind.</p> <p>BRETHERN CHRISTIAN ENDEAVOR RINGING HURCH NONSECRATED EXTENSION VANGELISM</p>	<p>GLADYS M. SPICE, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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Peru, Indiana

Dear Christian Endeavorers:

Peru, Indiana, wants to report the doings of our Endeavor society.

We have a fine society with an enrollment of about thirty-five members and they are all of senior age.

The officers are: President, Orval Jones; Vice President, Homer Buckalew; Secretary, Ruth Cook; Assistant Secretary, Eulah Crech and Treasurer, Vivian Anderson.

Our meetings are very interesting. Each member answers roll call with a Bible verse. The program is arranged so that each member has a chance to lead and the program committee do their part in making it interesting to all.

We want to tell you about our observance of Christian Endeavor Week.

On the opening Sunday evening, the pastor, Rev. F. C. Vanator, preached an appropriate sermon to the young people.

On Thursday evening a party.

On Friday evening an entertainment. On this evening an offering was taken for the National C. E. work.

BY ONE OF THE GIRLS.

PAYING OUR DEBT

For Missionary Committees

By Helen E. Mead

Take Rom. 1:14 as motto of the committee. "I am debtor"—to Greeks, the wise, the polished of the earth, those who are surfeited with gospel privileges in Christian lands—and to barbarians, the heathen, the still unevangelized of the earth.

Three ways of paying that debt are by going, giving, and praying. Divide the committee into three groups, each group to take charge of one phase.

Hang a map of the world on the wall.

I. Going

1. To my next-door neighbor, personal evangelism.

2. To my church, service in Sunday school, choir, etc.

3. To missions, hospitals, street meetings.

4. To the uttermost parts of earth—

a. Appeal for Life-work Recruits in society meetings.

b. Uphold the Recruits of the society by encouraging preparation.

Doing all possible to keep them true to their call.

II. Giving

1. Money, at least as much to the foreign as to the home field, by

- a. Tithing.
- b. Self-denial.
- c. Special collections.
2. Missionary boxes.
3. Testaments, jellies, toys, etc., to hospitals.
4. Christmas treats to jails.

III. Praying

1. For souls members are trying to win.

2. For testimony that goes out in missions, hospitals, jails, street meetings.

3. For specific needs of specific missionaries.

4. For special needs of foreign lands, current happenings as revealed by correspondence with missionaries and by daily papers.—Selected.

Los Angeles, California.

Soon after Dege became a Christian he was seen coming home with some wood tied in the palm plant which according to the elder men is not to be pulled except during the dry season and if anyone pulls the same during the wet season he is supposed to die. This being an order of one of the gods, Dege, who had left the gods, did not see why he could not use the leaves of this plant during the rainy season. Dege, who had broken the law, was asked to sacrifice a large chicken to the god. He refused to sacrifice anything to the god. The god-man put the fear of death in Dege, but Dege still refused saying if he died God knew about it.

Ajanari recently made grass mats for the roofing of his house out of season. The head man of one of the god dances who is also the chief of the roofing season immediately sent word to Ajanari saying that he must offer a chicken to that certain god. Ajanari refused to offer anything to anyone except to the true God. The Pero non-Christian not abiding by these customs offer that which is demanded by the god-man and the matter is forgotten. Many people spoke angry words to Ajanari because he had refused meat to the god Danbon.

At another time Ajanari was seen pulling out some of his young guinea corn that was planted too thick and thus transplanting it. Immediately he was told to offer a goat but again Ajanari stood firm for the true God.

Bonu, the two-year-old son of Makama, was sick with malaria. Makama's wife, who has not left the pagan worship as her husband has, went with her son to a god-man who like all the Pero god-men is also a medicine man. The god-man after working his instruments declared the son was sick because his father, Makama, refused to bring food to the god house for his dead father. Bonu's mother was told by the god-man that as soon as Makama would bring food to his dead father the son would become well. Makama when told by his wife the decision of the god-man refused to offer anything. The son has recovered.

May these few incidents give you a glimpse of what it means to be a Christian amongst people who are bound by customs rooted in superstitious paganism—The Evangelical-Messenger.

SAFEGUARDING GOSPEL MUSIC

By Herbert G. Tovey, Chairman of the Music Faculty of California Christian College, Los Angeles, California

In this materialistic age with its many self-pleasing devices, the question arises, Is the Christian church bowing to the trend of the times and ceasing her vigilance in the realm of sacred music?

It is true that "catchy" melodies please the ear. It is an easy matter, therefore, for some music of this character, used in sacred connection, to pass unnoticed by listeners, carrying with it dangerous doctrine that robs Christ of his rightful place and makes God merely an idea moving through the mind of mankind. This can never be said of the true gospel hymn.

A lack of appreciation of the gospel hymn leads to a very real and prevalent danger. If this kind of hymn departs, there will go with it that direct appeal to the individual heart, which must issue in a definite act of faith in the Lord Jesus Christ; and in its place will come the more general type of

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LOUIS S. BAUMAN
Financial Secretary Foreign Board
1925 East 5th St.
Long Beach, California

MISSIONS

Send Home Missionary Funds to
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Home Missionary Sec.-Treas.
Berne, Indiana

Some Trials of a Christian in Pero Land

By Rev. A. J. Faust, Bambur, Nigeria, British West Africa

To some the world over it means a lot to be a Christian, while to others following the Master is a business that needs very little attention. Let me give you a picture of some of the evils over which a Christian man or woman in Pero land must be victorious.

Polygamy is the ordinary thing. Probably eight out of every ten married men have more than one wife, the majority having either two or three wives. Let alone polygamy being against the words of Christ, it has evil results which tend to demoralize and weaken any people. In Pero land there are only a very few women of marriageable age who have no husband. Now since polygamy is the custom of many African peoples it means that almost every woman whether a leper, an invalid, one who has lost the use of her eyes, or some other real handicap, is married and allowed to bear children. This custom from the start weakens and handicaps the next generation. This custom likewise produces many men who have no wives and immediately as a result of jealousy some marital relation is broken. Jealousy among the wives is very common, even to the extent that each wife has her own hut. In some cases the huts are built a distance apart to prevent quarrels. Nevertheless polygamy is the custom. Every Pero young man looks forward to the time when he shall have two or three wives. The more wives the bigger man he is in the eyes of his fellow tribesmen. Those in Pero land who are fully following the teachings of Jesus must be victorious in this matter of polygamy. It is a big thing for them but thank God that in him every one can have the victory.

Practically the whole life of the Peros is controlled by the god-man, who tells them when to begin planting the various crops, when it is time to begin pulling weeds out of the corn fields, when it is time for harvesting, when it is time for the various festivals and when the building of new houses and the making of the roofs is to begin. The god-man is the medicine man. The breaking of the laws of living as taught by the forefathers who supposedly

had been taught by the gods means punishment, the punishment being in accord with the law or laws broken.

IS IT NOTHING TO YOU?

*Is it nothing to you that a sinner must die
For want of the soul-winning Word?*

Can you turn a deaf ear to the heart-rending cry

*Of millions that never have heard
That wonderful story of pardon and peace,
With power to revive and renew?*

*How can you believe it and still be at ease?
Dear friend, is it nothing to you?*

*Is it nothing to you that the harvest is white
And is ready for reapers today?*

It will soon be too late with the oncoming night,

*Consider your fatal delay;
While the call unto service is urgent and clear,*

*And the workers today are so few,
As the call of the Saviour reaches your ear,
Dear friend, is it nothing to you?*

Is it nothing to you, as you hear from abroad

*How millions of heathen today
Are waiting to hear of the only true God,
Who taketh transgressions away?*

*If you have accepted the gift of God's love
And gladly his bidding would do,*

Can you turn a deaf ear to the call from above?

Dear friend, is it nothing to you?

Is it nothing to you that the soul-saving cause

*Is neglected by those who profess
To be saved by the blood shed on Calvary's Cross—*

*And by faith life eternal possess?
When you think of the many in darkness of sin,*

*Must you not to the Master be true?
When he calls you to serve him, lost sinners to win,*

*O, friend, is it nothing to you?
—C. K. Solberg in "The Lutheran."*

hymn, which some modern authorities are advocating. This latter kind sets forth Christ as a great Leader of youth, as a superior Teacher, and as the Father of mankind; it gives no help to the individual that is sold under sin and lost. In it, the simple evangelistic message is lacking, and the outstretched hand of willing faith finds no stable staff to grasp.

The great John Wesley roused the latent church to action through his dynamic hymns embodying evangelistic truth. Luther changed deeply prejudiced minds by his carols built around the theme of a personal faith in a personal Savior. Sankey brought the world to penitential ears through his tender songs of God's love for the sinner. Charles M. Alexander persisted in preaching salvation by means of his magnificent choirs and the gospel singing of his congregations. Is that kind of ministry to cease?

It is true that there are many so-called gospel songs in print that exhibit poor words and music, that were written and published by individuals who were ignorant of the common laws governing song writing. This fact should incite the church to greater care and should cause her to demand a creation of gospel music that is both pure and powerful.

It should be remembered that a hymn is not a gospel hymn unless it carries a definite evangelistic message—the message contained in John 3:16 and John 1:12 and 13. Such were the songs that the early Christians sang. Because the heart of man is just the same today as in those distant years, and the heart of God, unchanged, waits to make sons of God of all who will come to him by way of Calvary's cross, the message of the gospel hymn must still sound forth. The gospel hymn must abide.

vice in afternoon; Communion for our older members who find it impossible to attend at night will be served at 2:30; Communion at 6 P. M. The Easter Communion always taxes our space and ability to care for all who come.

We rejoice as we press into the battle for souls knowing that "Our God is able to deliver." Again we say, Brethren, pray for us as we pray for all of our churches in every place.

FRANK G. COLEMAN.

Hagerstown, Maryland.

THIRD BRETHERN CHURCH'S REVIVAL Philadelphia, Pennsylvania

It is with a good deal of rejoicing we have been reading the reports in the Evangelist of wonderful evangelistic meetings held over the brotherhood. Especially we thank the Lord for the meetings held at Masontown, and at Uniontown, and more recently the meeting at Kittanning. We said, "If the Lord can do these things for these other churches, why not for the Third church of Philadelphia, also."

After much prayer an invitation was extended to Brother R. I. Humberd, Martinsburg, Pennsylvania, to come and hold a two weeks' meeting. Brother Humberd has not been well physically of late and he thought he might have to cancel the meeting, but at the last minute he decided to come, trusting fully in the Lord for the needed strength for the meeting.

We found Brother Humberd a true servant of the Lord. His Bible Chart lectures are excellent. From the first day until the last the church was well filled with people. In fact it was the best attended revival this church ever had from the very first service held Sunday morning, March 19th, people came forward. All together there were 49 in number, of which 3 were reconsecrations, the remaining 46 were those for the first time coming over on the Lord's side.

We feel this is a splendid number, especially knowing that souls are being saved almost every Sunday during the year. This is an evangelistic church as well as a missionary church.

Brother Humberd was a tireless worker and his efforts were blest of the Lord. He has made many new friends in this city of "Brotherly Love."

The work as a whole here is going forward in splendid shape. In a few months we no longer will be a church depending on the National Mission Board. We fully expect to become self-supporting. The people have a mind to work and this they do with the result the church is going forward rapidly.

After baptizing these who have come forward in this meeting our church roll will be well over 250. We only pray that God will have the right of way with the church as we grow larger, as he had when we were a small mission church.

Brethren, pray for us.

WM. A. STEFFLER, Pastor.

PHILADELPHIA, PENNSYLVANIA

March 19 to April 2 I had the privilege of giving my Bible Chart lectures in the Third Brethren church of Philadelphia, Pennsylvania, of which Brother Wm. Steffler is the pastor.

We might almost call this a supernatural meeting as, about a month before, it seemed that Satan had made a determined



NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a
Great Correspondent*



HAGERSTOWN, MARYLAND

Where the North and the South Meet

The work at Hagerstown goes forward in spite of bank closures, depressions, epidemics or bad weather. We learned long ago that the Grace of God is not drawn out of banks nor rises or falls according to prosperity and depressions, but is free to all that call upon his Holy Name. We realize how badly we stand in need of his Grace and we are trying to call upon him. He has never failed his people, even though we have failed him many, many times.

Several weeks ago the Adult Department of our Sunday school staged a contest between the women's classes and the men's Bible Class. It was to continue until Easter Sunday and was in the form of a race, through various cities where we have churches, to Long Beach, California. Each city was an objective and the losing side paid a penalty. The penalty consisted of information regarding the Brethren work at that place. In preparation for this a questionnaire was sent out to the pastors along the proposed route asking for the following: Name of Pastor; Population of city; The year church was organized; Membership; Sunday School enrollment; Average attendance last year; What they considered their best department. We want to thank the pastors for their hearty cooperation in furnishing us with this information. Our church here has benefited from having this information regarding our churches. We sometimes get the idea that we are alone in the great work, like Elijah of old. It has given direction and purpose as we pray for the work throughout the brotherhood. The weather man has not been the best to us as it has rained most of the Sundays since our contest started. The men are ahead now but whether they will be on Easter Sunday morning remains to be seen.

We are in the first week of a two weeks' Pre-Easter meeting. It is too early to predict what turn the meeting will take. However at the first invitation a fine young lady came forward to confess Christ as Lord. Brethren, pray for us here that we may be faithful in preaching the Word and that

many souls may be saved for the glory of Christ. Minds are full of everything but the soul's need, it is almost impossible to attract them with spiritual things. These are perilous times through which we are passing. Dictators arising upon every hand—it is not so difficult to think of a world dictator. We can do as Israel is told to do in the terrible days that are to come upon them, we can lift up our heads for our redemption draweth nigh. On the other hand these are wonderful days to live and have a part in the proclamation of the Word of Truth.

We enjoyed the visit of Brother Yett and his helpful message, as well as his pictures. Brother Yett loves the Lord and is standing true to the Word of God. Our prayers go with him as he witnesses in other places.

While we have enjoyed blessings and victory in many ways it has not been free from sorrow. The shadows have fallen and faithful members have been called home. The passing of Dr. Tombaugh while not a surprise, was a shock to all. Brother Tombaugh had not been able to attend services for some two years, except the Communion but he never lost his keen interest in the affairs of the Church. Last week the shadow fell again and another of our beloved and faithful members passed over to be with her Lord. Miss Fannie Schindel, for many years a faithful and most liberal supporter of the church, ceased her earthly labors. The pastor was in charge of the services. Dr. Shively came to preach the service at Brother Tombaugh's funeral. He and Dr. Tombaugh had been friends for nearly a half century and we felt that, if he could possibly do so, he was the one man in the Brethren Church who could say the things that should be said. His message on that occasion was greatly appreciated, not only by Mrs. Tombaugh and daughter, Martha, but by the Hagerstown people.

Easter Sunday will be a big day with the Hagerstown Brethren. We start the day with a Sunrise prayer meeting; Breakfast at the church; a fellowship program until 9:30; Sunday school; Close our revival with the morning worship service; Baptismal ser-

attack upon my health. However, with the prayers of my own people, with those of Brother Steffler and his people and also with Brother McClain's assurance of the prayers of the Seminary "boys," we went forth to the meeting.

These people are indeed fortunate in having secured such a shepherd as Brother Steffler, with his good wife, have proven themselves to be. Seldom do we find a man of such ability and consecration; and seldom do we find a pastor's wife so capable and so interested in the work over which the Holy Spirit has made her husband an overseer.

A few years ago this church was discouraged, but now it is one of the Lord's thriving industries. It has a continual revival; conversions and baptismal services are in the general order of business and the people have full confidence in their pastor.

The attendance was in charge of a different group each evening. The Sunday school, the W. M. S., the men's chorus and other groups, each strove to outdo the other in the attendance on their respective evenings.

The matter of getting people to church may not prove to be of much value, unless they have a desire to hear. Brother Steffler's people have the ground of their heart well prepared to receive the message and they gave the evangelist the best of sympathetic attention.

We found a fine group of young people, many of whom take advantage of their opportunity to attend the Bible Institutes and thus carry back and create in their own church, an atmosphere seldom equalled anywhere.

It is written that every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12: 36). Words influence lives, and are a great source of blessing or cursing in another's life. This was well illustrated in the conversion of a young man, whose heart was touched a few evenings before, when, in the closing prayer, the pastor was led to pray that any unsaved might have no peace until they found it in our Lord Jesus Christ. This young man went home but could not sleep and later gave his heart to the Lord.

It is also written that a little child shall lead them, and children, who first gave their heart to the Lord were later made happy to see a father or mother take the same stand.

Any true pastor's heart might well rejoice to have his Sunday school in the hands of such a man as Brother Louis Kolb. We thank God that the sad spectacle of the Sunday school children being taught nature studies in place of the Bible, is not tolerated here.

Special music was provided each service, from an almost unlimited source of supply; piano, pipe organ, trumpets, stringed instruments, solos, duets, men's chorus, quartet and others.

We were glad for the presence of Brother Kimmell and his people one evening, and for the special music provided by his choir.

We would not forget to mention the fact that the controlling power behind the parsonage, is little Harriet Ann, who conducts her own services, provides her own singing and leads in her own prayers.

May the richest blessings of our Lord abide with this church and their pastor as they thus labor together, looking forward to that Blessed Hope and the glorious appearing of the great God and our Savior Jesus Christ.

R. I. HUMBERD.

GRATIS NOTES

The Gratis church has just come through a history-making meeting, with Brother Claud Studebaker in charge. The Gratis and Pittsburgh pastors "planned an exchange of meetings last fall. The writer filled his part of the agreement during two weeks in November, and Brother Studebaker came to us for two weeks beginning March 27th.

They were two full, fruitful, happy weeks. The immediate result is: the Gratis church in all departments greatly revived, the entire community and sister churches greatly blessed, righteousness given more nearly its rightful place, and thirty-one having made the good confession. Most of this number have already been received into the church and others will follow soon.

We tried to have our house in order for these meetings. The entire congregation had looked forward often to the meetings, and had prayed much about them. A loyal choir was ready to do its full share every night. Peace and harmony prevailed among us. The pastor's sermons for preceding weeks were aimed toward a fuller preparation for the meetings. And so, we feel warranted in saying that our house was in order. I think Brother Studebaker will bear me out in this and if he had had to use any great part of this short meeting in lining up members of the church, we could not have accomplished in two short weeks the results gained.

Brother Studebaker measured up in every way to our expectations. He readily and easily won the hearts of the people of our church and the entire community. Needless to say, he made for himself scores more of friends in this part of Miami Valley through this meeting. Brother Studebaker is a strong, successful "Gospel salesman." His sermons are clear, sound, fearless, and persuasive. And in his personal interviews he manifests rare tact and sympathy. His methods throughout are sane, fair, and constructive. It was a great joy to me personally to have Brother Studebaker conduct this meeting. We will not soon forget him, his genial spirit, his tireless energy, or the meeting. A bigger, better day has dawned for the Gratis church and the entire community. And we join in praying that rich blessing may continue to attend the life and service of a man whom God has graciously endowed with the evangelistic spirit, instinct, and passion. We shall remember him as a "workman that needeth not to be ashamed." My dearly beloved brother, thank you again and again—and so say we all at Gratis.

WM. H. BEACHLER.

PHARR, TEXAS

To my brothers and sisters in Christ everywhere and especially to those in the churches of Berlin, Pennsylvania and Carleton, Nebraska, I send Christian love and greetings. It was at Berlin where I arrived on the scenes of action in this life and at Carleton where I grew to womanhood and gave my heart to Jesus Christ the Son of God. The thought came to me that you might be interested in the beginnings and progress of the church in the most southerly section of the U. S. A., so I will try to give you an account of our doings so far. In the fall of 1928, W. D. Keller and wife and son Paul, of Baltic, Ohio, came to the lower Rio Grande Valley to spend the winter. Having always been active in the min-

istry, naturally he was interested in finding folks of his own faith. G. A. Cassel and wife of Ashland, Ohio, are interested in the Valley and have spent a number of winters here, so the Kellers and Cassels spent days going up and down the Valley, looking for members and finally gave out the word to all interested to meet at the home of W. J. Eash, a half mile north of Alamo, April 7th, 1929. Some over fifty were present. Elder C. D. Fager and some twenty of his congregation of Falfurries, seventy-five miles north of us, came to spend the day with us and help us get started. We had a beautiful day and a glorious meeting. We took a basket dinner which was served cafeteria style. We all enjoyed the Christian fellowship and it was decided to have another meeting before the Kellers and Cassels returned to their Eastern homes, so April 21st, the second meeting was held in our home in Pharr. Mrs. Keller brought us the afternoon message. She drew a very vivid and impressive word picture of Moses and his meekness, picturing him as the accomplished and highly honored adopted son of the Egyptian king's daughter and the great temptation to selfish interests, putting it all aside to endure hardships with his own people. At this meeting it was decided to draw no lines in the two branches of the church, but be as one, with the hope that it would be united everywhere in the near future. Our next meeting was held at the home of Brother Stewart Lichty in Harlingen, the next at Brother H. M. Yoder's in San Benito, then back to Pharr again and so on, always meeting in some member's home.

Shortly after our third meeting a cloud enveloped our little band when Brother Stewart Lichty was called to the great beyond. His jovial and enthusiastic spirit was always an inspiration to all and his passing, October 2nd, 1929 was keenly felt.

During the past years we have had the pleasure of having in our services and as leaders, M. R. Zigler of Elgin, Illinois; Charles Yoder of Rio Cuarto, Argentina, South America; Mr. and Mrs. Beery of Martinsburg, Pennsylvania; the Byler family; Mr. and Mrs. Harshman of Pennsylvania; Mr. and Mrs. C. A. Eshleman of Kansas; Mr. and Mrs. Curtis of Kansas; Mr. and Mrs. Ira Walker of Berlin, Pennsylvania; Rev. Hoak and wife of Roanoke, Louisiana; Rev. Pitzer and wife of Oklahoma, and of course, always look forward to having Mr. and Mrs. Cassel every winter season.

Rev. Hoak comes from Louisiana once a month to guide us and bring us a message but for the past two meetings Rev. Pitzer has taken charge.

February 5 1933, a meeting was held and it was there decided to hold our first Love Feast. I wish I could convey a word picture of that glorious event. Nature seemed to smile upon us and give us a perfect day. About three o'clock in the afternoon of March 5th, we gathered at the home of Brother and Sister C. J. Hoffman near La Feria. After a short Sunday school session, Brother Pitzer brought us the message, then preparations were made for the communion and feast. Two long tables were set on the neatly arranged back porch, and places were set for thirty-five, seating communicants and children, Brother Pitzer who has so endeared himself to the hearts of all of us during his short stay, conducted the services with the assistance of Brothers Cassel and Yoder. Everything was very impressive,

and never to be forgotten was our parting service. Brother Pitzer asked us to arise from the tables and join hands in an unbroken circle and sing "Blest Be the Tie that Binds," and then asked God's blessing and benediction upon us all. We returned to our homes, feeling God had indeed blessed us. To me it was a feast indeed, as it brought to memory scenes pleasant and sad as it has been twenty-one (shall I say long?—no short years for the Psalmist says, "A thousand years is but yesterday when it is past,") since I sat with my sisters in Christ around the communion table in Carleton, Nebraska. Oh, no! I don't mean to say I have forgotten God during all these years and I am sure he hasn't forsaken me.

Last week, Brother and Sister Wampler and their two daughters took their departure for their Virginia home. In about two weeks Brother and Sister Pitzer will leave for Oklahoma. Brother and Sister Replogel to Johnstown, Pennsylvania, father Eash to Kansas. Then next Brother and Sister Casel, which leaves a rather small band of us here, looking forward to the fall season to bring back some of our migratory friends.

We have witnessed a wonderful transformation in this country in the twenty-one years we have been here, growing from brush, cactus and wilderness to the children of Israel's promised land, from waste to a land of oranges, grapefruit, roses and mocking birds. No, it isn't heaven, for like everywhere else on earth it is inhabited by numerous evil and greedy humans. And many a family has lost all their worldly possessions by falling among land thieves. We have our discouraging features like everywhere else on earth, but think we have the greatest number of advantages of any place, and we love our Valley. We hope in time to dedicate a regular church home in our Valley and we cordially invite you to visit us, or better still, come and live among us.

MRS. E. J. KELSO.

WHY A DAY OF PRAYER FOR FOREIGN MISSIONS

The history of foreign missions proves that the most important factor in effective missionary work is prayer. Men and women are needed for foreign missions, money is needed, but what is needed most of all is PRAYER.

We should pray very definitely for God's guidance upon the officers of our foreign missionary board. The problems that confront them are beyond the wisdom of any man to solve. Our secretary and treasurer need wisdom from above and that wisdom is given in prayer answers.

We need to pray very specifically for the men and women who have gone into the field. It is said that the very atmosphere there is taken possession of by "the prince of the power of the air." The burdens that the foreign missionary has to bear, and the conflicts that he has to endure would be beyond endurance if we did not believe in a God who answers prayer. But we have no right to leave the devoted men and women who have gone out to the foreign field to fight their battles alone. Realizing that their "wrestling is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual host of wickedness in the heavens," we should with all prayer and supplication pray at all seasons in the Spirit, and watch thereunto

in all perseverance, that God would give to these men and women victory in their personal conflict, and power in their efforts to win men from the delusions of the false religions that eternally destroy the truth of the Gospel that eternally saves.

We should pray, too, very definitely for the converts on the foreign fields; for their deliverance from error and delusion and sin, and that they may become intelligent, well-balanced, strong and useful members of the body of Christ.

And how earnestly and believably we must pray that the Lord will raise up liberal and sacrificial givers at this Easter time that we may not need to retrench in our present missionary program.

"LORD, TEACH US TO PRAY!"

BRETHREN DAY OF PRAYER FOR FOREIGN MISSIONS

"Go ye into all the world and preach the gospel to every creature." Mark 16:15.

"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Psalms 2:8.

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." 2 Cor. 9:7.

(Morning, afternoon and evening there

ALMOST TOO LATE!

At the last minute, comes a request from Lester V. King of New Lebanon, Ohio, asking the interest and prayers of the Brethren for a revival there, beginning Sunday, April 16, under the leadership of Dr. Charles A. Bame. Percy Yett speaking twice the first Sunday, also.

was a full program of song, prayer, testimony and discussion, praying and stressing prayer all the way through. Every pastor had charge of a period of prayer and some other leaders in prayer and in missionary interest were enlisted to pray and consider the missionary problems with them. The day closed with an Illustrated Missionary Lecture with slides by Dr. Bauman. This "Day of Prayer" program may be a suggestion to other Brethren groups, though it comes a little late for general application this year.—Editor.)

DARE TO BE A DANIEL

By Sophie S. Meader, Member of Dr. Bauman's Church

(In honor of Dr. Louis S. Bauman's 20th year at the First Brethren church at Long Beach.)

O, who will march with Jesus,
Earth's gilded sins lay bare,
The ribald song and laughter
Rebuke God's wrath, declare?
Who'll heaven's vengeance utter,
God's righteous laws proclaim,
The Devils' machinations
Defy, in Jesus' name?

Oh, who will be a Daniel,
A knight in armor bright,
To fight the foe undaunted,
And bring back truth and light?
Who'll fling the blood-bought lifeline
To men by sin oppressed;
And paint millennium's glory
To nations so distressed?

Television answers:—

A gate is pushed ajar,
And one steps forth like Daniel brave,
Who lived in lands afar.
From western coast he rises,
A seer with Book divine:
With face aflame he preaches law,
Yet grace and truth combine.

The church triumphant marches

Through troubled seas unstained,
Safe, guided by a Daniel
Who preaches truth unfeigned.
Spoilers of Christ's bride, the church,
Are put to open shame,
While sinners bound by Satan's chains
Are freed in Jesus' name.

Anthems of victory swelling
Are borne to heaven's throne,
In thanks to Christ the Savior,
For him who stands alone:
Who, as the darkness gathers,
Proclaims the way aright,
And leads victorious armies
From gloom to glorious light.
Long Beach, California.

THE USE OF A GENTLE ANSWER

Often a civil answer will save you from rudeness and insult. Even rough men are softened by a few sweet, gentle words of a child, just as I have read that a little boy was softened by the notes of a bird.

The boy was playing in the garden, when a little bird perched on the bough of an apple tree close at hand.

The boy looked at it for a moment, and then, obeying the promptings of his baser part, he picked up a stone that lay at his feet, and was preparing to throw it, steadying himself carefully to take a good aim. The little arm was reached backward without frightening the bird, and it was within an ace of destruction, when lo! its tiny throat swelled, and it shook out a flood of sweet notes.

Slowly the boy's arm dropped to his side, and the stone fell to the ground again, and when the little warbler had finished its merry piping it flew away unharmed.

A gentleman who had been watching the lad, then came to him and asked him, "Why didn't you stone the bird, my boy! You might have killed him and carried him home."

The little fellow looked up, with a face of half shame and half sorrow, as he answered, "I couldn't 'cos he sung so."

And civil words may sometimes save you from damage, just as its sweet song saved the bird.—Selected.

THE EIGHTEENTH AMENDMENT IS SOUND CHRISTIAN ETHICS

Much discussion has been employed to determine whether the Eighteenth Amendment is sound in its ethical principles. In trying to settle this some have appealed to the Bible from both sides of the controversy. Both sides appeal to Church authority and deliverances. Brushing aside most of the arguments pro and con here are a few considerations that may ultimately settle the question of the essential morality of this piece of restrictive legislation as far as Christians are concerned.

Christian morality is more than the ten commandments or the example of any Biblical character; it is more than the pithy proverbs of the Old Testament or the even

profound sayings of Christ. It is all of these treated under the principle "the letter killeth but the spirit maketh alive" and reduced to a set of ethical principles. These were fashioned by the Apostles as a part of their task and have been employed by the church in pioneering and setting all new domains of ethic since.

These principles are five in number:

1. "Whatsoever ye do, do all to the glory of God." That means that every item of our conduct must reflect honor upon God our Father.

2. "Walk worthy of the high calling wherewith ye are called." Our conduct must carry in it a consistency with our positions as children of God.

3. "As ye have opportunity do good unto all." That is fundamental principle in every system of ethics worthy of the name.

4. "We that are strong ought to bear the infirmities of the weak." This means self sacrifice for the sake of doing good. This is the principle of the cross.

5. "Whatsoever is not of faith is sin." Or in modern speech "Doubtful conduct is sinful."

In the broad moral problem of alcoholic liquors there are five questions that demand an answer:

1. Is it ever right to drink intoxicants as beverages?

2. Is it ever right to give, sell, make or share in the profits of any such transactions?

3. Is it ever right for the civil government to tolerate such traffic?

4. Is it right for the civil government to protect such an industry?

5. Is it right for the government to use such a traffic as a means of raising revenue?

Take each of the above questions and submit them to the test of the first four of these ethical principles of the New Testament. Is there any one today who can honestly affirm that he can drink intoxicants to the glory of God, or in so doing can preserve the self respect that should be the heritage of the children of God, or do good to all, himself included or imitate the self sacrifice of Christ by so doing? It is doubtful if any one such can be found. Can any one shape his conduct by these principles and engage in the traffic in any wise? We doubt it. Can the civil government shape its policies by these principles and either tolerate protect or use this traffic in any wise? No honest man will affirm that it can.

But suppose there should be any doubt at any point, apply the last principle concerning doubtful conduct and the act under any fair construction of the principle must be ruled out, until the rectitude of it is clearly established, and it will take more than the habits and precedents of an unscientific past or the dogmatism of the wets to establish that rectitude.

By every one of these principles the Eighteenth Amendment is revealed to be a correct expression of Christian morality on a national scale. It is therefore right and worthy of the hearty support of every honorable citizen.—Christian Statesman.

ANNOUNCEMENTS

OSCEOLA, INDIANA

On Monday, April 17 the Bethel Brethren church of Osceola will—the Lord permitting

—hold its Spring Communion service at 7:00 P. M. We shall be glad to welcome visiting Brethren. FRANK GEHMAN.

ATTENTION, INDIANA CHURCHES

Because the Indiana District Conference failed at last meeting to elect a district statistician, I am acting in that capacity. Report blanks have been forwarded to all churches in the district with two exceptions. If you have failed to receive your blanks, please let me know at once as it is urgent that these reports be both full and prompt. The two exceptions are the churches at Cambria and Gravelton. No addresses are available for either of these places and it would be greatly appreciated if some one would forward to me the information as to whom to mail the blanks for either of the two churches. Let it be urged, also, that no church neglect the making of these reports. The little trouble required to fill out the blanks in no wise compares to the advantages of having a complete report.

FRANK GEHMAN.

Osceola, Indiana.

IN THE SHADOW

NEHER—The Second Brethren Church of Los Angeles, California has lost a dear friend and one of her choicest members in the recent home-taking of Elvira A. Neher, wife of Albert E. Neher. Scores of people gathered from all parts of Southern California, filling the large auditorium of the church she loved so well, to honor the memory of a wonderful life, lived for others because it was lived for God. The writer, her pastor, has not had a harder task or yet an easier one in officiating at the beautiful service. It was hard because of the keen sense of an unusually great loss, but easy in that there was the knowledge that none could take issue with the highest tribute paid to her Christian life and virtues.

Sister Neher was a deaconess in the Church of her choice for a period of 22 years and filled the Scriptural standards of that office in a way that is rarely equaled. She was indescribably loved by her husband and children who are unseparably impoverished by her departure, but who are marvellously sustained by the grace of God in the faith and hope which they embrace.

Elvira Neher was born in North Manchester, Indiana, October 22, 1872, and died at the home of her daughter, Leila Polman, at South Gate, California, after several weeks of serious illness due to a blood clot near the heart, at the age of 60 years, 5 months and 4 days. Accepting the Lord as her Saviour at the age of 17 years, she loved and faithfully served him to the end. Besides her husband to whom she was married in the year 1900, she is survived by one son, Gerwin, one daughter, Leila Polman, and three grandchildren, all of California.

A large cortege of approximately 75 cars followed her body to the beautiful Greenwood cemetery where it was laid to rest, waiting for the sound of the trumpet which shall precede her great victory over death, through Christ, according to the Scriptures. A. D. CASEMAN.

BEYMER—Mrs. Mary Wilmer Beymer was born east of Ashland on February 12, 1864. She married John Beymer of Ashland in the year 1887. They were both members of the Park Street Brethren church. To them were born four children of whom three are living: Mrs. Esther McQuate of Ashland; Mrs. T. J. Hoag of Nankin, and Mr. Eugene Beymer of Cleveland. A son, Arthur, preceded his father's death fourteen years, and her husband seventeen years. Mrs. Beymer is survived by two sisters: Mrs. Clara Diefendorf of Aberdeen, Washington, and Mrs. Emma Lindemann of Ashland; and one brother, M. C. Wilmer of Buffalo Park, Kansas. Mrs. Beymer is also survived by fourteen grandchildren and eleven great-grandchildren.

Brief funeral services were held and the body was buried in the Ashland Cemetery. This ended a good life. Services by the undersigned. J. ALLEN MILLER.

SNYDER—Laura Catharine Snyder was born in Greencastle, Pennsylvania, and departed this life March 2, 1933, at the age of 22 years, 3 months and 4 days. During a long illness, accompanied by much suffering, she was patient and cheerful, always appreciative of those things which were done by loving hands for her comfort. Sister Snyder gave evidence of being sustained by divine grace. With an unshaken faith in Christ, she looked for deliverance from the body of suffering. She passed to the life beyond, resting on the promises of God.

She is survived by her parents, four brothers and one sister. Funeral services were conducted by her pastor from the Brethren church of Waynesboro, Pennsylvania, before a large audience of relatives and friends. May she be blessed Lord comfort the bereaved. W. C. BENSHOFF.

HOOPER—John L. Hooper, son of Anthony and Catherine Hooper, born at Chicago, Illinois, July 15, 1881, and departed this life March 15, 1933, at his home near Wayne Mts., Indiana, at the age of 50 years, 7 months and 27

days. He was united in marriage to Clara M. Kealey, March 25, 1896. This union was blessed with three children, two of whom died in the home before reaching maturity to the glory world. He leaves to miss the pleasant life he lived with them his companion; one daughter, Dorothy at home; one brother, Jacob of Oklahoma; one half-brother William of Twelve Mile, Indiana, and his step-mother, Eliza Louise of Twelve Mile, Indiana.

He united with the Corinth Brethren church while Brother J. H. Swihart was serving the church as pastor in 1895.

We have known Brother Hooper for a number of years, having been his pastor at Corinth, for two years. We always found him a man of sterling qualities and loyal to his Lord. His was a finer home which it was our privilege to enjoy on many occasions. True Brethren hospitality always met us at his door. While we miss those who have gone on before, yet we sorrow not as those who have no hope, knowing they will walk with the Lord, as we are informed in First Thessalonians 4:13-17.

May the Lord of glory bless and comfort the bereaved family. Funeral service at Corinth Brethren church, by the writer, assisted by Rev. M. E. Spacht of Mexico, Indiana. W. F. JOHNSON.

ENDICOTT—Mrs. Sarah Alice Endicott, daughter of Mr. and Mrs. Henry and Marie Gohle, was born near Quincy, Ill., on September 13, 1856 and departed this life at the home of her foster daughter, Mrs. Alice Shilling of near Deerfield, Ill. on March 10th, 1933, at the age of 77 years, 10 months and 6 days. Mrs. Endicott came to Bourbon Co., Kansas with her parents in 1876 where she has resided since.

She was married to Eamuel Endicott, January 22, 1881. Her husband having preceded her in death about five years ago, she is survived by the two foster daughters: Mrs. Alice Shilling and Mrs. Mary Shilling, also a niece, Mrs. Emma Oulison and a nephew, W. C. Goble.

Mrs. Endicott was converted and united with the United Brethren Church in her girlhood, and in 1909 she united with the Cato Baptist church, of which she remained a faithful and devoted member until death. She was a loving mother, and her family were all the better for her care. She was kind and of a beautiful Christian character.

Funeral by the writer, who was an old friend of the family for many years, from the Cato Baptist church on March 21st, 1933. A very large concourse of sympathizing friends and neighbors were in attendance to show their respect. Many beautiful floral offerings were sent. The body was laid to rest beside her husband, in the family lot in Pleasant View cemetery. L. G. WOOD.

LAFOLETTE—Laura Kerns LaFollette was born Nov. 24, 1863, and departed this life Jan. 12, 1933, at the age of sixty-nine years, one month and nineteen days. She had been a resident of Warsaw for nearly forty years. She was a native of Kosciusko county, being born on a farm near Leeburg, T. daughter of William C. and Sarah Kerns. On Oct. 11, 1884 she was united in marriage with Jefferson LaFollette, who preceded her in death Jan. 13, 1920. Since before her marriage she was a member of the First Brethren church of Warsaw. Surviving are two sisters, Mrs. Charles Brown, of Ashland, Ind., and Mrs. C. G. Gary of Warsaw; a brother, H. C. Kerns of Abington, Ill., and a son, Robert of Warsaw. Funeral services were conducted by the undersigned at the home in Warsaw, Indiana, Jan. 15, 1933. L. E. LINDOWER.

KEPLINGER—Mrs. Anna Keplinger passed on to be with her Lord, Feb. 20, 1933, after many years of physical suffering. Several years ago, through an infection in one of her limbs, his removal was necessitated between the ankle and the hip. Together with this she had a severe attack of strokes of paralysis, the last of which was the cause of her ailment. Through all these things her trust and patience was manifest to all. Her afflictions did not affect her joy in the Lord. She remained a true child of God. Funeral services were conducted in the First Brethren church of Warsaw, of which she was a member, Feb. 22, by the pastor. L. E. LINDOWER.

OLINGER—John Olinger, aged 74, passed away Feb. 22, at the home of his daughter, Mrs. Ray Cook, at Birmingham, Mich. He had been ill with Bright's disease. Besides Mrs. Cook, Mr. Olinger left another daughter, Mrs. Earl Gard, of Pontiac, Mich., and several more distant relatives who reside in Kosciusko County. His wife expired several years ago in Warsaw. Services were held at the Bible Funeral Home in Warsaw, and at the Rose Hill church. Burial was made in the church cemetery. Services in charge of the undersigned. Mr. Olinger was a member of the first Brethren church of Warsaw. L. E. LINDOWER.

POWERS—David Clinton Powers, long-time resident of Warsaw, passed away March 1, at the age of about 61 years. His wife and one son survive. A step-daughter, Mrs. Ruth Kline, of Warsaw, and a son, Charles E. Powers, of Warsaw, Mrs. Jennie Jackson of Pierceton, and two brothers, Charles and James Powers, both of Warsaw, are also among the survivors. He had formerly been a member of the First Brethren church of Warsaw. Services were conducted from the Bible Funeral Home, Feb. 2, by the pastor. L. E. LINDOWER.

HART—Hiram Hart was born in Knox County, Ohio, Dec. 9, 1844; departed this life March 14, 1933, at the age of eighty-eight years, three months and five days. He came to Kosciusko County at the age of five years with his parents, when this county was a vast wilderness of timber. He lived with his parents on the farm on which he died, until the year 1877, at which time he was united in marriage to Nettie Carter. To this union was born eight children—four sons and four daughters. Two daughters have preceded him in death. In his early life he united with the Brethren Church, and at his death was a member of the First Brethren church of Warsaw. Surviving are five widows, six children, one son, one sister, twenty-five grandchildren, five great grandchildren and a large number of friends. Another one of the Lord's redeemed has been promoted to his eternal Presence. Funeral services were conducted by the pastor in a country church about seven miles east of Warsaw, on the Warsaw highway, March 16. L. E. LINDOWER.

THE BRETHREN EVANGELIST

The Blessedness of Giving

By E. B. Williams

Remember the word of the Lord Jesus, that he himself said, it is more blessed to give than to receive.—Acts 20:35.

A FEW DAYS after I entered my first pastorate, an old Scotch farmer was introduced to me as one of the deacons of my church. Being interested to know the kind of church officials I was to have, I inquired about this man. I was told that he had lived alone since the death of his wife two years before, that he paid one-fifth of the current expenses and missionary gifts of the local church, and that he had contributed generously to many religious and charitable enterprises outside his community.

After I met this good man, a laborer in a neighboring village, whose family depended on his wages for a livelihood, suffered a long illness. But the grocer and the landlord continued to be paid, and before long it leaked out that the old Scotch deacon was responsible for this. At another time a poor man's house with its contents was destroyed by fire, and the old Scotchman furnished beds and clothing for the stricken family. In this way he filled his days



with generous deeds.

Yet some said that he was close-fisted. I did not understand this until, one day, he invited me to his unpretentious little house for dinner. To my great surprise, there was scarcely enough food to satisfy my hunger. But there was no apology—except that when he could sell eggs for more than two cents each, he did not eat them, because it was not profitable. After the meal, we sat on the veranda and chatted; and I learned that it had been the habit of his life to spend very little on himself. With singular impressiveness he talked about the virtues of simplicity and self-denial. Then, suddenly sitting erect, he said with a noble pride, "Because I have not spent much on myself, I have been able to give a big share to God and humanity." Then he sat gazing quietly out into the dusk, with the light of peace and joy on his face. And I recalled the words of the Master: "Whosoever shall lose his life for my sake shall find it."

—The Christian Index.

Signs of the Times

by
Alva J. McClain

FIRST Fruits of Easter Offering

This is being written on Monday morning, the day after Easter. Preliminary reports from two churches, one in the west and one in the east, indicate that God is answering prayer in the matter of our annual foreign missionary offering.

The first report came in a telegram from the First church of Long Beach, California, yesterday afternoon, as follows: "FIVE THOUSAND TWO HUNDRED, NEARLY ALL CASH, THIS MORNING, WHILE TEARS FLOWED DOWN MANY CHEEKS. MORE TONIGHT. SURPASSED LAST YEAR. NO LARGE GIFTS. EVERYBODY STOOD BY."

The second report came this morning from the little church at Ankenytown, Ohio, through the pastor, Brother Ray Klingensmith, who is one of our Seminary students. These people nearly doubled their offering over last year, giving over one hundred dollars. And there is more to come. But best of all, THIS CHURCH IS STARTING NOW TO GET READY FOR A GREATER OFFERING NEXT YEAR!

If these first reports are any indication of what is being done throughout the brotherhood, then the work of Foreign Missions committed to us by the Risen Lord will not go back but forward.

The central message of the Empty Tomb was not STAY AND WORSHIP but GO AND TELL. (Matt. 27:9-10) Until we have learned that, we have not grasped the Easter message.

DARKNESS at the White House

Mrs. Franklin D. Roosevelt, first lady of the land, writes easily upon almost any subject. Her latest essay is an "Easter Message" written for a syndicated Sunday newspaper supplement.

"To me," says Mrs. Roosevelt, "religion has nothing to do with any specific creed or dogma."

In this one brief, clear sentence, Mrs. Roosevelt defines her notion of religion. It has, after all, one dogma; and that is its dogmatic pronouncement against dogma. As far as Christianity is concerned, Mrs. Roosevelt's article follows out inexorably the implications of her one fundamental dogma.

In her "Easter Message" there is no Incarnate God who came down to save men from their sins.

There is no Atonement for sin. There is no Resurrection from the dead. If you wonder what Mrs. Roosevelt's religion has to offer in a positive way, we may list first a very shadowy and attenuated god—"some power greater than ourselves and beyond our understanding." Christ is mentioned once, rather apologetically, and his "life" is suggested as a worthy "standard" for those who happen to believe in it. But even this is not essential. If you happen to have been "brought up under other skies or in other creeds," or if the "object to be attained goes by some other name," it is all very well. "The thing which counts is the striving of the human

soul to achieve spiritually the best that it is capable of."

Mrs. Roosevelt's religion is very well known to students of history and religion. It is not Christianity. It is nothing more than ATHENIAN PAGANISM, just as gloomy and morally impotent as it was when Paul met it on Mars Hill. (Read Acts 17:16-34 and note that Paul opposed it by preaching "JESUS AND THE RESURRECTION.") If Mrs. Roosevelt has nothing better than Athenian Paganism to offer the people of this country, she would do well to follow literally the counsel of First Corinthians 14:34.

Even the newspaper syndicate seemed to feel that there was something lacking in her "Easter Message," for the page upon which it appeared is decorated with the figure of an angel holding an Easter lily, and sitting presumably in front of a tomb.

Such an utterance, emanating from the White House, is a national catastrophe of the first degree. "If therefore the light that is in thee be darkness, how great is that darkness."

ANOTHER "Easter Message"

A few days ago handbills were personally delivered at the doors of homes all over the country, announcing that a person named J. F. Rutherford would speak over a large network of radio stations on "THE WAY OF ESCAPE." His address was scheduled for one hour on the evening of Easter Sunday.

Those who are informed know that all Mr. Rutherford has to say is nothing but a rehashed form of RUSSELLISM. The name of the late "Pastor" Russell is no longer featured, and his books are no longer headlined as once. Mr. "Judge" Rutherford is now the laicist prophet of the movement, and he brooks no competitors. But in all its essential negations, the religion of both Russell and Rutherford is one and the same.

Both deny the Deity of Jesus Christ.

Both deny the Incarnation of God in Christ.

Both deny Christ's complete Atonement for sin.

Both deny the Resurrection of Christ's body.

The "Easter Message" of this cult is the most outrageous caricature ever offered to the world in the name of Christianity. Here it is in a direct quotation from Volume V. of Russell's series of books: "It was necessary, not only that the Man Christ should die, but just as necessary that the Man Christ Jesus should never live again, should remain dead . . . to all eternity." THE MAN JESUS IS DEAD — FOREVER DEAD." (Page 454)

This is the "Way" offered by Rutherfordism. It is not the "Way of Escape." It is A WAY OF DOOM.

PROGRESS of the World

Just 441 years ago Ferdinand and Isabella promulgated their infamous decree banishing all Jews from the kingdom of Spain. If, five years ago, someone would have predicted the repetition of a similar decree on the part of a modern European nation in 1933, he would have been regarded as an ignoramus wholly unworthy of serious attention. Yet the thing has come to pass.

In some respects, the action of Hitler is even more brutal than that of Ferdinand

and Isabella. The editor of the Cleveland Plain Dealer cites two differences.

First, under Ferdinand and Isabella, a Jew could recant his faith and remain in Spain a citizen with full rights. But under Hitler, a Christian with even one Jewish grandparent is placed under the government ban.

Second, in ancient Spain, when the Jew was placed under the ban, he was permitted and urged to leave for some other country. But Hitler, having placed the Jew under the ban, will not permit them to leave Germany. They must remain and suffer.

The world has slipped back a thousand years in this one respect. Men on every hand are denouncing Hitler, as they denounced Lenin when he rose to power in Russia. But if a statesman succeeds in establishing himself in power, the world soon forgets. In a few years, if Hitler stays at the head of Germany, men will be telling us what a great man he is, as they are doing in the case of the Bolshevik leaders. Nothing succeeds like success.

BUT GOD NEVER FORGETS HIS CHOSEN PEOPLE.

Of the Jew, God has declared that "The sons of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee: The City of the Lord, the Zion of the Holy One of Israel." (Isa. 60:14)

The day of the Hitlers and the Ferdinands will end when Christ descends from heaven to convert and restore his ancient people. The true Christian will pray for the peace of Jerusalem, not only because the Jewish people gave us, humanly speaking, our Savior, but also because there will be no peace for the Gentile world until the Jew is restored to the place of priority among the nations.

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And God The Son was also Man

A few weeks ago we wrote an editorial entitled, "Was and Is Jesus God?" which interrogatory theme required and received an affirmative answer. But that, of course, is not telling the whole truth about the person of Jesus Christ, and on the part of editors as well as teachers, it is important that the whole truth be presented, especially when dealing with such a vital question as to who Jesus was and is.

It is true, as stated in the previous editorial, Jesus was and is God. That does not mean that he was God the Father, as some confusedly think, because of the common custom to use the term "God" as referring to the Father only. But "God" very properly and correctly refers to all three persons of the God-head, so that we say not only God the Father, but also God the Son and God the Holy Spirit. Very definitely we are told by the sacred Scriptures, that the Word—the Personal Word, the Son—is God: "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). And without equivocation we are told that he was the true God: "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even his Son Jesus Christ. This is the true God and eternal life" (1 John 5:20). Again the inspired Word very definitely calls the Son God: "But unto the Son he saith, Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom" (Heb. 1:8). There can be no doubt about the teaching of the Scripture at this point, Jesus was and is God from everlasting to everlasting.

But Jesus the Son of God was also the Son of man, the one and only perfect man. The teaching of the Scripture is as definite in regard to the humanity of Jesus as to his deity. And many of the self-same references that declare his deity also indicate his humanity. Following are some of the references bearing on the subject from various angles.

The humanity of Jesus was foretold in prophecy. He was to be human born, born of a virgin. "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel"—God with us (Isa. 7:14). "For unto us a child is born, unto us a son is given" (Isa. 9:6). "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots; and the spirit of the Lord shall rest upon him" (Isa. 11:1, 2). "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch" (Jer. 23:5). That the promised Messiah was predicted to be an offspring of Jesse and of David certainly points to his humanity.

Jesus was human in his coming into the world, thus fulfilling prophecy. "Now the birth of Jesus was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost" (Matt. 1:18). Luke (1:35) records the angel as speaking to Mary: "The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born in thee shall be called the Son of God." John declares that "the Word was made flesh, and dwelt among us" (John 1:14). Again we read: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; . . . For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren" (Heb. 2:14, 16, 17). The humanity of the Lord Jesus could hardly be set forth in plainer terms, and yet it is also clear that he is vastly more than human.

Again it was evident that Jesus was truly human because he had a body that developed in a perfectly natural way and required the care that human bodies universally require. Dr. Luke informs us that "Jesus increased in wisdom and stature, and in favor with God and man" (Luke 2:52). That is normal physical development.

(And what a challenge to Christian youth the world over!) He became hungry as men everywhere do, for we read: "And when he had fasted forty days and forty nights, he was afterward an hungered" (Matt. 4:2). And Mark (11:12) records that on one occasion "when they were come from Bethany, he hungered". Jesus became weary; when he and his disciples were making their way through Samaria and came to Jacob's well, it is recorded that he became "wearied with his journey" (John 4:6). And Jesus also was subject to pain and suffering, to affections and passions as it is the nature of man to be. When he entered Gethsemane he said to his disciples: "My soul is exceeding sorrowful, even unto death," and in a perfectly human mood he wanted the nearness and watchfulness of his friends while he prayed (Matt. 26:38). Luke says he was "in agony," that he "prayed more earnestly" and "his sweat was as it were great drops of blood falling down to the ground" (Luke 22:44). He is said to have "groaned in spirit and was troubled" and "wept," sharing the sorrow of the sisters at the death of their brother Lazarus (John 11:33, 35). He was human in his affection: "now there was leaning on Jesus' bosom one of his disciples whom Jesus loved," (John 13:23), that is, Jesus had felt a closer attachment for John than for the other disciples. How beautifully human! And we also read that "Jesus loved Martha, and her sister, and Lazarus" (John 11:5).

The completeness of Jesus' human nature is further shown by the fact that he was tempted. He was "led into the wilderness to be tempted of the devil" (Matt. 4:1), but he did not yield, as does our common humanity, rather he was gloriously victorious. We therefore thank God that "we have not an high priest that cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, and yet without sin" (Heb. 4:15). And according to the Word, the purpose of his being "made like unto his brethren" "in all things" was "that he might be a merciful and faithful high priest in all things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted" (Heb. 2:17, 18).

Truly Jesus was the Son of man as well as the Son of God, and as man is become our mediator, as Paul writes: "For there is one God and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5). And it is vitally important that Christian people shall everywhere give recognition to his true nature. John declares: "Hereby we know the spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God" (1 John 4:2, 3). If Christ was not man, he was not a historic person, but a myth or a creation of the imagination. But the place of Jesus is as definitely and firmly established as that of any other person in all the annals of time. That he lived and walked up and down Palestine and accomplished a marvelous ministry no intelligent person can deny. And if he lived, he was what sacred history claims him to be, the ideal man. On the other hand, he was also the incarnate God. If he was not God, then we are idolaters when we worship him, and God the Father denies himself by requiring worship of one who is not God, for he has declared that "all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him" (John 5:23). Truly he who existed as man, knew himself also to be God, and so will continue to be through the eternities.

The more speedy this age becomes the more certainly it needs to be directed by accuracy, and to be accurate men must be sober, which they will not be if the saloons are returned.

EDITORIAL REVIEW

Last week we had a report from Dr. W. H. Beachler concerning the evangelistic campaign conducted in his church at Gratis, Ohio, with Brother Claud Studebaker of Pittsburgh as the preacher. This week Brother Studebaker writes about the meetings from the standpoint of the evangelist. It is apparent that these two able pastors made a good team, God blessed their efforts at both points in the exchange and the experience was mutually enjoyable. One of the fine things about such meetings aside from the number of souls saved, is the building up of a fuller understanding and a richer fellowship among the ministers, as was the case in this instance. The Beachlers (for Dr. Beachler has some most excellent assistants in his household) have been preparing well the ground and sowing the good seed from which they have now reaped a harvest that promises a larger future for the Gratis church. Concerning the work at Pittsburgh, Brother Studebaker says the year was closed with finances in good shape, made so by the sacrificing and cooperating spirit of the members in the face of much unemployment. Several new members have been received into the church since his last report and others are expected to have been received on Easter Sunday.

Brother Dyoil Belote, pastor of the First Brethren church of Ashland, Ohio, received into the membership of the church six persons with the laying-on-of-hands at the Easter Sunday morning services. They had all been baptized on the Saturday preceding. In addition to the well-attended merged service at the regular morning hour, when the pastor brought an interesting message to the children as well as his regular sermon to the adults, a very inspiring early morning Easter service was held at 6:30 when Dr. E. E. Jacobs, president of Ashland College, delivered a helpful and thought-provoking address on "The Rejuvenating Power of Easter."

Under the direction of the Ashland Ministerial Association the churches of Ashland conducted union Good Friday services in sacred memory of the death of Christ on the cross and Prof. Alva J. McClain, Associate Dean of Ashland Seminary, brought an instructive and reassuring message on "The Cross of Christ in Christian Experience."

Our readers will be glad to hear from Dr. Florence N. Gribble concerning the work and health of our missionaries in Africa. There were several cases of sickness among our missionaries, but God raised them up. One of the things with which we were happily impressed in this letter, as has also come to us from other letters, is that beautiful spirit that shows itself in such fine fellowship, mutual helpfulness and service. There may be perfectly good reasons why that spirit should be more in evidence among a group of missionaries on the foreign field than in church circles in the home land, but we cannot help feeling that it might well be given greater prominence at home than it receives, and that if it were, it would redound greatly to the empowering and enriching of the church. It will be noticed that most of our missionaries are specialists along some particular line of service, for example, some in healing, some in teaching, some in building and some in other lines, but they are all evangelists, telling the "good news" and directing souls into the knowledge of the grace of God. We may be sharers with them in that noble work by our prayers and contributions.

From Dr. K. M. Monroe we learn that five new books have been added to the Ohio Ministerial Library and are now ready to be issued on call. Following are the names and authors of the books: "The Bible Confirmed by Science," by Bell Dawson; "Some Minor Characters in the New Testament," by A. T. Robertson; "The Ministry of the Word," by Morgan; "Seeing the Future," by Christabel Pankhurst; "With Christ after the Lost," by Scarborough.

The first reports of the Easter offering for Foreign Missions are most encouraging, as you will note from a reading of Prof. A. J. McClain's department. The Long Beach First church gave \$5,000 in cash at the Sunday morning service, and more was to be received at the evening service. It is evident that Dr. Bauman and his people are not letting the loss they suffered through the earthquake hinder their giving to missions. Then the church at Ankenytown, Ohio, where Brother Ray Klingensmith is the ag-

gressive pastor, reports that it doubled the offering of last year. We are also informed that the Fairhaven church, also near Ashland and shepherded by Brother Raymond Gingrich, greatly increased their offering this year.

The Economy Lesson We Have Not Learned

We are hearing a great deal about economy in government circles these days, and it is well that we are, for there has long been much need of it. But we have not begun to learn the lesson where it is most needed. The recent Akron disaster gives occasion for our thoughts along this line. One of our esteemed contemporary publications, *The Presbyterian Advance*, calls it "A Sacrifice to the War God." And he is right. Along with the immense property loss involved in the destruction of this giant of the air went the immeasurably greater loss of seventy-three brave and skilled men. No one knows just why that great ship, that was supposed to be lightning proof and filled with non-inflammable helium gas, should have gone down so suddenly. It was more thoroughly equipped with safety devices than any other craft that ever sailed the air, yet it seems to have made not even a brave effort to withstand the storm. The government is investigating the disaster, with the hope of learning the cause of the wreck and being able to avoid a recurrence of such a fate.

But the big lesson that ought to have stood out big, we have not yet begun to grasp, apparently, at least not in official circles. Military leaders plan to go on spending as extravagantly and as wastefully as ever. It ought to have occurred to them that such extravagance is wholly unjustifiable in times like these, when a crust of bread is a prize in many localities. There are all sorts of slashings of salaries and cuttings of appropriations; great experts are working themselves dizzy in efforts to find some new place or source of economizing. The pity is that they have scarcely begun to notice the one really big item of governmental waste, the one place where we might economize in the biggest figures, namely, in the building of naval equipment. In the face of the almost incalculable waste resulting from "the cracked sternposts of the latest cruisers, the wasted extravagance of air-craft carriers, and the series of disasters to costly dirigibles", the big navy advocates are asking for a quarter-billion dollar outlay for naval expansion. They are determined, whether the millions of poor eat or not, to build the navy up to the limit allowed by the London Treaty. "The chairman of the naval affairs committee of the House announces that he has the support of the speaker, the majority leader, and other administration leaders for a bill, drawn by the navy department, which he plans to introduce. The bill provides for the building of 27 warships of various classes. It is admitted that such naval building on the part of the United States would probably lead to a similar building by other nations, but the whole provocative process is defended as a means of lessening unemployment. Attempting to deal with unemployment by plunging into naval building is about as sensible as would be an attempt to improve medical standards by loading the water supply with typhoid germs," says Dr. C. C. Morrison in *Christian Century*. Here is the place to begin economizing where it will really count, but we have not yet learned how to do it.

Not only have we not learned to economize in our preparation for war, but we have not learned to place human life above sacrifices to the god of war. We are making scarcely any real effort to break with the old pagan ideals and attachments. *The Advance* says: "We lost with the Akron the best of our officers and personnel for the handling of such craft. The nation may forget its financial loss in its sorrow for the loss of so many brave and capable men and the heavy bereavement of their families and friends. President Roosevelt does not manifest any particular originality in his comment on the behavior of the doomed men, saying of them: 'They have gone down with their ship. They have added another inspiration to our people.' There is no doubt that the men faced death with courage, but they had no chance to do otherwise than to go down with the ship. They were as helpless to do anything as a trap-fall of mice thrown into the sea. War demands heavy sacrifices even in times of peace. It is high time the world learned a better way." And may God give America the courage and conscience to exercise her great opportunity for leadership in the direction of that better way.

Church Music and the Great Hymns of the Church

By Robert E. Kline, Organist at National Cash Register and the Dayton Brethren Church

III—THE ORGAN

(Church Music in the Modern church has to do with a great deal more than voice music. The Organ has come to have a large place in the program and equipment of many of our congregations. It is therefore a real service to the church that Brother Kline has made the Organ the subject of one of his splendid articles.—Editor.)

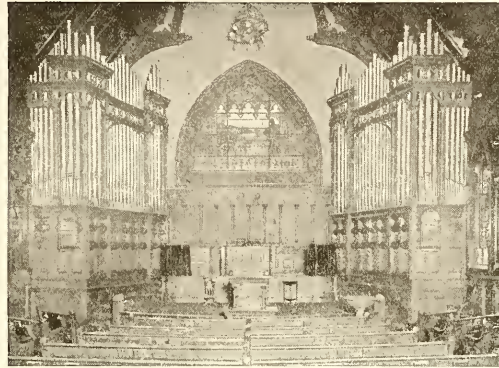
When Pan joined reeds of different lengths and so invented the flute which bears his name, he was, in reality, creating an organ. It needed only to add to this flute a Keyboard and bellows to make one of those pretty instruments the first painters used to put in the hands of angels. As it developed and became the grandest of the instruments, the organ, with its depth of tone modified and increased tenfold by the resonance of the great cathedrals, took on its religious character.

The organ is more than a single instrument. It is an orchestra, a collection of the pipes of Pan of every size, from those as small as a child's playthings to those as gigantic as the columns of a temple. Each one corresponds to what is termed an organ stop. The number is unlimited. The compass of the organ far surpasses that of all the instruments of the orchestra. The violin notes alone reach the same height, but with little carrying power. As for the lower tones, there is no competitor of the thirty-two foot pipes, which go two octaves below the violincello's low C. Between the pianissimo which almost reaches the limit where sound ceases and silence begins, down to a range of formidable and terrifying power, every degree of intensity can be obtained from this magical instrument. There are flute stops of various kinds; tonal stops that approximate the timbre of stringed instruments; stops which serve to imitate the instruments of the orchestra, such as the trumpet, clarinet, oboe and bassoon. There are celestial voices of several kinds, produced by combinations of two simultaneous stops which are not tuned in perfect unison. Also the Vox Humana which is alluring even though it is tremulous and nasal.

Add to all this the continual breathing of the monster's lungs which gives the sounds an incomparable an imitable steadiness.

The organ is a collection of an indefinite number of instruments.

No two organs are precisely alike.



The Organ is a Temple of Love inspiring reverence and Worship.

Thomas Brattle of Boston had imported an organ from England and had it installed in his home, May 29, 1711. Two years later this same organ was bequeathed to King's Chapel, Boston, and this marked the introduction of organs into the churches of America.

It is well known that organ music long was frowned upon by our Puritan fathers, as a device of unholy origin and when Thomas Brattle presented the above organ to King's Chapel in Boston, there must have been much doubt and shaking of heads, for it remained seven months unpacked on the church porch before it was finally agreed to install it inside the place of worship. Brattleboro, Vermont, was named for Thomas Brattle. The Organ in the First Brethren church in Dayton was made by Estey in Brattleboro, Vermont. Recently I had the pleasure of visiting this quaint old New England City. It is ideally situated as the home for this great Instrument.

America has produced some of the greatest Organs in the world, a number of which are widely known. The instrument in the Mormon Tabernacle at Salt Lake City has long had a reputation, not only on account of its size, but because of the part it has played along educational lines.

Another one of educational value is in Carnegie Hall, Pittsburgh, where the late Frederick Archer inaugurated Sunday free recitals, the average attendance being twenty-five hundred.

The organ has played an important part in the spiritual, educational, and social life of the community.

The Organ is a Temple of Tone, inspiring reverence and worship. Emory J. Haynes pays a great tribute to the Organ in the following words, "It is the only instrument that is able wholly to take in man's entire person. Doubtless the uni-



Johann Sebastian Bach, one of the greatest organists of all time.

verse is but an Organ, the stars and sun the keys, humanity the player of the New Song Eternal."

Dayton, Ohio.

The Work of Evangelism Today, Is It Reaching the People?

By N. W. Jennings

(Concluded from last week)

Congregations Spoil Pastors

Congregations sometimes spoil their pastors by saying after a great ingathering of souls and the evangelist is gone, "Why, our pastor could have done this just as easy as the evangelist, and the church could have saved that money." That is a mistake, he could not have done the reaping of those souls, his work with his people was to sow the seed. The same instrument that does the sowing never does the reaping, the drill sows, the binder reaps, the drill murmurs not against the binder, neither does the binder interfere with the work of the drill. If they have ever been jealous of each other they kept it to themselves, they were too big to tell it. As to the money the evangelist gets comes from both within and without the church, outsiders share in this part of the work, and the numbers and strength added to the church is worth more than what the evangelist costs. Anyway, who can put a price on an immortal soul?

Evangelism, Hope of the Church

I believe evangelism is the hope of the church! It always has been, and if we are to judge the future by the past, it always will be. In my little experience and travels, and I have traveled from the Atlantic to the Pacific, I have seen personal evangelism tested and have found it a splendid success. I have seen consecrated men and women of all walks, vocations and callings in life winning souls for Christ. None are too hopeless to be saved, if each and every man and woman in the church will do their part; even those far away from God, helpless and in despair, can be lifted into his white life of love.

God wants each one of us to work for him. He needs each one of us, but above all things we need God and his Son. If we break step with him and quit the work, God always has a man to take our place. We will be the loser. God can get along without us, the church can get along without us, the world can get along without us, but if our lives are surrendered to him, God, the church and the world can get along better with us. Don't forget there was a Joshua like a new rising sun when the great emancipator Moses went down like a setting sun. And all through the ages this has been true. When we are gone the work of God will still go on. Our work may be piling up on us, after a while we may wake up to see a world piled up in front of us, then we may cry, "Oh, my God, when will I ever get all this work done?"

An old man coming to Jesus in a meeting we held years ago, was past eighty years old. When he stepped out for his Master, he said to me, "If I only could call back and live my wasted live over, I would give the world, were it in my power." Let us be faithful in warning the youth to seek first the Kingdom.

The Future Hope of Evangelism

Let us think about the revival at Pentecost. Someone has given this picture: "The message was a prepared message. The messenger was prepared. The church was prepared, and the blessed Holy Ghost prepared three

thousand souls to receive that God given message." Brethren, that was first century, modern evangelism. It won out then, it will win out now. They paid a price, the hundred and twenty paid the price, not silver and gold, the price was a ten days and night prayer meeting. Now if we were to hold a five hour prayer meeting, some of the people would think that we had committed the unpardonable sin. Hold a two hour prayer meeting, and see a graveyard face come on some of the people, perhaps on the face of a deacon. "Tarry, tarry, tarry." Will we do it for the sake of Jesus and for the salvation of souls?

We cannot have revivals on account of the depression, is the cry today in the churches. It is a delusion of the Devil. When the church ceases evangelism, she will nail herself up in a casket, and I fear it will be made by the Devil. Every Holy Ghost revival will pay for itself, and the church will never be the poorer but the richer from every standpoint. Try it, try it and see. May God give his church the heart throb of Calvary for the salvation of lost souls in these days. Soul winning is the biggest business in the world. Face this picture: What would you take for the soul of your boy or your girl? God paid a great price for the salvation of our souls. He gave his Son to die on Calvary. He poured out his life's blood to redeem us.

Evangelism in the Home

To my mind is one of the brightest hopes of evangelism is right in the home, and yet this golden opportunity is many times neglected. Wealing with aWDRRLHUcFwH many times neglected. Dealing with a fine boy about his soul's salvation, he said to me, "I will have to ask my mother and my father if I may confess Jesus and give him my heart" as if to say, "they have never asked me to seek Jesus."

I grant you it is not always pleasant dealing with souls in the home. A good pastor in the State of Ohio asked me to go with him to a certain home to pray for the family. I said, "Surely, I will." When we reached the home the lady said, "you need not come in, I don't want your prayers." We kept on pressing our way until we were in the house. I said, "I am going to pray for you any way," so we fell down upon our knees and prayed, the lady sat upright. After the prayer we said, "God bless you and bring you to Jesus." She became angry and said she would never go to church again. She stayed away for a long time, but one day the blessed Holy Spirit convicted her of her sins. She went to church, confessed her sins and gave her heart to Jesus, asked the pastor to forgive her for the way she treated us, and asked the pastor to write to me and tell me that she was so sorry that she acted so ugly and so unkind. It pays to hold on. I hope to see that soul, that mother, in the land of an unsetting sun.

Cornelius paid the price, fasting and praying for four days and nights, but he had the joy of seeing all his household saved. We need the passion of love. To win souls we must have an undying passion of love begotten in answer to prayer. Moses was so in love with his work and people that it led him to pray when God was about ready to cut off the people in their sins and blot their names out of his book. Moses the man of God said, "I pray thee, blot out my name also." What love!

"Brethren, if any of you do err from the truth and one convert him: Let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."

Closing. This story told by Mr. Moody, has been a help

to me. The story is about a discouraged pastor, tired and worn in brain and body, and he wanted to die and go home to God. He had a dream and in it he went to heaven, an angel led him to the battlements of that city and told him to look down upon the earth. "What do you see?" asked the angel. "I see souls going through the gaping gates of hell to be forever lost, to be cast into a lake of fire." "Will you stay here?" asked the angel, "or will you go and preach the glorious Gospel of salvation to them?" He said, "I will go." He awoke and said, "I am willing to wear out for Jesus and for the salvation of lost souls."

Brethren, we have a big job, the world is before us. "Go ye into all the world and preach my gospel and lo, I am with you." We don't want anything better than that, for if Jesus is with us on this restless changing sea of life, all power is with us, all heaven is with us. "Lo, I am with you."

Turlock, California.

New Light on Old Things--Part II

By Dr. K. M. Monroe, Professor of Hebrew and Archeology in Ashland Seminary

Solomon's Stables

For some years the Oriental Institute of the University of Chicago has been carrying on excavation work at Megiddo, located on the south side of the Vale of Esdraelon. This place, called today Tell el-Mutesellim by the Arabs, guarded one of the four passes used by armies marching from Egypt to Syria in Old Testament days. King Josiah was killed there (II Kings 23:29) when he endeavored to preclude Necho, the Egyptian ruler, passing through his land to reach the north, to do battle with the Babylonians.

Dr. P. L. O. Guy, who has been in charge of the Megiddo excavations since 1927, made one of the most remarkable finds related to the period of King Solomon. In 1928-29 he brought to light well-built stone stables for some three hundred horses and plenty of space for chariots and grooms. Hewn stone was used in the construction of these stables. "Double doors hung on small stone sockets gave access from the street to a passage with fine lime-plaster pavement, and this to the rows of stalls paved with rough stone to keep the hoofs from slipping. The roofs were upheld by pillars set on large stones to equalize the downward thrust and with holes in the corners to halter the horses, while between each pair of hitching pillars was a stone manger. The largest stable consisted of five units with space for twenty-four horses each, while smaller stables brought the number of horses which could be accommodated in Megiddo up to three hundred."

Similar stables have been unearthed at Beisan, just south of Lake Galilee, and Ta'anak, not far east of Megiddo, and several other places in the land. No longer can anyone question the number of Solomon's stables made necessary by I Kings 9:15-19 and 10:26-29.

King Saul's Capitol

It is well known to Bible students that King Saul never ruled in Jerusalem for the city was not taken from the Jebusites until David's time (II Sam. 5:6-9).

Tell el-Ful, the site of Gibeah, of Benjamin, was the home and capitol of Israel's first king. Excavations there, by Dr. W. F. Albright, occupant of the Old Testament chair at the Johns Hopkins University and head of the American School of Archaeology at Jerusalem, have re-

vealed some interesting things. Gibeah was occupied by Israelites shortly after they entered the land under Joshua. The first stratum, representing the civilization of the days of the Judges, indicated it had been burned as described in Judges 20:40. "This confirmation of the Biblical narrative is particularly interesting, since the historicity of the story in question has often been doubted," writes Dr. Albright.

Ashland, Ohio.

Can the Modern Church Recover Conversion?

By Arthur G. Carroll

Acts 4:12

(Dr. Carroll, says the Methodist-Protestant-Recorder, who previously published his words, is a distinguished Methodist minister of New York State. His faith in the necessity of conversion is reassuring.—Editor).

Any discussion of the subject: "Can the modern Church recover conversion" compels us to intelligently and honestly look at and reckon with the world in which the Church of our Lord is appointed to labor.

One of the first problems is international in its scope, and international relations are more perplexing than at any time during the history of man. The late war and resulting complications, the almost complete eradication of space by means of communication and rapid transit has set us to rubbing elbows until no nation is free to do as it wishes because of the effect on all other nations. We are all one family insofar as relationship one to the other is concerned.

At home we are in a state of mental perplexity, characterized by a "mood of defeatism" and a "paralyzing adaptation to environment," all growing out of our great moral and social problems of present economic conditions, political graft, moral laxness in society, and an apparent lack of a positive note from religious leaders in relation to these social evils. In the midst of all this confusion, the Church stands today with a responsibility and opportunity that is mighty and difficult. The question we raise is—is the church equal to this task? to which we reply—only as she again has the fire of a Holy love burning in the hearts of her members. In other words she needs to recapture and preach the need of a "new birth."

I believe that the Church must recover conversion for this age because men are in especial and specific need of a criterion for moral judgment and action. As a certain religious writer has expressed it, "This world presents a picture of a great football game with all rules suspended, and the referee chased off the field." There you have it; rules suspended for moral judgment and action, resulting in lawlessness, gangster rule in the cities, graft, crime, and corruption. Immorality stalks openly, brazenly, and unafraid up and down our streets because there is not sufficient public disapproval to either defeat it or send it to cover. The need lies in some moral authority asserting itself. Our hope lies in the direction of a changed mind and heart, because the beginning of sin and its responsibility for it is in the will of man and the corruption of his moral nature. In the face of this need the Church must recover conversion, bringing about a change of mind and heart in man, and there is no other name except the name of Jesus whereby it shall be realized.

In the second place, I believe that the Church must recover conversion because its work in the world is specific and unique in this sense,—it is not in the world as a competitor, or merely to aid people, or to offer some enter-

tainment and instruction alone; its chief aim and purpose is to create new life, not to make a new social order but a new man. Only thus can we hope or expect social reforms that are enduring when a new social character has been made; all other movements in that direction are temporary. It is the business of the Church to produce this new life, and the testimony of history and personal experience show us that this new creature can only come through the experience of conversion. To keep her place in its specific and unique sense the modern Church must recover conversion; there is no other excuse for her existence.

Finally, the matter of the recovery of conversion is not a matter of "can," but "must." In this I am not contending for a form but for a content of life. To quote a prominent religious leader, "any declaration of Christ's divinity made with our lips must prove itself in our lives." Modern psychology and modern theology are in a great measure responsible for our "mind set" today. Modern psychology holds that sin and salvation are obsolete terms and that right and wrong are only relative. Whatever they may think or say about sin does not change its nature or alter its result. Murder in the time of Cain is still murder in the twentieth century with all its evil and horror. Man still needs a mighty Savior from the great power of sin. Modern theology claims that there is no devil, no hell, no judgment, but regardless of the change of terminology men continue to be devilish, to create for themselves a hell, and our life's record must be faced and reckoned with because it is ours. We made it; no man can escape his record. Judgment follows swift and sure upon his heels. The Church, in the recovery of conversion, will change this false notion regarding sin, salvation, and the hereafter, bringing back two great pillars of strength and joy of the early Church,—that through the experience of conversion the people of that time could say, "we have in the name of Christ achieved victory over the adversary of our souls and can read our titles clear to mansions in the skies." I believe that the modern Church, faced with a task so perplexing and difficult, must recover this new life, and that it can only be realized in the name of Jesus Christ, divine Son of our Father.

Tarrytown, New York.

SIGNIFICANT NEWS AND VIEWS

DESTRUCTIVE CRITICISM HAS ITS PERFECT WORK

Those higher critics who spent so much of their efforts in the destruction of belief in the Old Testament historical records may not have intended to bring such a people as the Germans to the exaltation of Thor and Odin as modern tribal ideals. Nevertheless when Chancellor Hitler recently announced an intention to tear the Old Testament out of the Bible and replace it with the German mythology he was but following the work of the destructive critics quite naturally. Those critics had made the German university graduates understand that the Old Testament history is folklore. Mr. Hitler thinks Aryan folklore is preferable to Semitic folklore. And from the racial standpoint he is quite logical.

Most of these critics are liberals in social affairs. They do not seek to bolster up militarism. It must surprise them indeed that their work should thus eventuate in aid for the saber-rattling Hitler, especially as they observe that he proposed to regiment the whole church of Germany into a State church designed to be but an adjunct of the dictator.

There is, however, nothing to create surprise. These modernists have done away with the idea of unique revelation from God. They have made people believe themselves but the result of an evolu-

tion, so that we are all but sublimated beasts. They have conceived of all religion as an evolution and of all progress as the result of struggle. Why should Herr Hitler not put the emphasis upon the fighter and junk the traditions of the evolution of Jewish religion for the traditions of the evolution of the sort of Huns he wants the modern Germans to be.

The simple fact of the matter is that whether or not he intends to do so, the modernist destroys the sanctions that come from divine revelation, and it is not at all strange that, with those sanctions gone, the university graduate is a criminal and the nation militaristic.—Christian Standard.

A JIG-SAW PUZZLE AGE

We make no case against the jig-saw puzzle. It provides a harmless pastime, and may divert the thoughts from cares and worries. But the jig-saw puzzle itself is a fitting symbol of the age in which we are living. Things are topsy turvy. Industry and politics are chaotic. Moral ideals are mixed up with economic wreckage. Outstanding features of our government are bombast, balderdash, and propaganda. Ideals are scrapped and fundamental principles are trampled into the mire, or sold for a mess of pottage. We need wisdom to place the different parts where they belong and to arrange them into a harmonious whole. Some who are working on the problem are getting the wrong parts together. They try to integrate immorality with prosperity; loose living with happiness; legalized vice with budget balancing; the debauchery of one class of citizens with the enrichment of others; class hatred and national antipathy with international good will; the altar of prayer with depraved appetite; the devil with the dollar, and hell with heaven. We await the type of leaders who have a proper sense of proportion and who are able to discern the relation between morality and national well being. They will need to see that the righteousness that exalteth a nation is higher and deeper and broader than mere commercial integrity and must have a higher expression than a law enforced against one set of crooks by another set of crooks who through changing circumstances happen to be entrusted with the job. The puzzle now confronting the people can be worked out only as it is approached by clean hands and a right spirit.—Religious Telescope.

QUEER DOINGS

The difficulties in writing laws as to the sale of 3.2 per cent beer are very queer. We are assured that it is non-intoxicating. We know that no exponent of wetness, either Jew or Gentile, would tell a falsehood about a thing like that. If this beer is non-intoxicating, why make such a fuss about it? We do not make laws regarding when, where and how soda water shall be sold. We do not forbid selling ginger ale to minors. Governor Lehman, of New York, is excessively distressed less politics get into this beer business, yet beer is non-intoxicating! The whole matter is a disheartening mess. This new beer will make people intoxicated, hence all the exercise of gubernatorial wisdom to fix up a way by which it can "get by." We have lived long enough to put no trust in "wets," whatever their race, party or condition of servitude.—The Presbyterian.

TIME FOR A BOYCOTT

In a number of States beer has been brought back to be dispensed with the freedom of soda water and lemonade. Grocers are handling it and restaurants are serving it in entire disregard of the offense it must be to many customers.

It is quite within the rights of Christian citizens and quite within their legitimate scope of action to have no business dealings with those who choose to deal in the stuff. Boycott is a legitimate and proper method of exerting moral pressure and in one form or another is always employed in commerce.

We suggest therefore that, as far as it is practical, drys refuse to deal with grocers or to eat at restaurants or refreshment stands or drug stores that deal in beer. It is an intoxicating drink. It is sold in violation of the Constitution. It is sold by these merchants in defiance of the good will of many dry citizens. Let them know that they lose that good will.

Ministers and Bible class teachers might do a real service by reading publicly the names of such merchants as refuse to handle the stuff.—Christian Standard.

"GERMAN CHRISTIANS"

A new Nazi Protestant movement in Germany, calling itself German Christians, and which has for its aim "the elimination of parliamentarism from the churches and their reorganization in conformity with the national resurgence," has just concluded its first convention at which it adopted the following canon: "God has created me a German. Germanism is a gift of God and God wants me to fight for my Germanism. Service in war is not a violation of Christian conscience but is obedience to God. Toward a government that fosters the powers of darkness the believer has the right of revolution; he has the same right against church authorities that do not unreservedly acknowledge the national resurgence. In the German view, the church is a commodity of believers bound to fight for Christian Germany. The aim of German Christians is an evangelical German State Church. Adolf Hitler's State calls to the church; the church must heed the call."—And the meeting ended with a solemn thanksgiving for the Lord's gift of Hitler to Germany! Their "national resurgence" may yet prove to have been a national disaster.—Methodist Protestant-Recorder.

OUR BIBLE STUDY DEPARTMENT

Studies in the Book of Revelation

By R. I. Humbert

(Study Number Sixteen)

We have come to the seventh chapter of Revelation. So far the order of events have been progressive but now we reach our first parenthesis—a chapter that does not lead on in the matter of time. The sealing of the one hundred and forty-four thousand Israelites assures them of protection during the trumpet judgments. (Ch. 9-4). The vision of the innumerable company seems to be a foreview of the martyrs of the last three and one-half years of the tribulation period.

"Birds Eye View"

It might be well to give a bird's eye view of the book of Revelation, at this time. The reader may refer to former studies for some details and to future studies for others.

The apostle John was banished to the island of Patmos where he saw a vision of the Lord in glory (Ch. 1). Christ gave him certain messages for seven real historical churches, but these messages are for all churches of all time (Ch. 2 and 3).

At the beginning of chapter four, the church is removed from the earth and we see no more of it on earth. During these chapters we are on Old Testament ground and God is dealing with the Jews. God showed Daniel that there would be four hundred and ninety years of Jewish history until the Kingdom Age (Dan. 9). There is a break of some nineteen hundred years between the sixty-ninth and seventieth week. That is, there are yet seven years of Jewish history until Christ comes and reigns in righteousness upon this earth. Chapters four to nineteen deal with this period of time. Jeremiah calls it the time of Jacob's trouble (Ch. 30:7). Isaiah calls it the Day of the Lord (Ch. 13).

Chapter Four to Six

A throne is set in heaven amidst great display. Christ redeemed mankind at his first coming but did not take possession of the earth at that time. The title deed of redemption was sealed and placed in the Father's hand until the time for Christ to take the book, break the seals and take possession of his purchased possession.

Satan is now prince of this world and will fight back to the last ditch, when Christ comes to clear the scene for the Kingdom Age. Christ will purify the world by degrees because he is not willing that anyone should perish. Multitudes will interpret these judgments correctly and will turn to him.

Christ takes the book amidst a universal cry of joy and admiration (Ch. 5). He then snaps the seals. The first four reveal judgments upon mankind while the fifth reveals the souls of the martyred righteous who were killed during the first four seals. The sixth seal brings a great display of nature.

Chapters Seven to Nine

There remains one seal to be broken. There is a pause in chapter seven to give a little side view. The future judgments will be upon earth and in this chapter we are given a peep behind the scenes. When the seventh seal is broken, it does not reveal one certain event but rather a series of events. Seven trumpet judgments are to fall upon mankind but a portion of the human race will be exempt from these tortures. Chapter seven shows us why. They are sealed by God. The reason for this will be brought out in a future study.

Chapter seven also reveals an innumerable company of saved who come up out of the great tribulation. This is a gracious method carried throughout the book. God often stops before an impending judgment and comforts his people by reminding them that he will care for them (see Ch. 1:4; ch. 3:10; ch. 14:13; ch. 18:4; ch. 19:6, etc.). In chapter seven, the great tribulation is still future, for it is the last three and one-half years of this age.

The seventh seal is broken and preparation for a series of judgments is revealed. The prayers of the saints are now to be answered and the first six trumpets bring forth their terrors as seen in chapters eight and nine.

Chapters Ten to Fourteen

The title deed is now open and Christ descends to take possession of the earth (Ch. 10). The taking possession of the earth does not become a fact until chapter nineteen but the breaking of the seventh seal brings forth the final judgments that will head up in Armageddon.

Several of the following chapters give details of different events during the last three and one-half years and are thus the same in matter of time.

The measuring of the temple protects a small portion for God, as we will see in a later study. This will continue forty-two months and will bring down the wrath of the entire world and culminate in Armageddon. The two witnesses will prophesy during this same period (1260 days) (Ch. 11).

If this is the time of Jacob's trouble, we might wonder about the Jews. Chapter twelve reveals them persecuted but protected during this same period of time (1260 days. Vs. 6 and 14).

Another question arises. What about political conditions during this period of time? Chapter thirteen gives us the answer.

Chapter fourteen is full of voices and ends with a heavenly view of Armageddon.

Chapter Fifteen to the End

Tribulation such as never has been upon the earth, is now ready to break and the vials of God's wrath are now poured out upon blaspheming humanity (Chapter 15 and 16).

We have another question. What has happened to the great religious and commercial systems that have played such an important part in the history of the world? Chapter thirteen gives us part of the answer, and chapters seventeen and eighteen give us the full information.

We might wonder what will become of Satan and his mighty men. If so, we find our answer in Chapter nineteen and twenty. Again we have God giving comfort to his people before these dooms are announced, and the courts of heaven ring with the hallelujah chorus.

The New Jerusalem

"In my Father's house are many mansions" (John 14). But Christ has something better for us. "I go to prepare a place for you," and in Revelation 21 and 22 we see the holy city, new Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband. And what a city—there it comes—fifteen hundred miles long and fifteen hundred miles wide and fifteen hundred miles high; sparkling like a diamond in the sunlight, not a dark corner in it. Its jeweled foundations ablaze with the glory of God and its massive white gates of pearl attended by twelve angel guards.

Sin's long war with God must come to an end. "Then shall the righteous shine forth as the sun in the kingdom of their Father" (Matt. 13:43). May the reader of this note so put his trust in the Lord Jesus Christ that when the "Roll is called up Yonder" he will be there.

Martinsburg, Pennsylvania.

<p>W. I. UKER, President Goshen, Indiana</p> <p>E. L. MILLER Vice-President Maurertown, Virginia</p>	<p>NATIONAL SUNDAY SCHOOL ASS'N.</p> <p>MAGAZINE SECTION</p> <p>M. A. STUCKEY, EDITOR, ASHLAND, OHIO</p>	<p>N. V. LEATHERMAN, General Secretary Berlin, Pennsylvania</p> <p>M. P. PUTERBAUGH, Treasurer Ashland, Ohio</p>
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Straight Thinking and Christian Belief

By Edward P. Drew

(Continued from last week)

III. From the above it necessarily follows that an authority in science is not on that account an authority in religion. Science analyzes the world of matter and, in psychology, the world of consciousness; seeks to ascertain the constituent elements and the laws which govern their interrelationships. Religion is concerned with values, purpose, leading to highest values, human nature and its remaking, the eternal interests of the spirit, the spiritual rebirth that is from above and the redemptive power that is in Christ Jesus, with God, the beginning and end of all spiritual experience. The scientific and the religious interpretation of the world are therefore widely different. It is very much as it is with the chemist and the lover of art. The chemist has his analysis of a master-painting, the chemistry of the pigments used, showing thereby whether or not the painting is genuine or a skillful reproduction. Such an analysis serves an important purpose. But entirely different is the viewpoint of the lover of art. For him, the all-important consideration is the theme of the painting and the artist's handling of that theme, the technique and the artistic genius displayed. The judgment of the chemist, even though he be a very eminent chemist, may not be of any value here. And the judgment of the lover of art may not be of any value in the field of chemistry no matter how dependable his criticism as a connoisseur in art. The judgment of each is of value in his own field. Sometimes the word of an eminent scientist is quoted in the denial of personal immortality, and that remark is quoted as a word of authority. But the fallacy of such a position is obvious. The word of the scientist is the word of authority in his field, no doubt, but not necessarily does it have any authority whatsoever in a field in which he is not conversant. We feel justified in claiming that none can speak with authority regarding personal immortality unless he has had experience in the Way which makes eternal life possible. "Whoso liveth and believeth in me shall never die." Has one by faith taken that Way? If not, his denial of personal immortality has no more weight than a chemist's denial of the immortal beauty of the Sistine Madonna.

IV. The wiser thought of today strangely corroborates religious belief. Recent scientific thought presents at least two avenues of approach to the affirmation that back of all things, within all things, above all things is the infinite Spirit and that in him all things consist. Gone forever is the old-time contention that behind all things is a mysterious something called material substance, that matter necessarily means mass, that the atom, an indivisible something, is ultimate. Vastly different is the new conception of matter, for the atom is now reduced to its constituent parts: protons, elec-

trons, points of energy; inconceivable rapidity of motion. The two former "universal qualities" are now reduced to one, motion. "Matter" consists of points of energy in motion. So far the analysis of science, thus confirming the fine insight of Schopenhauer and of Bergson later who held that the ultimate is the "upward thrust" of vital energy. It is not difficult to observe that this better line of thought points directly to the Christian affirmation—

"Back of the loaf is the snowy flour,
And back of the flour is the mill,
And back of the mill is the wheat and the shower
And the sun and the Father's Will."

Again, modern thought is increasingly inclined toward the teleological interpretation of the universe. The fact of the existence of life on our planet, and still more amazing, the fact of the existence of consciousness requires a more satisfactory explanation than the old materialistic mechanism could provide. That life and consciousness should be the product of a "fortuitous concourse of atoms" seems hardly credible. Surely to so hold would require a far greater faith than is demanded by a supernatural explanation of the universe.

It is not strange that the better thought of today is increasingly inclined towards the teleological explanation toward what science is pleased to call orthogenesis. To the thoughtful, the evidences are increasing to warrant the conclusion that the universe is the outward manifestation of the thought and purpose of the infinite Spirit, that it is God Who works in all things, that "all obey the first propulsion of his might." Science is accustomed to accept as its hypothesis certain tentative affirmations by which alone events can be explained. Lloyd Morgan, distinguished British scientist, among many others, freely expresses his belief in God as the necessary and ultimate explanation of that which otherwise would be inexplicable.

And so, we have before our very eyes today the significant fact of the cautious approach of scientific thought toward the eternal truths which the Christian Scriptures long ago confidently affirmed, "In the beginning God"; All things were made by him; and without him was not anything made that was made." Thus the "Souls' invincible surmise," expressed in the record of God's revelation to men is increasingly corroborated by the clearer and better thinking of the best minds of each passing generation.

Wherefore we do well to give heed to the injunction of the Apostle, "Prove all things; hold fast that which is good." To surrender one's faith, the faith of our fathers, because at the time a certain school of

thought seems to contradict it, is a short-sighted policy as well as a tragic blunder. Far better to hold on. Scientific theories are constantly changing. Better theories do tend toward a corroboration of the faith. Continue to hold on and it would not be strange if one should find that a great word spoken long ago has a meaning that outlasts the years, when he, the fullness of the revelation of God declared, "I am the Truth."—The Evangelical Student.

Evangelistic Evangelicalism

By W. Graham Scroggie, Edinburgh, Scotland

The hour is ripe for a rebirth of evangelism. The decade which immediately followed the conclusion of the Great War was one of the most difficult in the history of the modern church, and for two reasons chiefly: The church had lost its head, and the world had lost its feet, or, in other words, the church had largely sacrificed its true message, and the world was living on delusion. But during the last two years or more, a change has been observable in both directions. The world has got through its delusions and is now facing naked facts, and the church, to some extent at any rate, is beginning to realize again that only the message of the gospel can meet the needs of a tired, perplexed, and suffering world.

The church has now a supreme opportunity, and if she misses it, she may become finally discredited in the eyes of mankind; but if she will now wash her heart, her eyes, her feet, and her hands, she will do for this century what the evangelical revival did for the eighteenth century. How, then, is such an end to be attained? It can be attained only by our facing up to the fundamental realities and relating them to the present opportunities.

Fundamental Realities

But some one will ask, "What are the fundamental realities?" Well, it is of the first importance that we should know, and we shall begin to know when we clearly recognize that Christianity is not an institution but a life, not a tradition but a revelation, not an ethic nor a philosophy, but a gospel. Too long and too widely the old gospel has been regarded as not adequate for the modern world, and it has been assumed that what is old is outworn, and that only that is true which is new. But this is an utter fallacy. The majestic and the potent things are the old things. The sun is old, but it has lost none of its life-giving power. The sea and the mountains are old, and yet they are new. Sin is old, but it is still a tragic reality. Death is old, but no one can discount it. Love is very old, but it is the greatest moral force in the universe. And does not the gospel belong to the category of the age-abiding things? Has it ever been found inadequate when fairly tried? Has any substitute for it ever been found adequate? Let us face up to these searching questions, and answer, "Yes," or "No." Of course, I am speaking now of the good news itself, and not of the terms in which it is expressed, nor of the manner in which it is applied. Terms and methods must be adapted to the needs of each generation, but the gospel itself is dateless. Puritan terms and methods would be as unsuitable today as crinolines would be inconvenient, but the realities, of which these were the drapery, have not changed. The

gospel itself is not subject to fluctuations of fashion, however greatly may vary the terms in which it is expressed, and the methods by which it is applied.

But it is not merely in its terms and methods that the church of our time differs from that of the period of the evangelical revival in its presentation of the gospel, but to large extent, in its contents also. The name is retained where the message is changed, and so we have heard of the ethical, the social, and other gospels. Of course the gospel is ethical in complexion, and it has its social implications, but the heart of it is not the Sermon on the Mount, nor some dream of a city of God. Some preachers talk as though individual regeneration were a by-product of social service, and so transpose the fact and truth that social service is a by-product of evangelical conversion. It is just because the social implications of the gospel are so manifold and great, that it requires, as a primary necessity, the purifying and healing of the individual cells of the organism of each national society and of the body of humanity. And in like manner, the ethical requirements of the gospel pre-suppose a moral dynamic in us which our fallen nature cannot supply. What the people need, and I believe want, is the gospel, the good news of a Deliverer from bondage, and of a Savior from sin. The ethical Christ will not do; men need the redeeming Christ. It is not his holy life that saves us, but his atoning death, and they who stumble at the cross can never know the meaning or power of the gospel. If there is to be a revival anywhere, the great notes of the evangelical message must be understood, accepted, and proclaimed, and with intense conviction and simple sincerity.

(To be continued)

STUDYING THE SUNDAY SCHOOL LESSON

at the
Family Altar
with
Dr. R. R. Teeter

JESUS SETS NEW STANDARDS OF LIVING

(Lesson for April 30)

Lesson Text: Mark 10:1-31; Golden Text: Luke 6:31

MONDAY

The Two Great Commandments. Matthew 22:32-40

When the lawyer asked Jesus which is the great commandment in the law? he may have been more sincere than we usually give him credit for being. The Word tells us he did this in order to try him. But was there anything wrong about that? Doesn't the Word tell us to "try the spirits"? I think Jesus was perfectly willing to be tested then, and I believe he is willing to have us test him now. And I believe all our testing will only bring out with greater emphasis the truth of the statement he made to the lawyer when he said "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself." I would like to say here that one should have a certain degree of love for self, or loving another as one loves one's self could not mean much.

This further implies that one should live such a life that it would be worthy of love.

TUESDAY

The Standard of Divorce. Mark 10:1-2

The problem of divorce is like the problem of the poor, always these problems are with us. I know there is a strong tendency in these modern days to place an interpretation on the words of Jesus that will harmonize with our modern theories of the divorce question, or the sanctity of the marriage vows. I know there is a growing tendency to look upon the marriage contract as being little more than a civil contract that may be broken at will upon agreement of the contracting parties. But on a question so vital as this, so pregnant with social consequences, as well as with spiritual pitfalls, I would prefer to take Jesus at his word and to let the Word be its own interpretation.

WEDNESDAY

The Child-like Spirit. Mark 10:13-16

Jesus set a new standard for the recognition of the place of children in the human family. In no other land are the innate rights of children recognized, regardless of sex, as in the land where the gospel of Christ is not only preached but practiced in the family life.

And yet, what is called Christian America is woefully slow about approving the amendment to our constitution that would prevent any manufacturer or other employer of labor from exploiting the puny strength of children for their own mercenary gain.

If our great daily papers had given one-tenth the first-page publicity to the "child labor" amendment that they have given to the propaganda against the eighteenth amendment, it would have been approved long ago.

THURSDAY

Complete Obedience Demanded. Mark 10: 17-22

The young man who came to Jesus with the question "What shall I do that I may inherit eternal life?" was willing to go so far to accomplish his desire, but no farther. He was willing to surrender anything that did not require too much sacrifice; but he was not willing to "go all the way."

In many ways he was a lovable character, but he would not yield full obedience to his Lord, and so he could not become a real disciple, for Jesus does require complete obedience.

FRIDAY

Danger of Trusting in Riches. Mark 10:23-31

Jesus did not say a rich man could not get into the kingdom of God, but he did say it would be hard for him to do so. Why is this the case?

Is it not true that great wealth has a tendency to lead its owner to assume that his wealth will secure for him anything he desires?

One may buy one's self out of jail, but money will never buy a reserved seat in heaven. The young man was not required to give up all his wealth because wealth is sinful in its self, but because, in this case, it stood between him and God; and whatever stands between one and God must be given up before one can hope to stand in his presence.

SATURDAY

Living with Others. Matthew 5:38-44

In that marvellous sermon Jesus preached on the mountain he laid down a set of principles that would revolutionize the whole social and political world, if they were only put into practice.

While we are living in this world we must of necessity come in contact with others in social, business or religious ways, and if we desire to live harmoniously with others we will gain a great deal of strength for the task, if we will make a close study of the Sermon on the Mount, or better still, if we will just put its principles into practice in our lives.

SUNDAY

The Mind of the Master. Philippians 2:1-11

It is surely difficult to know the mind of the Master, unless one has a rather well defined knowledge of the Master himself, through one's acquaintance and association with him, and through a rather intensive study of his Word. Paul says, "Have this mind in you, which was also in Christ Jesus."

This intimate acquaintance with him and his Word, should give any one a fairly good understanding of "the Mind of the Master."

<p>E. M. RIDDLE, President Waterloo, Iowa</p> <p>F. C. VANATOR, Associate Peru, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p> <p>BRETHREN CHRISTIAN ENDEAVOR RINGING HURCH NEXT IY ONSACRATED VANGELISM</p>	<p>GLADYS M. SPICE, General Secretary and Treasurer 2301 13th St. N. E. Canton, Ohio</p>
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Selected Helps for Junior Committees

(Clip and paste them in your Scrap Book for future use)

**A MISSIONARY EXHIBIT
For Missionary Committees**

Let the members of the committee ask the other Juniors and their friends for missionary pictures, photographs, and curios illustrating the missionary topic, and see that these objects are in the Christian Endeavor room a week before the meeting. With the superintendent's help get some Endeavorers from the Young People's society to come to the meeting after prepar-

ing themselves for their parts. The photos and curios should be spread on different tables, and two Endeavorers, in costume, if possible, should be in charge of each table. These Endeavorers will impersonate missionaries, will show and explain the photographs, relate missionary incidents, and answer questions. Special questions may be written out beforehand and given to the Juniors to ask at the meeting. Group the

Juniors around the tables, and have group singing and recitation of Bible verses.

A MEMORY MEETING

For Prayer Meeting Committees

At the beginning of the meeting slips of paper, each containing a question on the Bible, should be handed to the Juniors. These slips should be prepared beforehand, with the help of the superintendent. Then have a praise period, singing four hymns from memory. Let a Junior recite each stanza before it is sung. After prayer, let each one repeat two verses of Scripture from memory; and then let each Junior answer the question on his or her slip. If the answers are not correct, the other Juniors should be permitted to add to them.

A MEMBERSHIP PLAN For Lookout Committees

Prepare as many blanks as there are members in the society. Give a blank to each member, and ask him to write on the blank the names and addresses of as many children as he knows who are not members of the society, but who might be members. Let the blanks be returned at the next meeting. With the help of the superintendent make a list of all names handed in. Then assign the names among the members of the lookout committee, asking them to visit the persons assigned and invite them to the meeting. Make those invited especially welcome, and try to get them to join the society as preparatory members. Revise the list every two or three weeks, when the members will report progress.

the common law, the Committee stands convicted of 'assault with intent to inflict great injury' upon the missionary cause; for they did two things that sane men must have known would produce such a result. First, they sent broadcast throughout the country, and the world, by their 'press releases,' the most damaging criticism of missions and missionaries, while exacting from all who had their full report a pledge of the strictest confidence. They told an unfriendly and ill-informed public with a tone of authority that Protestant missions, as now conducted, are not worth supporting."

We would like to know who is responsible for the persistent effort to push the sale, the translation, and the use of "Re-Thinking Missions." There are a score of volumes recently published which would do far more to increase intelligent interest and sacrificial giving for the cause of missions, than the book in question. As we write these lines, there comes to our desk a circular, entitled "Missions in the World of Tomorrow," containing new proposals for using "Re-Thinking Missions" on every campus of every college. We are urged to use the book in convocations and chapel services, and in forums for the faculty and students. In order that "Re-Thinking Missions" may not cause wry faces, the volume is sugarcated by offering it in connection with pamphlets by Dr. Robert E. Speer, Pearl S. Buck, and others. If missions in the world of tomorrow are to have no more secure foundation than is to be found in the earlier chapters of "Re-Thinking Missions," they will not have a glorious future.

<p>Send Foreign Mission Funds to LOUIS S. BAUMAN Financial Secretary Foreign Board 1925 East 5th St., Long Beach, California</p>	<p>Send Home Missionary Funds to R. PAUL MILLER Home Missionary Sec.-Treas. Berne, Indiana</p>
MISSIONS	

An Objective Appraisal or Modernist Propaganda?

By Rev. S. M. Zwemer, D.D., in "The Presbyterian"

Not without reason was there a mass meeting held at the Calvary Baptist church, Princeton, New Jersey, recently, in protest against the Report of the Laymen's Foreign Mission Inquiry. The reactions to the volume, entitled "Re-Thinking Missions," from the foreign field and from the churches at home, give one furiously to think. Had this been an objective appraisal for the consideration of those who administer missions, there would have been no storm of disapproval in the Christian press, but apparently those who are responsible for the early releases in the press and for the publication and publicity now given to the Appraisal, not only in this country, but abroad, are actually carrying on an active propaganda.

The Bulletin of the National Christian Council of China for February states that one thousand copies of the cheap paper edition are available, and that arrangements have been made for the translation and publication of the Report in Chinese, "without financial charge upon the Council." In the leading Christian paper published in Western India, "Dnyanodaya," Dr. J. F. Edwards states in an editorial: "The book has arrived in India, not only without the 'charming' personal speeches, but with the approval of the sex-novelist, Pearl Buck, printed in red letters on the front cover, as follows: 'I think it is the only book I have read that seems literally true in its observation and right in its every conclusion.' Why the imprimatur of a sex-novelist is published broadcast instead of that of a missionary expert, like Dr. Robert E. Speer, is not stated, but obviously it may be because Dr. Speer has riddled the book by his searching criticism. Concerning the possible effect of this publication, we have been forcibly reminded of one of the critical hours in British history when the great Pitt (was it not?), after a terrible war period pointed to a map of Europe and exclaimed, 'Roll up that map,' because it would be useless for many years to come. If the philosophy underlying this book, 'Re-Thinking Missions,' comes to be widely accepted, our missionary

societies may as well roll up their lists of subscribers, for they will quickly decrease under the influence of such a work."

In a bulletin received from the Missionary Research Library, we have a number of commendations of the Report, but in this case also the comment quoted against the Report does not include the searching criticisms of those who have published their protest from the day of its issue. Why this ceaseless effort to whitewash, broadcast, translate and circulate a document which has been characterized as "a bitter disappointment and a subtle attack," by the friends of missions. Dr. Albertus Pieters, for many years a missionary in Japan and now professor of Missions at the Western Theological Seminary, uses sharp words which we would not endorse if they related to an objective appraisal in the hands of missionary experts, but which surely apply if "Re-Thinking Missions" is to be used as modernist propaganda of a theory of missions based on humanism and syncretism.

"Charity impels us to believe that the intentions of the committee were good, yet in view of the fact that they are intelligent men, this charitable assumption puts a strain upon our reason. In criminal law certain crimes are not committed unless a certain intention is present. Men are indicted of 'assault with intent to inflict bodily injury,' 'assault with intent to kill,' etc. Since the thoughts and intents of the heart are known to God alone, how can the prosecution ever secure conviction on such indictments? Under the principle of common law that the intent is to be deduced from the circumstances and the means employed. If the one who inflicted the injury was sane, used such weapons as every sane man knows would inflict a certain degree of injury, and used them in such a manner that the said injury would be likely to ensue, then he must be held to have cherished the 'intent' to bring about the result. His own disclaimer, under such circumstances, does not count."

"Judged by these equitable principles of

GIVE THE CHURCH A SQUARE DEAL

Dr. Theodore L. Cuyler, long one of America's greatest preachers, used to tell the following story, which can well be applied to the conditions faced by many of our congregations today:

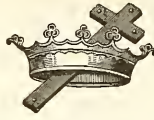
"I asked an old colored preacher how his church was getting on, and his answer was: 'Mighty poor, mighty poor, brudder.' I ventured to ask the trouble, and he replied: 'De 'cieties, de 'cieties. Dey is just drawin' all the fatness and marrow outen the body and bone of the blessed Lord's body. We can't do nuffin' without de 'ciety. Dar is the Lincum 'Ciety, wid Sister Jones and Brudder Brown to run it. Sister Williams mus' march right in front of de Daughters of Rebekah; den dar is de Dorcases, de Marthas, de Daughters of Ham, and the Liberman Ladies.' 'Well, you have your brethren to help in the church,' I suggested. 'No, sah, dar am de Masons, de Odd Fellows, de Sons of Ham, and de Oklahoma Promis' Land Pilgrims. Why, brudder, by de time de brudders an' sisters pay all de dues an' tend all de meetings, dere is nuffin left for Mount Pisgah Church but jist de cob.'"

In how many cases do the 'Cieties in and out of the congregation get more loyalty and devotion than the Church of God! Dues will be paid in the Mystic Knights of the Sea even when the church is left out in the cold. The other day one of our good pastors reported how a friend whose salary was cut in half immediately reduced his church pledge 50 per cent. This seemed a square deal until it was discovered that he made no cut in the time and money expended on golfing or on pleasure-riding in his car. After that it looked pretty cheap. You are certainly not giving yourself a square deal when you refuse to give a square deal to Christ and the church.—Exchange.



NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a
Great Correspondent*



Missionaries Raised up Out of Much Sickness

February 14, 1933.

Dear Evangelistic Readers:

With the best of intentions one often fails. So it has come to pass that more than two months have elapsed since writing you last. The middle days of December were busy days in dispensary and village work for us all. Bible classes, school and hospital went on without interruption until the 21st when an attack of fever supervened, which kept the writer in bed for ten days.

Christmas Day will always stand out in my memory. It was a happy day! A day filled with the presence of the Lord. A day when to an unusual degree his nearness was realized. Doubtless many were praying that day and their prayers were answered and life was spared for service. It was not until the 31st however, that I was able to be up. Two days of convalescence, the Old Year out and the New Year in, and then Mr. and Mrs. Hathaway and I started on our long contemplated trip to Bassai and Bellevue. Joseph Nguede went along as assistant chauffeur and Andre Bernard, one of our diplomed nurses, went along to assist in microscopical work.

Part way between Bozoum and Bassai we met Mr. Jobson who was starting for Bellevue and Bangui. The surprise was mutual and it took a little time to readjust our plans. The adjustment was made as follows: Mr. Jobson returned to Bassai with us. We commenced our work of diagnosis that evening and continued through the following morning, when, accompanied by Mr. Jobson, we left for Bellevue. We were much delayed at Bozoum and therefore did not arrive at Bellevue until 8 P. M.

Mrs. Sheldon served a bountiful though impromptu supper and hospitably took care of Mr. and Mrs. Hathaway and Mr. Jobson in her own home. The three ladies, Misses Bickel, Patterson and Crawford took me home with them. There was much to be said after our long separation and our good resolutions to retire early absolutely failed.

The next day, January 4th, was an extremely busy one, visiting the hospital and doing microscopical work on Miss Bickel's veranda. We continued this work on the following forenoon when, to our great surprise, we had suddenly to desist and go dinnerless to bed because of a relapse of fever. This time it was the effects of sun and the grippe, contracted perhaps at Bassai where we had found Miss Myers in the throes of an epidemic.

Complications arise when traveling in a party in Africa. Mr. and Mrs. Hathaway must return to their work at Yaloke. Mr. Jobson must return to his at Bassai, and I was unable to accompany them. It was therefore decided that the truck should leave Bellevue for Yaloke via Bozoum with Mr. and Mrs. Hathaway and Mr. Jobson. Miss Patterson who had long anticipated a visit to Yaloke found it necessary to go at this time as transportation could not be provided for her later.

At Bozoum Mr. Jobson rejoined his own

car which he had left there en route. All parties arrived at their destination on Saturday.

Tuesday morning Mr. Sheldon, Kenneth and myself accompanied by Joseph Nguede and Andre Bernard filled my little car to overflowing as with our necessary baggage we proceeded to Bassai. Mr. Sheldon returned to Bellevue with one of the Mission trucks.

Andre and I spent the day following our arrival with microscopical work and diagnosis. The succeeding day, Thursday, we left for Yaloke in the following manner. Joseph Nguede had not yet his driver's license therefore it was necessary that he should drive under escort. Mr. Jobson who had long been contemplating a trip to Bangui kindly arranged it at this time.

It was with some trepidation that we saw Joseph Nguede and Andre start down Bassai mountain. But everything went well and they waited for Mr. and Mrs. Jobson and myself at the Ouahme. Here Mr. Jobson put both the cars on the barge at once and Joseph Nguede was soon speeding ahead to Bozoum where he was instructed to wait for me.

At Bozoum I relieved Mr. and Mrs. Jobson of my presence in their little car and joined Joseph and Andre in my own car. Joseph was surprised to think that I dared to ride with him, but it was a good opportunity to demonstrate the value of a human life. In the morning before our departure we had read the 91st Psalm and committed ourselves implicitly to God, and so it was without fear and with perfect safety that we came through to Yaloke. Up and down the hills we sped and across the narrow bridges without accident. Joseph Nguede received an ovation upon his arrival, so proud were the natives of their "brother" that for once they forgot to greet the missionaries. We are hoping that Joseph (who really drives well) will soon have his license and that we may be able to travel without missionary escort.

The day following their arrival at Yaloke Mr. and Mrs. Jobson left for Bangui, returning late on Saturday night. They spent Sunday with us and returned to Bassai on Monday.

Arriving at Yaloke we soon fell into our usual routine of work. For six days things went along normally and then on the 18th there was quite an exit toward Bangui. Mr. Hathaway, Miss Tyson, Miss Emmert and Miss Patterson were the missionaries traveling. Accompanying them were Joseph Nguede as assistant chauffeur, Elie Boy who hoped to take training as a nurse in Bangui and Thomas Lissene as cook.

As in the old days Mrs. Hathaway and I were left alone. I took my meals with her and locking our house at night shared her bed room.

The dispensary work was very heavy and we missed Miss Tyson and Elie our efficient Banou medical assistant. Yet we would

have managed very nicely had it not been for a severe case of flu meningitis which required a large portion of the time of our two diplomed native nurses. I took on a temporary assistant from among the advanced school boys. Our case of flu meningitis was one of our stalwart Christian young men, Timothee Minimo. Prayers of missionaries and natives alike ascended for his recovery for several days as life hung in the balance, and then God raised him up. It is said there are only twenty-six cases on record in the history of medicine of recovery from flu meningitis. We have had several in our own mission for which we praise the Lord.

On the 21st of January our Bangui party returned. An unusual thing occurred in that they returned on the day and hour expected. Mrs. Hathaway had a bountiful dinner ready and we had an evening of rejoicing together. We could not foresee the sorrow of the following day. In our little household of four Sunday evening found three of us ill. Miss Tyson went down with dengue fever, Miss Patterson soon followed. I went down with an attack of bilious fever, the combined effects of sun, malaria, fatigue and filaria. Miss Patterson fought bravely against the same disease which Miss Tyson had contracted, but finally had to go to bed Tuesday afternoon. On Tuesday and Wednesday I was up again and at work. I collapsed again on Wednesday night. I went to bed then to stay for fifteen days with one of the most severe and constant fevers of my life. It was good to welcome Miss Tyson and Miss Patterson up again on Sunday although I was not able to rise again until the 10th of February. Just yesterday I returned to work at the hospital and it was a joy to be back again in service.

One little incident of simple native faith may be here recorded. None of us had any assurance of my recovery. But just when things were at ebb tide, Voloungou (our assistant native pastor) came in to pray by my bedside. He arose from his knees with a shining face and turning to me said, "Madame I am very happy. God hears my voice, and I have asked him to make you well immediately." It was indeed very soon that the fever broke for the first time in thirteen days and convalescence was soon established.

During the siege of illness in our household Miss Emmert was marvelously spared. With simple faith and marvelous endurance she spent a week of her vacation managing the household, and gave with native assistance her whole time to the care of the three invalids. We praise God for her devotion and thank him for sparing her. Mr. and Mrs. Hathaway were also kept in health during this time.

Mr. Hathaway was enabled to make two village trips to the chapels. He had planned on being out this week also, but this not being a good time for village work on account of the annual hunts, he has decided to call in the evangelists for a week of intensive study instead.

Our hospital work has been very heavy. During the time that I was in bed and shortly after her own recovery, Miss Tyson had two severe obstetrical cases, admitted a man badly torn by a wild boar and had an unusually large dispensary. A very bad chest wound was sustained by a little girl brought in Saturday. Her recovery seems impossible. Another case of flu meningitis was brought to the station last night. We are battling for her recovery.

Miss Emmert has recently taken on 115 new school children. With unflinching patience and untiring devotion she takes 60 in the morning and 55 in the afternoon, going over the same curriculum. Those who are left of the advanced students are now under the care of a native monitor, Jack Adambou.

I must take a moment here to tell something of conditions at the other stations as I found them during my brief visits there. I found the work at Bellevue flourishing. Mr. and Mrs. Sheldon are very busy with evangelistic and Bible work. Miss Bickel is heroically endeavoring to care for 100 patients daily from almost empty shelves. One of our first privileges on our return to Yaloke was to send her a load of medicines from our own shelves far less depleted than hers.

Miss Bickel and Miss Crawford have made a three weeks trip of itineration during January among the native villages preaching and healing as they went. Miss Crawford hopes that soon the red tape of permission will be all unwound and that she will be able to begin her school.

At Bassai we found an aggressive evangelistic campaign being carried on. Mr. Jobson's itineration trips are numerous. Miss Myers and Miss Byron in addition to the hospital work have their hands full with Bible Classes and nearby evangelistic work. Mr. Foster is building and Mrs. Foster is helping in every way possible in the station activities. Mrs. Kennedy during our recent visit there was away alone on a long trip of itineration teaching and preaching principally at Baindi Chapel in the Tarre tribe.

Miss Myers is conducting an aggressive campaign against leprosy. With her remarkable persuasiveness she is succeeding in getting the cooperation of the lepers themselves in her plans for isolation and treatment. We predict great things for her work.

We have now brought this epistle up to date and hope to write you again during the month of March. Correspondents are complaining that they look in the Evangelist for letters in vain. We plead guilty to long silences and we hope that these will no longer be necessary.

Asking a continued interest in your prayers, we remain,
Yours faithfully,

FLORENCE N. GRIBBLE.

MEETING AT GRATIS, OHIO

This is the second report of a meeting with Dr. Beachler, this time at Gratis, Ohio, where he is the worthy pastor and I assumed the role of evangelist. The exchanging of meetings proved to be a delightful experience. I had known Dr. Beachler for some years but never had labored side by side with him. I found him to be a most congenial co-worker, a man of rare ability as a leader, strong in his faith, very gracious and kind in his contacts with men in the church and out. He is doing a splendid work at Gratis and especially with the young people. He lived in our home while in Pittsburgh and I lived in the manse while in Gratis. We not only worked together but lived together for four weeks. My life is richer and I have the highest regard for the Beachler family and the work they are doing for the church. Mrs. Beachler is very active in the Sunday school and W. M. S., the daughter Lorene, a public school teacher, is superintendent of the children's division. Mary Louise rendered a lovely special

number in music. Dr. Beachler gives his time unstintingly to a union Y. P. S. C. E. which had 55 members in attendance the last Sunday evening and attended. Of course this fine family did everything to make me enjoy my visit with them, even "Midge" seemed to be glad to have me around. I thank them again and all the lovely homes that entertained us, for we were in a different home for both the noonday and evening meal and it seemed that every one tried to provide everything to eat. I shall not soon forget such gracious hospitality in so many homes. We had a good meeting, preaching every night, three times on Sunday, and a meeting for men at various business houses each morning at 9:15, followed by a morning prayer meeting at the homes at 9:45. These gave us a full schedule. The blessing of God was on the work from the beginning, good audiences, very attentive, the saints

SMILING TROUBLES AWAY

By Thomas W. Perks

Smile when the days are dreary,

Smile when the toil is long;

Smile when your heart is weary

And everything seems to go wrong.

Smile when your heart is breaking,

When the outlook is dark and cold;

Don't fret when your troubles are making

Your hair gray, and your face look old.

Cheer up your heart, break into a song,

Catch the rainbow as it flings

Its radiant lines; it won't be long—

Smile, cheer up, and sing.

God never gave you a burden

Too heavy for you to bear;

Rejoice in the load he has given,

Fear not to sing; he is near.

I will not fret or whine,

My heart shall not be afraid;

I will not murmur or repine.

My hope is in him who hath said:

"My grace is sufficient in weakness;

My love is constant and true.

I'll guide thee and guard thee—

My heart is set always on you.

So I sing and smile my troubles away;

I put myself in his care.

My troubles and griefs will last but a day,

And I shall smile up there.

were blessed, and sinners heard the call of the Spirit. Delegations came from New Lebanon where Rev. L. V. King is pastor, and with whom we worked in a meeting last spring; also from Clayton, where Rev. Morton L. Sands is pastor, and we held a meeting for this church two years ago. It was a special delight to meet these fine people again, some from these places were in several nights. Other visiting churches and ministers were present on various nights and we appreciated all, especially Rev. Baker of West Manchester, whose two boys were regular attendants of our church while in Pittsburgh. Also Rev. Armstrong, who was pastor of the U. B. church in Clayton while I held a meeting there, was in several nights, one night with a large delegation. There was not a single unpleasant

experience in the meeting. I received a great blessing and the Lord seemed to use me in blessing others. Our church was delighted with Dr. Beachler and his work in our midst and there seemed to be that mutual response at Gratis. All concerned in the exchange were abundantly satisfied. May the Lord greatly bless pastor and people at Gratis is my earnest prayer.

Pittsburgh Church

The work here is moving along very nicely, with plenty of room for improvement of course. It always seems to me I never have very much to report. We came to the end of the year with our finances in good shape, which is a cause for rejoicing these times. We had accumulated a deficit which was cared for out of some standing funds which were temporarily transferred, but we wished to replace them and asked our people for a special offering, to which 50% of our membership responded with an average gift of \$10. This meant real sacrifice for many of our people, for we have many unemployed, business men suffering great losses, children who have no earning power. We rejoiced in the fine spirit of harmony and spiritual tone of the church which it reflected. Our Sunday school, W. M. S. and Christian Endeavor are all carrying on in a very commendable way. Rev. W. G. Gans, a local elder, and now retired educator of the city, fills the pulpit when I am away. Our choir rendered an Easter Cantata on Palm Sunday evening to a full house. It was a wonderful presentation of "Our Living Lord." Rev. Percy Yett was with us April 2nd. He has a very fine message in pictures and lecture. Several have been received into the church since our report and a number will be received next Sunday. We rejoice in every success and sympathize with every distress in the great work of the church.

CLAUD STUDEBAKER,
5002 Dearborn St., Pittsburgh, Pa.

P. S. If you have relatives or friends coming to Pittsburgh who should be interested in our church, kindly drop us a line, informing us of their street number. We shall be glad to take an interest in them.
C. S.

STRONG WINDS

For Lookout Committees

Did you ever try in your society a battle of the winds to see which of the four winds, north, east, south, and west, can blow strongest? Divide the society into four sides, and give to each side the name of a wind, east, north, and so on. Then at each of the meetings during the period of the contest arrange the chairs in four divisions, each division marked with the name of the wind; and the four groups of Juniors will sit in their own divisions. This is an attendance contest to see which wind is strongest. Each Junior counts one point, and each visitor counts two points. Have a chart showing the strength of the winds each week. The Juniors will be interested in having their side win. The contest is a test of strength, and that always interests.—Junior C. E. World.

We want men who love God supremely and souls next. We want men, not only willing to do, but also to suffer, the will of God; men of faith who can afford to despise the world and look forward to the surpassing glory in store.—J. Hudson Taylor.

Whence Our Presidents?

IT IS interesting this year of the inauguration of a new President of the United States to look to the records to note the states from whence they came. For the first forty years (1789-1829), Virginia and Massachusetts furnished the six men inaugurated. Massachusetts had father and son (Adams) one term each, while Virginia had four (three in succession), two terms each. Harrison, Tyler and Wilson were born in Virginia, but were residents of other states when elected to the Presidency. Virginia takes the lead in being the native state of eight Presidents, but W. H. Harrison was resident of Ohio, and Wilson of New Jersey, when elected. Ohio rivals Virginia, seven Presidents having been born there: Grant, Hayes, Garfield, Benjamin Harrison, McKinley, Taft, Harding; but Grant was of Illinois, Harrison of Indiana, and Taft of Connecticut, when elected. On the other hand, W. H. Harrison, though born elsewhere, was of Ohio when elected. Grant's residence was not a matter of state pride when elected, as he was more than any other the property of the nation rather than any state. New York has not fared so well, Van Buren and Roosevelt being the only New Yorkers who were natives and residents when elected. Cleveland was a New York resident when elected, but was born in New Jersey. We omit Fillmore, who was of New York by birth and residence, because he succeeded to, but was not elected President. Two elected Vice-Presidents, but succeeding to the Presidency by the death of the President, were born in Vermont, but Arthur was a citizen of New York, and Coolidge of Massachusetts, when chosen. Coolidge was elected President. Jackson was born in North Carolina, but was of Tennessee when elected, and the same was true of President Polk. The great state of Pennsylvania has furnished but one President, and New Hampshire likewise one, viz., Buchanan and Pierce. Abraham Lincoln was born in Kentucky, but, like Grant, was elected from Illinois. President Hoover was born in Iowa and elected when a citizen of California, the only one to represent either state. Thirty-one men have been Presidents by election or succession, but only eleven states have had Presidents born within their boundaries, and only nine have had citizens elected President.—*Presbyterian*.

When to Prepare

WE have heard much about preparedness in the past years. It has come to carry a meaning that is not in all cases pleasant. It has been keeping bad company and we are in danger of associating it with dreadful things even when the very opposite is intended. We dare never lose sight of the importance of being prepared. I am using the word now in a personal sense. Most of life is to be thought of as the time to be getting ready for something we shall be called upon to do.

The mill will never grind with the water that is past. It is too late. But it will grind with the water that is miles up the stream as well as with what is only a few feet above the mill. The water that is bubbling out of the spring in which the stream has its source will have its chance to run over the wheel and grind some grist.

Because there are no visible signs of the approach of an opportunity to do some really worth while thing is a poor reason for thinking that there is no need to be in a hurry about getting ready. No matter how far down the years may be the chance for which we have been looking, it is never too early to begin getting ourselves in shape to handle it when we meet it. It took Moses eighty years to get ready to do forty years' work. Jesus lived in the quiet of Nazareth thirty years in preparation for a ministry covering only three years. But they were not looking for big opportunities while they were living in obscurity. They were faithfully facing each day's duties. It is a mistaken idea to suppose that being fitted to face an opportunity is a matter of will-power and a determination to rise to the situation. We get ready for larger tasks by being faithful to the smaller ones which each day brings us, and by remaining faithful through a long period of time.—Selected.

YOUR SEAT NOT EMPTY

The preacher does better when you are there;
'Tis hard to preach to an empty chair.
But your seat is not empty when you're away,
For Satan's imps are there that day.
They are making faces at the preacher's text.
They are nudging the folks who are sitting next.
They are showing them how much the church is "down"
And it's all because you're out of town.

—Rev. W. B. McEldowny.

An Appeal to Conscience

By Dr. Frederick Brown Harris

Foundry Methodist Episcopal Church, Washington, D. C., Monday Morning, December 4, 1932

The amazing response to what I said from this pulpit last Sunday, on the moral aspect of the liquor question, is indicative of the eagerness and expectancy of multitudes that the church shall assert its absolute supremacy in matters of morals and conscience. To repeal or not to repeal is not the only question being forced upon the Congress.

Shall America Retreat?

The real question upon which our legislators are evidently being forced to vote is, Shall America retreat in a great moral reform? If so, it is the first American retreat on record. Shall our country take the first step backward it has ever taken since the Constitution itself was adopted? Shall America invite back into its Capitol a loathsome evil which took more than half a century of educating and crusading by the nation's most prophetic souls to untangle from the now stainless flag? Shall America return to the liquor business like a dog to its vomit? In the increasing traffic of this machine age, shall America jeopardize her millions by herself selling the stuff which so muddles brains that eyes fail to distinguish between red and green? Shall America put above the Capitol the liquor flag which but a few months ago the leader of his party in the Senate declared had on it nothing but the skull and crossbones?

Shall the blot, eradicated from the flag by the toils and tears of millions of mothers, be put back? Shall the flag itself be hung at half mast in millions of patriotic hearts?

Is America's Sun Sinking?

The real question is, Shall America listen to her Borahs or to her brewers? Shall she believe her Jane Addamses or her Mrs. Sabins? Shall America surrender to the sidewalks of alien New York or safeguard her Main Streets, with their schools and white steeples, the real America? A nation which turns from her economists, her educators, her industrial leaders, her social workers, her humanitarians, her preachers, to the leering, selfish faces of those whose god is their belly and their bank account, has passed her zenith and her sun is sinking, just as did Rome's.

Is Macaulay's Prophecy to be Fulfilled?

In 1857, the historian Macaulay made this prophecy regarding America: "Your republic will be as fearfully plundered and laid waste by barbarians in the 20th century as the Roman Empire was in the fifth, with this difference that the Huns and Vandals who ravaged the Roman Empire came from without, and that your Huns and Vandals will have been engendered within your own country, or by your own institutions." Can it be that the Huns and Vandals are at our very doors?

Where Were These New Defenders of the Nation's Morals in Saloon Days?

Where were the present repeal leaders, whose faces are now bathed with crocodile's tears over the evils under prohibition, before the Eighteenth Amendment was passed? Where were these new defenders of the nations' morals when your fathers and mine were indicting the liquor traffic for high crimes against humanity? Where were they when men and women, whose shoe latches they are not worthy to unloose, were fighting a lawless institution which battered upon the weakness and misery of men, resisted all attempts to regulate it, leagued itself with vice, lent itself to crime, found protection in political corruption, and finally brought down upon itself the accumulated wrath of an outraged people? Where were these leaders of so-called temperance reform, as they like to be thought of, when the conscience of a Christian community was shocked by the bare and bold utterance of a speaker at a liquor dealer's convention, urging saloonkeepers to make good the annual mortality of drinking men by luring new levies of boys to the bar?

We Know Where they have Been Since Prohibition

Well, whatever their alibi as to where they were then, I'll tell you where most of them have been since prohibition won. They have spent their time in discounting it, discrediting it, ridiculing it, in every way endeavoring to handicap it. They have denounced poisonous propaganda in order to make the success of prohibition impossible. And now men who have taken this attitude during these past crucial years have the effrontery to come before the American people, pointing to the alleged failure of the noble experiment—Thank God for that phrase, coined by Herbert Hoover. They have violated the first requirement of a gentleman and an American, namely good sportsmanship. The Eighteenth Amendment was passed by a proportionally greater majority than was even the Constitution itself. And yet many of the present lead-

ers for repeal refused to give it even a sporting chance for success. All such stand now beneath the White Dome with unclean hands.

Sculptured Lips of Frances Willard Speaking

Thank God, that under that dome is the marble likeness of Frances Willard. There in Statuary Hall those sculptured lips are speaking to America today, as they did so eloquently in other days. There she stands in the shrine of each patriot's devotion. Frances Willard, who wore the white ribbon and never showed the white feather, she hears the ribald laughter and muttered curses of the real forces that are back of this agitation. She hears them saying with the conspirators of old, "We have made a covenant with death, and with hell are we in agreement. We have made lies our refuge, and under falsehood have we hid ourselves." But Frances Willard knows, as do millions of her followers alive today, that banished truth is not vanquished truth. And her voice is heard ringing from the Capitol to all the nation as in this new crisis she cries in words of Holy Writ, "Your covenant with death shall be annulled, and your agreement with hell shall not stand. The hail shall sweep away the refuge of lies, the waters shall overflow the hiding place. The mouth of the Lord hath spoken it."

"Once to every man and nation
Comes the moment to decide,
In the strife of truth with falsehood
For the good or evil side.
Some great cause, God's new messiah,
Offering each the bloom or blight,
Parts the goats upon the left hand
And the sheep upon the right,
And the choice goes on forever,
Twixt that darkness and that light."
—The American Issue.

THE CRIMSON BALLOT

(Note—The following tragic poem was recently given from memory by Dr. R. R. Teeter as a temperance feature in the Ashland Sunday school program. It comes to us from the days of the legalized liquor traffic. There is imminent danger that the "New Deal" that moral reform is facing will bring this poem again into popular use.—Editor).

One day in a crowded courtroom
A sentence of death was said,
In the hush of the awful stillness.
To be hanged by the neck until dead.

And a mother's heart was broken
As she faltered a murmured name,
While a father's face was furrowed
With tears of grief and shame.

It was only one of the dramas
That are acted every day,
And the judge on the bench had asked him
What the prisoner had to say?

The jury has said I am guilty
Was the low, resigned reply,
And the law has summoned the hangman,
And said that I must die.

But before the God in heaven,
I did not kill my friend,
And to the looming scaffold
A guiltless man you send.

The dram shop did this murder,
And the drink that fired my brain,
That made me do its bidding,
And held me with its chain.

But not upon the dram shop,
Nor brewery, nor still,
Nor yet the high officials
Who watch them rob and kill.

But on your skirts, your honor,
And every man's who has stood
To legalize the gin mill,
Is stamped the brand of blood.

His voice rose like a bugle,
No other sound was heard,
While something kin to terror,
In all who listened stirred.

For back of the law's officials
Is the law that spells my fate,
And back of the law are the people,
And the people are the state.

My hand held the murderous weapon,
And the blood on its blade they saw,
But back of the deed was the dram shop,
And back of the dram shop the law.

And whosoever hath voted
To license this evil ties
The shameful noose of the hangman
'Round the neck of the man who dies.

And on his hands are the blood stains,
And on his brow the sign
That he is the one who sheddeth
My dead friend's blood and mine.

Then back to his cell they led him,
And there on the trap he will stand,
And the bloody farce will be acted
Again and again in the land.

And every reddened gibbet
Shall be for a nation's blame,
For every ballot is crimson
That is cast for a nation's shame.
—Unknown.

OUR LITTLE READERS

ON SECOND THOUGHT

By Rev. Joseph D. Ryan

A group of sturdy Scouts eagerly knocked at their Scoutmaster's door on what they thought important business. There were five or six of them. To their delight their leader was at home and received them cordially. The leader of the boys announced the purpose of their visit.

"We have come to ask you to put John out of the Scout organization."

Before the Scoutmaster could make comment or ask a question another boy chimed in, "Yes, sir, he is the worst boy in the whole troop. He fights boys smaller than he is, he is selfish, and uses bad language."

"Boys, I am sorry to hear of this," the kindly Scoutmaster answered.

"We all went him out. Nobody likes him," a third boy added.

"Well, boys, I am very busy now so I can not go into the matter. But at the next Scout meeting I will investigate."

"Lets' have a trial and vote whether we

will put him out or not," another boy added. With this the boys left the Scoutmaster's home. Had there been a trial and a vote on this afternoon it is needless to say what would have been the fate of the alleged bad boy.

A few days later several of the Scouts were playing near the church. The Scoutmaster passed, saw them, and called all to him. The culprit (?) was present among the number. Scoutmaster and boys had a meeting beside the church in the open.

"Boys," began the Scoutmaster, "a few days ago some of you came to my home asking that John be put out of the Scout organization and you named several things he had done in violation of the Scout Oath and Law. Today we are going to investigate the matter."

The boys looked pleased but no one said anything for a moment. We have said that John was present. The Scoutmaster addressed John gently and sincerely, "John, the boys seem to think that you are guilty of violating the principles of Scouting."

After a second's thought John answered, "I did hit Henry but he called me a bad name. I would do the same thing again if any one else should call me such a name. I want to do what is right but no one shall call me the name he did." Henry blushed. "I know something else," John continued, "Bill told a falsehood to his teacher last week." Then he named the offence. Bill did not deny and seemed ill at ease.

Then the Scoutmaster spoke, "Boys, what ought to be done to a boy who stole an apple?" One of the boys here in this group stole an apple from me a few days ago when in my cellar. I had already given him one apple but when my back was turned he took another. Afterwards I felt his pocket and found the apple. What should be done about that?"

"I know who did it," John answered. "If you know, don't tell," the Scoutmaster requested. For fully half a moment absolute silence reigned. The boy who took the apple had his eyes fixed on the ground.

As yet Ray had not said a word. Addressing the Scoutmaster courteously he began, "It seems to me that John is not the only one who has not been true to the principles of Scouting. I could tell of more wrong things that some of the boys have done, including myself. If every guilty one were put out of our organization, not many would be left. Scouting should help us to be better boys and we defeat our own purpose when we turn some boy out for being naughty. I am not in favor of expelling John nor any one else."

Several seconds of silence.

"Boys," asked the Scoutmaster, "shall we vote John out of our organization?"

"No!" was the unanimous response. The boys shook hands with John and with one another and returned to their game.—The Presbyterian.

Free Wholesale Book Service to Ministers and Religious Workers during the depression. The plan is this: Mail us the price of the book, with name of author, title, and publisher, if you know them all, and we will have the book shipped direct to you and will return to you also the dealer's profit. We have thus saved several persons considerable sums. Bibles, dictionaries, all classes of books, are included. Address, L. L. Garber, College Ave., Ashland, Ohio.

THE BRETHREN EVANGELIST

Give Your Soul a Chance

By Gypsy Smith

WHY don't you give your poor soul a chance with God? You need more than three square meals a day. You are not all dining room and kitchen. You need more than a change of raiment. You are something more than dummies to be put in a window to show off clothes. Bricks and mortar will not satisfy you. You can't buy a home. A home is created. It is built out of an atmosphere, made out of love, understanding, sympathy, God; made out of little cradles with babies in them. Home is a bit of heaven; you can't buy that Are you worried, tantalized, in agony, blistered by the terrible scorching fires of the world, the flesh, and the devil? Face up to God. He knows your capacities. You are built out of the stuff of which he built eternities. Your immortal soul needs something more than toys, motor cars, cocktail parties. The world is beautiful, the world is music, the world is purity. Don't confuse God's world with the devil's world—the world which would go to Communion on Sunday morning and give the rest of his day to frivolity; the world that despises the Bible, and ignores family prayer; the world that gets into and ruins the church. Oh, somebody will have to rise in the church in this Country and, like John the Baptist, risk his head in calling the church back from its perilous worldliness."



Face up with Jesus Christ

The Protestant Church Situation in Germany

There has been much interest, not to mention anxiety, created in the minds of church people in America over the newspaper reports concerning the revolutionary measures said to be put into operation by the Hitler regime. On April 5, 1933, the *New York Times* flashed the headlines, "Nazis to Control Lutheran Church; Its Constitution to be Rewritten," and follows with a startling report from which the following is quoted: "Thirty-nine million German Lutherans, comprising virtually the entire Protestant church in Germany, learned from the newspapers that their church was on the way to become an annex of the Nazi government and of an 'awakened Germany' . . . The church is to be reorganized on Nazi lines. Its constitution is to be rewritten and its parliamentary government abolished. . . . This is the startling effect of last night's convention of the new church movement, called the 'German Christians' held in the former Prussian Diet House, with Wilhelm Kube, Nazi Governor of Brandenburg and the leader of the new Diet, present."

We are indebted to Rev. F. H. Knubel, president of the United Lutheran Church for the following clarifying statements, which are excerpts of a statement published in *The Lutheran*:

"There is no national Church of Germany, nor according to Chancellor Hitler, is any such Church, as some would conceive, actually contemplated. Recognized churches exist in many of the German states, like the Lutheran Church of Saxony, the union Church (Lutheran and Reformed) of Prussia, etc. There is also the Catholic Church, which holds a supreme position in other states like Bavaria. Minority groups, like the Methodists and Baptists, are likewise given a legal standing. In addition, there are national federations of all Lutherans, of all Protestants, etc., but they are not churches and are comparable to the Federal Council of the Churches of Christ in America.

"An 'Extra-Church' Movement

"There exist also movements in the German Church purely voluntary in their membership, which may be likened to such movements as we designate by the names Fundamentalists and Modernists in America. The meeting which is reported in today's newspapers was a meeting of the members of such a movement, which is called 'German Christians.' Evidently, furthermore, this was a meeting of just those members of that movement who are in the state of Prussia. This group has definite political purposes, while desiring to remain definitely Christian. It desires to be allied to the present government, and would, if it could, itself establish one national Church of Germany. . . . The 'German Christians' have thus far not had any important influence upon the Church in Germany, although they have aimed to give wide publicity to their purposes.

"These reports reveal once more that we must carefully sift all news coming from a land that is in the process of tremendous political changes."

From the Editor of *The Lutheran* we quote the following which gives some helpful information regarding the background of Hitlerism:

"We know that there are numerous political parties in the Reich, among whom the Communists, Socialists, Centrists and National Socialists are the most powerful, and

that there has been no single group with a majority status until now. In a vague way we have realized that Communists are militantly anti-religious, but it has not been a matter of general report that Communist propaganda entering from Russian Bolshevism is one influence blamed by Germans for the collapse of their commissariat during the World War and that its doctrine of the international destruction of the private ownership of industry is highly distasteful to Germany.

"It is not frequently stated that the Socialist party is also Marxian in its political teaching and that it openly is anti-church where it is not anti-religious. Carl Marx was a Jew; the leaders of the Socialist party are in a large proportion of his religious or his racial origin. It is also internationalist rather than nationalist in its aims.

"The Centrists are a politico-Catholic group in the parliament, not representative of the entire Catholic population, because it is their plan to restore Papal dominance. By cooperation with Socialists, they have held considerable, and often the decisive authority in the Reich and with their allies filled official positions in the government. Roman Catholicism in its essence is either supra-national in the interest of hierarchical control of all governments or inter-national in its policies toward the states in which it has an effective but minority constituency. It is frankly Catholic and anti-Protestant.

"It has been generally known that the ascription of war guilt by the Treaty of Versailles has been a constant irritation to Germans and that the conditions resultant from international treatment since the war have been interpreted by them as a studied effort to deny them the privileges of a return of autonomy, to a condition of national authority which their neighboring states have enjoyed. The poverty, the almost continuous partisan strife, the manipulations of property, offices and privileges under previous governments have seemed to them to offer no future to their youth, to the church, of two thirds of the citizens and to economic rehabilitation. The final sweep of National Socialism was practically a revolution, due to the carefully propagated antagonism to Communism and to the failure of formerly trusted parties to bring the nation out of its position of inferiority. That a combination of denationalizing forces should have given rise to such an emphasis on nationalism as seems highly radical to those not affected, should not surprise any one experienced in the ways of popular government.

"As was said above, it was when the platform of intense nationalism was put in operation, and the effects on individuals became visible, that its particular injustices became apparent. That an attempt to array the power of the Church in behalf of the movement should occur among some groups of citizens of the nation is not surprising. Of course, time will bring correctives. To us who are witnesses but neither participants nor victims, the occasion arises for a valuation of the dangers of continued discrimination and unlimited partisanship."

The Way Out

A world in anguish cries in the agony of its helplessness, "Show me the way out of these awful conditions." The distress arises because the material instruments of relief

such as employment, money, investments and all property values have suddenly lost their former power. The old key no longer works in the lock.

To everyone, who is sitting in the dungeon of this confinement, we beg to hand a Bible just as we do to the prisoners in the jails. Unlike the prisoner, however, you are free to stay or go as you please. If you still insist on fixing your only trust in the old money-power key to unbar the iron gate, you are likely to remain right where you are in the bondage of a hopelessness that is worse than death. If, on the contrary, you are willing to read and heed the Word of God in your hand you will find your prison doors swinging wide open as if influenced by some magic spell and before you know it you are out "in the green pastures," and along "by the still waters."

Turn first to the fifteenth chapter of the Gospel according to St. Luke. Jesus Christ is speaking. He is telling three stories, one about a lost sheep, one about a lost coin, and one about a lost son. In the seeking and finding of the lost sheep we are shown the matchless picture of the uttermost outreach of the heavenly Father's love toward the humblest of his children who has strayed away. In the story of the lost son is reflected, as in a mirror, the exact portrayal of thousands whose spending has landed them in poverty in a far away country. Many thousands more are in this far away land through no fault of their own. They are the innocent victims of forces beyond their control and of large scale transgressors whose crimes against the public good are so subtle and so enormous as to pile up a final catastrophe from which there is no escape. But for all of them there is the assurance of sufficiency in the Father's house. All who have the courage to say, "I will arise and go unto my Father" will find it so.

Now turn to the Gospel according to St. Matthew and read the fifth, sixth and seventh chapters. Here Christ is teaching the multitude exactly what they must do to bring in an era of righteousness and peace and good will among men.

Finally turn to the fourteenth chapter of
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The Kind of Child Welfare Effort We Most Need

We have seen no presidential proclamation this year calling for the observance of May Day as Child Welfare Day. Whether one has been issued and we have missed seeing it, or whether the President has passed it up under the pressure of the many emergency measures demanding his attention, there is nevertheless no small attention being given at this time of year to the community's responsibility for the care of childhood, particularly the safeguarding and improvement of its health. There is official sanction for such a day, for during Mr. Hoover's administration Congress by joint resolution authorized and requested the President to proclaim annually that "May Day is Child Health Day." In a proclamation which we read from the pen of Mr. Hoover, there was the affirmation that "the well-being of children is a community responsibility as well as an individual duty." And he suggested that public as well as private measures be considered by which "the health of our children may be conserved and advanced." Naturally such a move received wide approval and support, because childhood is so universally loved and everywhere regarded with such kindness and sympathy.

Perhaps the word "universal" covers too much scope; it is too all-inclusive, too sweeping. For the high evaluation of childhood and consequent care for the health of children is confined to countries where the Christian vision and spirit have come largely to prevail. Nothing like "The Children's Charter", such as grew out of the White House Conference on Child Health and Protection of a few years ago, ever came from a land that had not heard Christ's tender words and revolutionizing teaching: "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God." Not many even in the most Christian lands have been able to grasp that high spiritual conception of childhood that our Lord set forth, but practically all Christendom has come to have a more exalted view of the worth of childhood and of child-like qualities, because of what Christ taught and did. It is not surprising, since Jesus took the children, spurned by their elders, into his arms and blessed them, that men and women who have caught something of his spirit and viewpoint, have also taken into their arms children, neglected, forsaken, handicapped and uncared-for, and have bestowed upon them the blessing of nourishing food, medical care, needed instruction, and improved health. In a sense they have simply followed his example. Any one who loves children will approve of such efforts in their behalf.

But there are other kinds of child welfare far more important and yet receiving practically no attention. For example, there are more children in practically every community, who, in normal times, are being poisoned in mind and heart and spiritually stunted, by the vicious, commercialized movie, than are having their health injured through undernourishment and other handicaps. Children are always conspicuous at the movie houses, in fact, a large majority of the daily attendants are children or young people under age. Yet according to many qualified leaders who have made a careful study of the movie offerings, it is practically impossible to find a program that does not carry some appeal to sex or that does not idealize banditry and violation of the law. Dr. William Sheafe Chase, who knows the movie evils as few reformers do, says judges all over the country are declaring the movie to be responsible more than anything else for juvenile crime. Rev. O. R. Miller, State Superintendent of the New York City League, says, "The moral influence of motion pictures has grown steadily worse." Fred Eastman of Chicago declares that the movie majors in crime and sex stuff, and he has demonstrated that under the present arrangement the local movie operator is powerless to improve his screen, if he had a desire to do so. The producers control the output and arrange the program, which the local manager must

take as arranged. And the public is doing nothing about it. The movies continue to pour into the minds of the children the crime and social sewage from the cesspools of Hollywood, and the community puts forth no effort to stop it. There is no small stirring of interest in the physical welfare of our children, but we are indifferent about their moral and spiritual welfare, or too much cowed to do anything.

Sex and crime magazines are meeting the eyes of the children from every news stand and many a public library and home. Their gaudily pictured covers with nude forms are a challenge to the curiosity of every growing boy and girl and a stimulus to evil imaginings, even if they never see inside the covers. And the contents of many of the most popular magazines are adapted to the intelligence of a ten or twelve year old child, and the principal purchasers of such publications are teen aged youths and morons, who spend hours gloating over abnormal situations and salacious representations of human life. Our news stands are filled with these vicious magazines, magazines that offer the minds of our youth nothing from a moral and educational standpoint, but whose every picture and suggestion are positively and continually evil. And seldom does any one offer an objection. There are leaders in increasing number in church and public school and in the community at large defending the right of the child and youth to have the handicaps to physical health removed if at all possible, but no one has the courage or conviction to demand the removal of the morally unfit literature from before their eyes.

The cigarette evil is a growing menace to the childhood of America from two sources—from personal habit and from influence through the mother. There was a time when a report of cigarette smoking on the part of mothers with suckling babes would have seemed unbelievable, but when a prominent city pastor made the statement the other day before an audience made up largely of ministers and Christian workers, that in his rounds of pastoral calling upon the sick in hospitals his eyes had met the sight of a new born babe resting on a mother's breast and a cigarette in the mother's mouth, no one seemed incredulous nor greatly astonished. The atmosphere was as if others had said, Of course, we have seen it too. And they had, and that is the shame of it and the pity of it. There are mothers with nursing babes poisoning their lives and their babes with nicotine and the scene is not unusual enough for preachers to be astonished at it. Besides boys and girls are being tempted on every hand to smoke on their own account. Every newspaper and secular magazine is calling loudly the virtues of this or that particular brand of cigarettes. School children troop past the editor's office window every day and many an early teen aged boy is seen puffing a cigarette, and occasionally even a teen aged girl. There are leaders in our town in behalf of undernourished children, but we have heard of none championing the right of children to be free from the energy-draining, character-sapping influence of cigarette smoking. We need the one, but even more do we need the other. God give us men and women who will stand up courageously and with a determination, in behalf of the kind of child welfare that no one now seems disposed to champion, and that is so greatly needed.

We read in the Word that the first shall be last and the last shall be first, and that is true in the mind of God and has been from the beginning. All the material things of this world were created before man, but man is first in the thought of God. He places a higher value on a single human soul than on all the wealth of the world. But man reverses the divine order, and in his greed places material wealth above human happiness and welfare.

EDITORIAL REVIEW

The best teacher is he who makes truth clear by example.

When you want to spend an hour, don't steal another from one who doesn't have it to spare.

The College Board of Trustees and the Foreign Missionary Board are meeting at Ashland, Ohio, this week, consequently we have been favored with visits at the Evangelist office from a number of our denominational leaders.

On Easter Sunday three new members were received into the Brethren church at Roanoke, Virginia, all having received the rite of baptism during the week preceding. Brother Herman W. Koontz is the faithful pastor of this church.

Brother C. C. Grisso, pastor at Lanark, Illinois, sends "Just a line to let you know that Easter was a great day here at Lanark. At the morning service a splendid offering was received for Foreign Missions, and at the invitation sixteen came to confess Christ and unite with the church. There were also two life-work decisions. Last Lord's Day six came at the invitation. Everything looks encouraging for the work of the Lord here."

A letter from Beaver City, Nebraska, lets us know that the good people there are still struggling on in the service of the Lord, even though unfortunate enough to be without a pastor. The Sunday school is said to be progressing under good leadership and the work of the Christian Endeavors and the Woman's Missionary Society are being maintained. Easter was observed by the lifting of a Foreign Mission offering and a special program suitable for the day.

Brother Charles H. Ashman, a member of the Foreign Board and of the College Trustees, and pastor of the First church of Johnstown, Pennsylvania, delivered an eloquent and courageous lecture on prophecy before the Ashland Seminary and members of the Ashland Brethren church. It was entitled "The Rainbow in the Storm Cloud." After delineating from various angles the severity of the storm of these times, he pointed men to the rainbow of promise in the second coming of Jesus Christ.

Dr. K. M. Monroe, secretary of the Seminary Faculty, gives us an installment of news items. It is interesting to note the activity of the Gospel Teams. Both the young men and young women have been giving a good account of themselves and have extended their services widely. It is evident that churches greatly appreciate these young Gospel messengers. A few churches and individuals are mentioned as making direct financial contributions to the support of the Seminary program. This kind of support is doubtless much needed and will be appreciated from still others.

An encouraging letter is received from Brother L. G. Wood, pastor of the church at Fort Scott, Kansas. Easter culminated in the reception of ten souls into the church by baptism, the result of the efforts of the regular working forces of the church. Two weeks of union services preceding Easter, where the city pastors took turns in preaching resulted in a splendid evangelistic atmosphere, but the harvest of souls for the Brethren church was the result of the intensive efforts of the pastor and the cooperation of the Sunday school teachers. Easter Sunday closed with a well-attended and spiritual communion service.

Brother W. R. Deeter, pastor of the church at Carleton, Nebraska, writes us that on April 11th he entered "the Blue Valley Hospital at Hebron, Nebraska, for a major operation. He came through in fine style and was home in ten days after he entered the hospital. He is recuperating rapidly and will soon be able to resume his pulpit work, which has been cared for by out-of-town ministers. He is praising God for the divine care and recovery so clearly manifest, and also for the many calls, letters, flowers and other tokens and fellowship and good cheer received during his hospital experience. We rejoice with him in his recovery.

Brother W. C. Benschoff, pastor of the church at Waynesboro, Pennsylvania, reports sixteen new members recently received at a revival conducted under his own preaching, and thirteen renewed their devotion to Christ. One has been received since the close of the meetings by confession and baptism. Previous to the meetings ten had been received by baptism and one by letter. This makes a total of twenty-eight new members reported and thirteen renewals. Easter Sunday with its special services was brought to a close with a record attendance at the communion service. All departments of the church are pressing forward with numerical and spiritual growth. The Sunday school reached an average attendance for 1932 of 215 and the need of more room is being felt.

A card from Brother Floyd Sibert, pastor at Masontown, Pennsylvania, says: "We had a grand Easter in spite of rainy weather. We had a sunrise service in the church . . . Then we broke all records for Sunday school attendance with 479 present. Then at the church service we baptized eight who had made confession since the revival. Two others are to be baptized Wednesday at the prayer service. In the evening a program of pageant and drama was given and the house wouldn't hold the crowd. On last Easter the attendance was 428. We also have an attendance contest on with Washington, D. C. We have been running neck and neck, with two more Sundays to go."

We are privileged to share with our readers a portion of a letter received from Mrs. A. D. Gnagey, of Altoona, Pennsylvania, where her husband is the efficient and much-loved pastor. We are not surprised to learn that she and Dr. Gnagey are entitled to membership in the Original Subscribers' Club of The Evangelist. Theirs has been a literary family and along with all the other splendid reading material they have provided through the years, they have never failed to keep their church paper on top of the pile, as we discovered from our contacts with their Ashland home for a number of years, when Brother Gnagey was editor of the Sunday school literature. It will be noted that practically all of these who have said they have been life-time readers of their church paper, began their reading habit when they were young. We are wondering how many parents are starting their children in this habit today, and how many pastors are giving encouragement to the same. Sister Gnagey tells us also of successful passion week and Easter services in our Altoona church and of two confessions of Christ.

Our Business Manager writes in his department about Evangelist renewals. These are hard times for church papers, and in fact for all kinds of religious papers. Two elements enter directly into the making of the way rough for such magazines, namely, the extremely hard times and the indisposition of people to read widely. In these days of radios and automobiles people are losing the reading habit. They are not even reading the newspapers as widely as they once did. This is a weakness that must somehow be overcome for the good of the people themselves, as well as for the welfare of their church interests. Denominational loyalty is not and never will be broadcast over the radio; to disseminate denominational ideals and projects, and to encourage loyalty thereto the church paper is essential. And it will be a sad day if the churches decide in large numbers that they can properly economize in these times by dispensing with the church paper, or by going off the loyalty standard. The government may or may not be wise in its decision to go off the gold standard, but there is no question about the folly of the church in any proposal to let the church paper take care of itself. The church stands to suffer too much, and there is no church paper, nor any religious paper of any kind that can make a go of it in these times, without some loyal friends standing up for its importance and encouraging people in the use of it. This is a challenge to all church leaders to strive to maintain Honor Roll churches.

PRAYER REQUESTS FOR THIS WEEK—

Pray for the revival to be held in the Roanoke, Virginia, church under the evangelistic leadership of Brother R. Paul Miller, May 2 to 21, Brother H. W. Koontz, pastor.

The Rejuvenating Power of Easter

By Dr. Edwin E. Jacobs, President of Ashland College

(Address at an Easter Sunrise Service at First Brethren Church, Ashland, O.)

I am sure that we all approach this morning with a feeling of seriousness and yet with joyful satisfaction, for this event has come to mean so much to the Christian world. All of this because in an oriental garden, some two thousand years ago, rugged with gnarled olive trees and broken of surface, one whom we regard as the divine Son of God, had prepared to surrender and did surrender, his life and then on the morning of the third day left the grave, to live, as we believe, for ever more.

I need not go back to recount the circumstances which led up to the events of this morning. I need only to recall to your minds that Jesus, in full consciousness of the consequences, surrendered his life, a ransom for many.

This is often spoken of as the divine tragedy, and yet there were human elements,—the betrayal by Judas, the denial by Peter, the court with its blunders, and the churchly hierarchy with its plottings, not one of which had the remotest inklings that he or it was playing a part in what would turn out to be, not only the world's supreme tragedy, but also the world's salvation.

So we are here this morning, dear friends, in the light of the world's most important, most far-reaching, and utterly unique event, whose importance we could not possibly over-estimate. The birth, death, and services of the world's most illustrious men sink into comparative insignificance in the resplendent light of this event.

I have stood by the tombs of many of our presidents, from the modest one of the Elder Harrison on up to the more elaborate monuments of Grant, Garfield, and McKinley, not to mention the humble graves of Cotton and Increase Mather, and other early New England worthies, and one has in the presence of these tombs, two feelings. One that what is earthly of these men is still there, or at least was put there, and that their influence is largely gone, their work is over, and that their places have been taken by others. But with the tomb of Jesus, all is different,—he is not there, his influence is not gone, and his place has not and can not be taken by another.

What are some of the lessons of Easter? The Savior is living, not dead; that is a guarantee of our own resurrection; that gives a hope to mankind; and it proves the divinity of Jesus, all of which, of course are indeed true, but I want to stress the rejuvenating power of the resurrection.

Now, by rejuvenating, is merely meant, to make young again, to make fresh, or to make over again. It is a well-worn saying that Christianity is always fresh, alive, and

adapted to meet the changing needs of the changing world. And it is even pointed out that the individual Christian is buoyant and has a perennial hope. It is the boast of the Christian faith that it never grows old, defying, as it has, both age and death. And it is true that the finding of Jesus by the individual man possesses the same charm, the same adventure, that it possessed when Peter and others found him by the shores of Lake Galilee two thousand years ago.

It is also true that the Christian Church, as it progressed through the centuries, accumulated beliefs, cus-

tomms, and errors, many of which it later shook off. That is the sad part of ecclesiastic history, but the elements of truth contained in this new, now old, faith were never fully lost sight of. The Sonship of Jesus, his vicarious death, the historicity of the resurrection, and that he came to redeem men,—these the rank and file of the church always believed. It is true that in these modern days, as perhaps in every day, certain church leaders either deny or slur over many of these important truths. But the record of Jesus' life, his rugged uncompromising character, his sinlessness and his vicarious suffering, have always charmed and held men and they do today. If that is true, then Christianity is as fresh, as compelling, as staunch, and as conquering, as ever it was. The eternal truths of the accounts of Jesus still claim men. "Upon this rock will I build my church, and the gates of hell shall not prevail

THE FIVEFOLD NAME

By A. Judson Hughes

"Wonderful" because in him combined,
Both God and man we see;
Because the curttained human eye is blind
To that deep mystery.

"Counsellor" because the fountain-head
Is he of ageless lore;
Because he freely serves man's urgent need
From that exhaustless store.

"Mighty God" because in him there dwells
All power on earth and sea;
Because the life he lived on earth still spells
Aloud his deity.

"Everlasting Father" for he broods
With sorrow on earth's pain;
Because he mourns the countless multitudes
That sin hath cursed and slain.

"Prince of Peace" because his teachings prove
War's glory empty glare;
Because the wielding of his wand of love
Stills tumult ev'rywhere.

Anointed bearer of the fivefold name
We breathe our prayer to thee:
Help us thy goodly merits to proclaim
In grateful melody.

against it."

But to crown the truth of the New Testament, is the influence of the resurrection,—a unique event. Now let us remember that Jesus had had experiences with death before this. There were the cases of the little girl, the young man and Lazarus, but his resurrection is something more than a mere raising from the dead, such as these events several of which are recorded in the Scriptures. His resurrection gives (a) the church a living head, (b) the believer a living friend, (c) a promise of the time when he shall come to claim his own, and (d) serves to give hope to those dead in sin, that they may wake to walk in a newness of life. This last lesson, I want to stress.

The events which lead up to this morning were inaugurated last Sunday with the triumphal entry, when Jesus rode into Jerusalem in some degree of kingly state. Now, he was to make a triumphal entry into your heart and mine. Then, too, we must follow him to and through the garden, and suffer with him. And then comes the

glorious event, the rising with him to walk in a newness of life, new idealism, new motives, a new creature! Thus every recurring Easter morning, we may be reminded by our own resurrection experience. We may not only contemplate the empty tomb of Jesus, but our own empty tomb of past errors, and set our face forward. Thus, Christianity becomes, the religion not only of the "second chance," but of renewed countless chances.

"Christ is risen. He is not here. Behold, he goeth before you into Galilee,"—into new experiences. And in this new body, most certainly of a spiritual nature, he consorted with his disciples some forty days. Many times they heard his voice; many times their astonished eyes beheld his glorified form; many times their hearts burned within them as he talked to them; and many times their minds went back over the three tumultuous years. But, mark you, these post-resurrection experiences made them faithful to the end,—many times the bitter end,—heroic martyrs. They knew that their Lord was alive, they saw him in life, they saw him in death, and later they saw him ascend into glory. And they knew, as we all know, that he is alive forevermore.

And the blessed experience of the indwelling Christ rests back upon the resurrection, the assured resurrection. For the believer, he lives, he holds sway, he rules, he reigns in his heart and at every recurring Easter time, he feels his rejuvenating power, his living presence, his perennial freshness, not in far-off Palestine, but within his own breast.

Ashland, Ohio.

The Believer's Kenosis

By W. H. Schaffer

(Prepared to be delivered to the Pennsylvania District Conference October 8, 1931, Ministerial Session, and by vote was requested published)

Much has been written and much more said about that great and wonderful Christological passage found in Philipians 2:6-7 which sets forth the doctrine of the "Self-emptying of Christ," which in the language of theology is called his "Kenosis."

This doctrine is one of the great mysteries of the Bible, for we find Paul, writing to young Timothy (1 Tim. 3:16), declaring that "without controversy, great is the mystery of godliness, God manifested in the flesh . . ."; and today if it were not for the Cross of Calvary to give a satisfactory answer for this act on the part of God, the world might well wonder the reason for it. But like one great chain every link is necessary in its proper place for the usefulness of that chain. God does things at times strange to human thinking. The fact that he offers to every believer that free, undeserved, unmerited favor of his, called "Grace," without one stroke of works unto complete salvation, is a stumbling block to men because they feel that they are well able to care for themselves. Paul perhaps has this thing in mind when he writes to the Corinthian brethren, "But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness." Of course the religionist sees nothing in the death of the Cross, for he has never felt the intimacy of it in his own life and experience. Certainly to the seeker of wisdom the Cross has no appeal, for it does not dovetail into his philosophy.

On the other hand, many professed Christians believe the truth of that passage as found in Philipians 2:7-9, and somehow many have overlooked the passages referring to their own "Kenosis" or self-emptying. The dy-

namic apostle of the early church experienced in his life what every born-again soul should experience. If Philipians 2:7-9 speaks of the Lord's self-emptying, then most certainly Galatians 2:20 and 6:14 speak of the believer's self-emptying. In this Laodicean age it is difficult to lead believers to the place where they are willing to empty their lives of self and be filled with Christ. If many of God's true prophets were working for their own glory they would have given up long ago, in utter despair, the attempt to inject this doctrine into the systems of their parishioners. Sometime ago I met one of the pastors of our town doing visitation. He had been going from door to door, and in his visits he came across an intelligent looking foreigner and asked the question, "Are you a Christian?" The man replied, "Sure, me Christian, but priest, he no Christian. When I have work and money and give lots to church priest say 'me good fellow' but now, no work, can't give to church, priest say 'I no good' and now me go to hell." That incident I believe could be multiplied not only among the Catholic faith but among our own as well. How can a pastor who has never experienced the self-emptying process in his own life, impart its spiritual significance to others?

We believe and teach separation from the world and many of our sheep are trying their best to keep separated but they are having a difficult time of it. The main trouble seems to be that instead of putting off the old man of sin they try to remodel him, seeking in that manner to extinguish the wrangling power of sin in their lives. There are many Scriptural references and relating passages which we might examine and expound but we shall confine ourselves to but two texts which we have already mentioned, namely, Galatians 2:20 and 6:14.

Weymouth translates Galatians 2:20 in this appealing fashion, "I have been crucified with Christ and it is no longer I that live but Christ that lives in me; and the life which I now live in the body I live through faith in the Son of God, who loved me and gave himself up to death on my behalf." Paul proclaims, "I HAVE BEEN crucified with Christ!" The crucifixion of Jesus Christ on the Cross of Calvary was potentially the crucifixion of humanity. The whole world that ultra-historic day was represented on the Cross with him. The path of truth is narrow here, for we find no authority in the Scriptures for saying that believers have been crucified "for their sins" as some are wont to believe. Christ was crucified for our sins, and we by the grace of God were counted "in and with him" when he died. In the Cross we died "to sin," but not "for sin."

The apostle Paul wrote these words to the Galatian Church sometime after Christ's death, yet he proclaims in no uncertain tone, "I HAVE BEEN CRUCIFIED WITH CHRIST." Yes, it was an accomplished fact. As pastors and evangelists when we receive a confession that has been prompted by faith in the Lord Jesus as Savior, we invariably ask, "And do you now surrender your life into the care and keeping of your Lord and Savior?" We recognize that the faith which gives the New Birth requires also the handing over of the flesh with its desires and lusts to death. The big task is to keep this old man of the carnal nature in his proper place. He is somewhat like John Barleycorn; some folks thought they had him buried for keeps but it seems as if his would-be-annihilationists did not accomplish their work as well as they had anticipated. There are many of God's children, I fear, who do not realize that what was accomplished for them on the Cross and made real by faith at conversion is to be lived out in their daily walk.

The Holy Spirit has given to us, through Paul, that practical application; and Paul having experienced it in his own life writes, "I therefore so run as not uncertainly, so fight I, as not beating the air but I buffet my body and lead it captive" (1 Cor. 9:26-27). Again, "For we which live are always delivered unto death for Jesus' sake that the life also of Jesus might be made manifest in our mortal flesh." Again, "For thy sake we are killed all the day long." Another, "I die daily" (1 Cor. 15:31). Is there a contradiction involved? God forbid. Historically the lusts and affections of the flesh have been crucified in Christ. A God who hates sin and who has made complete atonement for sin would never tolerate sin agains. So in Christ the "I" is dead. If we love to emphasize the ego in our lives let us do it here, "I have been crucified with Christ!" In us, as sons of Adam in the flesh, this old sinful nature lives and although the Eternal Judge has pronounced its death warrant yet it only dies in our own experience as we "by faith" give him over to be crucified. So Paul says, "I die daily."

A young missionary to Africa who, when confronted by a friend's question, "Isn't it dangerous to go so far away from civilization where you will have no help and no medicine in sickness? Aren't you afraid you'll die?" Replied the young missionary, "I died when I decided to go." This young man knew the truth of Romans 6:11— "... reckon ye also yourselves to be dead indeed unto sin but alive unto God through Jesus Christ our Lord."

"IT IS NO LONGER I THAT LIVE, BUT CHRIST LIVES IN ME." That's the testimony that the children of the only true and living God should proclaim daily! Paul discovered that the Lord had so completely identified himself with him and his sins, that he (Paul) had been in the mind of God put to death with Christ on the Cross. That very common and obnoxious disease of "Perpendicular Pronounitis" in Paul's life was completely cured when he said "I have been crucified." That old self-confident life is dead! The German Kaiser during the early days of the World War was quoted as having made this self-exalting expression of himself, "Ich undt Got." It was the Kaiser's "Ich" in Paul's life that had been crucified.

Seated on the deck of an ocean liner, the cartoonist amused himself by drawing pictures of the different passengers. A few months before he had been employed on a newspaper; now, a professional cartoonist no longer he was on his way to the Philippines, a missionary of the Gospel. His vision had been as swift as it had been bright. A number of notable people were making the trip, and among them were the captain of an American battleship and three or four millionaires with their wives. One of the women, becoming enthusiastic over the cartoonist's ability, asked him if he would draw a picture of her husband. The cartoonist complied graciously, and while he was at work, the wife of the captain watched with interest. "Oh," she exclaimed at last, "I suppose you are one of those great American artists on your way to the Philippines for new ideas! What a wonderful thing to be so gifted! I suppose you make barrels of money?" "No, madam," he replied, "I am going to the Philippines as a missionary. I have given up my career as an artist." The woman regarded him first in astonishment and then with reproach. "The very idea," she exclaimed. "To think of a young man like you, with all your ability, throwing his life away on a lot of worthless heathen! I can hardly believe you are serious! Really, you are joking, aren't you?" Eight years passed, and the cartoonist and his wife were sailing for home on doctor's orders, for the cli-

mate had proved too much for the woman. The lives of both were wrapped up in their work; it was hard for them to leave the natives, who had come to depend on them, but there was no help for it. A great crowd of Filipinos came to the dock to see the missionaries off. Tears were running down the faces of many of them. All were sad and made no efforts to hide their feelings. As the steamer pulled out, thousands of hands waved the missionaries goodbye. The cartoonist and his wife stood silent together on the deck; their eyes were wet, and their throats felt tight and strange. And there on the shore the waving hands continued to flash in the bright sunlight. If the captain's wife had witnessed that scene, would she have said that the cartoonist's life was wasted?

You may talk about the heroes wars have produced but you have never known nor heard of real honest-to-goodness heroes until you know what thousands of missionaries of the Gospel of Jesus Christ have done and are doing all over this world of ours. "I died when I decided to go!" is the key word to many great missionary enterprises.

Yes, Christ died for "Whosoever will;" His death included the whole world, yet Paul found himself so individually connected with the Cross and its suffering that he pictured himself there.

The following incident is told of a missionary to Africa. Endeavoring to explain to a village chief how that Christ had died for him and after a rather lengthy and difficult effort the Missionary had just about given up hope when the Chief broke out in stern command, "Great God, come down from that Cross, that's my place." Not until we experience the fellowship of his suffering will we realize its true significance.

Paul does not speak of self-crucifixion for that would be impossible. No man could drive the nails into his own hands and feet. We are commanded to crucify the flesh with its passions and lusts, but who shall crucify that spirit that would exalt itself against God? Who shall crucify that carnal mind which is enmity to God; who shall crucify the Kaiser's "Ich?" Self crucifixion is impossible, yet many attempt it. How often as pastors we are confronted with the popular "good moral man" who seeks salvation by his own merits or attempts to lift himself by his own boot-straps. Little does he realize that he can lift himself no higher than he actually is. And how they delight to boast in their ability to keep the lusts of the flesh under subjection!

Not only our sins but our sinful selves have been, in the great redeeming purpose of God, nailed to the Cross. It is now, "Not I, but Christ who lives in me." Since I have been crucified with Christ therefore I must reckon my sinful self judged by God in his own Son on the accursed tree, and put in the place of death. Ye are dead and your life is now hid with Christ in God. BLESSED PARADOX—DEAD YET ALIVE! WONDERFUL MYSTERY—CHRIST LIVING IN ME!

Every sincere believer has the hope of the resurrection. Yet many who have believed in the Lord Jesus Christ as their atoning sacrifice before God, and have been by the Holy Spirit baptized into his death, that they might be sharers in his resurrection, have never experienced the fellowship of his Cross which precedes the hope they anticipate. There is no possibility of knowing that power of his resurrection in our souls if we have not first been made conformable unto his death.

Personally I do not care to class Christianity as a religion, nor as a philosophy but as a life after death. A death to the old things, the perishable and uncertain things of

this world and living for the things that shall endure without end.

(To be continued)

SIGNIFICANT NEWS AND VIEWS

VIOLET RAY KILLS DISEASE GERM CELLS

An addition to medical knowledge in the discovery of an apparatus method by which ultra-violet rays attack disease bacteria and kill them, was reported March 30 to the American Chemical Society. It applies to the use of ultra-violet rays from sunlight and from artificial "sun-lamps" in treatment of some kinds of disease and was credited with giving scientists a better understanding of why these rays are beneficial to health.

The discovery was reported by Drs. F. F. Heyroth and J. R. Loofbourov, of the University of Cincinnati, at the Chemical Society's final meeting. They had found that the ultra-violet rays apparently did their killing of bacteria by attacking the nuclei, or centers, of bacteria cells. The rays cause a change in some chemicals in the nuclei, which apparently kills the cells. Such cells are the fundamental, living building blocks that form bodies of bacteria and all other living things.

The rays that kill the cells were described as very short waves of invisible ultra-violet light. Not many of these short-killing rays reach the earth from the sun, most of them being filtered out of sunlight by a layer of ozone high in the air.—The Evangelical-Messenger.

HYMNS NEW AND OLD

It is a singular alignment in defense of the faith which finds secular newspapers like the *New York Sun* and the *Springfield* (Mass.) *Republican*, pleading for the old hymns against the aspersions cast upon them by choirmasters in some of our modernistic churches. Our own plea for their retention in our church services is not only on the ground of sentiment, but because in many instances they represent the last battle-line for evangelicalism. The hymns of Cowper, Bernard, Doddridge, Faber, Gerhardt, Newton, Montgomery, Watts, Wesley, and Fanny Crosby, Charlotte Elliott, Frances Havergal, Annie Steele, and many more of the past two centuries have had constructive, edifying value in the lives of Christians comparable only to contemporaneous preaching in our pulpits. Not alone have these hymns stirred emotion, but they have illuminated the mind and affected the will of the worshiper in the strengthening of his faith as a witness for and a promoter of the gospel to the ends of the earth. We are not as familiar with the repertoire of the new church hymns as with the old, but those that we know are marked by an absence of the vital truths of Christianity, or a vagueness in their expression, quite in keeping with the liberal theology in vogue. Their poetry may be of a high order, and frequently is, and they may be set to music gratifying to the aesthetic taste, but the younger generation using them will lose something that made their fathers

"Calm in distress, in danger bold."—The Moody Monthly.

GERMAN KULTUR AGAIN

With his usual clever irony, G. K. Chesterton, the British wit "rubs it in" on that type of liberal who in his zeal for peace has been trying to make it appear that the recent war was all the doings of the enemies of Germany. Mr. Chesterton ironically remarks that we have been so friendly to France and Poland as to bring even Potsdam and Berlin to dream of militarism and the age-long pacifism of the Junkers has given way. "The discovery that the Junkers are no longer Quakers may well shake us with remorse for the depth of our crime."

The occasion of all this comment is, of course, the brutal war in which Chancellor Hitler has been treating his enemies and especially the Jews while he has been seizing and using his power. Herr Hitler and his party are the same ones who were responsible for the German militarism that preceded the war, they glorify that old regime, they denounce democracy (not only Socialism), they preach race prejudice and despise the opinion of the rest of the world. Hitler is talking of restoring the monarchy and swallowing

German Austria. Meanwhile Jews are permitted to be brutally assaulted and killed.

All of this in the interest of German Kultur.

Now what are the liberals going to do? Were we or were we not correct in blaming the Junkers and talking of the Huns? And what of the effects of German philosophy and theology?—Christian Standard.

THE NEED OF CONFIDENCE

Despair never solved important problems nor improved distressing conditions. Every thoughtful person we know says our greatest trouble today is lack of confidence. Hard as conditions are, a student of our national history learns that there have been times when worse conditions prevailed. Loss of material supplies is bad enough and we do not minimize it, but loss of spiritual assets is far worse. Wickedness is worse than poverty. We do not know what the future has in store, but retaining our faith in things unseen and eternal, we will not be wholly lost. Plans of men may be helpful, but it is God who can raise us out of our distresses. It is a time to trust him. In his time and in his way he will bring solution and deliverance. We can get out of our perplexities most rapidly by sincere repentance and turning to God. Churches should be crowded as they have sometimes been in other hard periods. So far as we can see there is no widespread turning to God in our nation. We turn to beer, we turn to our governmental authorities, we turn to discussion, but not to him who alone can save us. Pray for a great awakening of all our people.—The Presbyterian.

TYPICALLY MEDIEVAL

The little man on the Tiber has proclaimed 1933 a "Holy Year" to celebrate the nineteen hundredth anniversary of the passion and death of Christ. On April 2, with much paganistic ceremonial, he took a gold hammer (would that not look incongruous in the hands of the Galilean carpenter?) and knocked loose some bricks in a blocked-up door of St. Peter's Church at Rome to inaugurate this special year.

The Romanist authorities in New York City, conceived the brilliant idea of seizing upon President Roosevelt's "New Deal" and some of the phrases in his inaugural address and tying them into this "Holy Year" with a special ceremony utilizing not only the splendid new Rockefeller Center, but also the customary trick of a Catholic-Protestant-Jew sponsoring committee. So they got John D. Rockefeller's great hall, and they got Mr. S. Parkes Cadman and Mr. Harry Emerson Fosdick and Mr. Nicholas Murray Butler thus to do homage to the power and authority of the Roman hierarchy and the temporal sovereign who rolls in the pile of wealth on the Tiber.

Of course, the pope is behind the times, as usual. We celebrated three years ago the nineteenth centennial of Jesus' great work of establishing his church. But the papacy a few decades ago announced its infallibility and since it had some centuries ago adopted the erratic chronology of Dionysius Exiguus, a Catholic priest of the sixth century, of course the Roman hierarchy can not afford to make any correction now. It must stand by its figures which are at least three years off.

That error on the matter of the date is but symptomatic of the medievalism of the whole proceeding.

Mr. Butler, Mr. Cadman and Mr. Fosdick are educated. They know what it all means. They know about the indulgences already proclaimed for this year. They know about the superstitious pilgrimages to the seat of the pope already urged upon the faithful. They know how utterly out of keeping it all is with what Jesus set out to do. They know it is a relic of medieval religion. But it serves their political purposes and their developing desires for unity at any price, and particularly through hierarchy and forms of ritual, thus to do the bidding of the Holy See.—Christian Standard.

CATHOLIC FRANCE IN LOUISIANA

"A lost French nation right here within the borders of the United States." So does Maurice Aguilard describe the people of Southern Louisiana. "The priests are losing control of them; they are coming to our services and being converted right along. We have calls from everywhere to preach to them. For three hundred

miles along the river, a belt one hundred miles wide, ninety per cent of the people are French, and in all the parishes they have never heard the voice of a true prophet.

"There are over a half million of them. Many speak no English. Only a fraction have ever seen or heard of the Bible, but a great change is coming over them. They are being educated and their eyes opened. They see that there is nothing in Catholicism, and are leaving it in large numbers. But unless they are evangelized in the next twelve or fifteen years they will turn to infidelity and all kinds of isms. They are in such a state now that they can be shaped into Christians, but if left alone they will become so hardened that no kind of hammering will move them. I dare say that there are no other people on earth more ready for the Gospel than these French people."

There is a call for the Faivre Annotated French New Testament for them. These little Testaments are in themselves evangelists. If there are those who wish to collaborate in this effective type of work I suggest they communicate with Pasteur Fernand Faivre, 191, Rue Mouneyra, Bordeaux, France. Pastor Faivre is also preparing to publish a Spanish edition of his Testament. The value of this Testament for Romanists, and for untutored minds generally, is that the notes in the text make clear the way of slavation. —S. S. Times.

OUR BIBLE STUDY DEPARTMENT

Studies in the Book of Revelation

By R. I. Humbert

(Study Number Seventeen)

Studying this Book

For a further study in the Book of Revelation, I would advise the three books by Joseph Seiss and "The book of Revelation" by Clarence Larkins. However, the one great source of blessing is to be found in "reading" (Rev. 1:3).

When I was a small boy, I read the book several times. I have now read it some fifty times, memorized large portions, read from many conflicting writers, and prayed for the leading of the Holy Spirit into the correct understanding. How far I have come from the correct interpretation, I cannot tell. I only know that, with my eyes upon the warning (Rev. 22:18, 19), I have striven to find its true meaning and application. These studies are given with the supposition that the reader has the Bible open at the passage.

Chapter Seven

We have come to chapter seven in our studies. Six seals have been broken, bringing great judgments upon the earth. One more remains to be loosed and the title deed will be open. Christ will then descend and take possession of the earth. But the seventh seal is not merely an event, it is more a series of events including the trumpets and the vials. It also includes the parenthetical chapters, that is, chapters that do not carry on in matter of time but turn aside to give another view.

Canaan and the Jew

The land of Canaan belongs to the Jew, the deed is written in heaven (Gen. 17:8). The Scriptures, however, reveal three dispossessions and restorations. Abraham's seed was to be a stranger in another land and serve that nation for four hundred years. When the time of their deliverance drew nigh, Moses was born (Acts 7:17-20) and after terrible plagues were visited upon Egypt, the Israelites came out of the land (Ex. 12:41).

In the second dispossession the Jews were to be out of their land and serve the king of Babylon for seventy years (Jer. 25:11). Near the close of this period Daniel, who was in the captivity, read what Jeremiah said and set his face unto the Lord. Over one hundred years before, Isaiah had prophesied that Cyrus would issue the decree to rebuild Jerusalem (Isa. 44:28). Cyrus was born, grew up and became king and sent Ezra to rebuild Jerusalem (Ezra 1).

The warning of the third dispossession was given in Deuter-

onomy 26:64, and fulfilled when Titus destroyed Jerusalem in 70 A. D. and scattered the Jews "among all people". This third dispossession continues at this present time and will continue "until the times of the Gentiles be fulfilled" (Luke 21:24). The Jews will then go back to their land and possess it during the Kingdom Age (Jer. 23 and 30).

The book of Exodus gives us the history of the return after the first dispossession, the book of Ezra is concerned with the second return and the book of Revelation deals with the third.

God Makes a Difference

When God was bringing the Jews out of Egypt, he visited great plagues upon that nation and in the final restoration, some of the same plagues will be visited upon the entire world. During the time of most of the plagues in Egypt, God made a difference between his people and the Egyptians, his people being spared (Ex. 8:22, 23).

It will be thus in the last restoration. Chapter seven of the book of Revelation shows God making a difference in one hundred forty-four thousand Israelites.

There is a lull in the storm of events. Earth seems on the verge of ruin but, as over and over in this book, God pauses before a great judgment to give comfort to his people. During the coming troubles, one hundred forty-four thousand Jews will be immune because they will have the seal of God in their foreheads. Contrast this with the condition of those who have the mark of the beast in their foreheads, who "have no rest day nor night" (Rev. 14:11).

Let us not charge John with ignorance when, speaking of the four directions, he calls them the "four corners of the earth" (Vs. 1). The "Circle of the earth" was well known even in Isaiah's time (Isa. 40:22).

Evangelizing the World

People often wonder if anyone will be saved during the Tribulation. In this chapter we see an innumerable company out of every nation that will come up out of the great tribulation (Vs. 14).

The "gospel of the kingdom (not the gospel of grace) shall be preached in all the world" (Matt. 24:14). The gospel of grace (unmerited favor) was given to Paul by special revelation (Eph. 3:2, 3) but the gospel of the kingdom (the king is here, receive him) was proclaimed by John the Baptist and the twelve apostles (Matt. 3:2 and 10:7). They went to Israel only (Matt. 10:5), but in the final proclamation, the whole world will hear (Matt. 24:14). Those who proclaim this gospel and declare God's glory among the Gentiles, will be righteous Israelites (Isa. 66:19). I am uncertain as to the time element here but since the hundred forty-four thousand are kept by supernatural power (Rev. 9:4), it may be that they are to be those who proclaim this message. At any rate, the Jews are in every nation. They know the language, the customs and are used to the climate. It will merely take a special endowment of the Holy Spirit to enable them to evangelize the world almost over night. Turn a hundred forty-four thousand Pauls loose on the world and something will happen.

The 144,000 Sealed Ones

The innumerable company of verse nine may be their converts, who have given heed to the message and been martyred. Whether the hundred forty-four thousand are finally killed as the two witnesses (Ch. 11:7) or may be translated, I am unable to say but in chapter fourteen they are safe in heaven, singing a new song before the throne, having been "redeemed from the earth". Many went from the dispensation of law to grace without dying and it may be so with the hundred forty-four thousand, who are to be preserved as a nucleus of the coming kingdom.

"Not defiled with women" (Ch. 14:4) does not mean that they are all unmarried men, nor "they are virgins" does not mean that they are young women. If this is the same company that Isaiah 66:19 mentions as escaping the judgment upon the ungodly swine eating bunch of verse 17, we can easily see the reference here. At any rate, a man or a woman untrue to their wedding vow is an adulterer or an adulteress and a Christian who seeks friendship with the world is a spiritual adulterer, (James 4:4) for his relation to Christ is as a husband and wife, (Eph. 5). This group in Revelation fourteen will not be defiled by seeking world friendship but will, like John the Baptist, be absolutely separate from it and calling it to repentance (Rev. 14:4, 5).

Martinsburg, Pennsylvania.

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Evangelistic Evangelicalism

By W. Graham Scroggie, Edinburgh Scotland

(Continued from last week)

The Note of Sin

There is, first of all, the note of sin. It has that dropped out of our preaching? Under the title, "The Confessions of a Church Goer," a writer in a certain magazine says, "It would appear as though we in the pews no longer have sins worth talking about. We have mental complexes, distorted points of view, and all that sort of thing, but as for the Garden of Eden variety of sin, it seems to be as scarce among us as the dodo. They say some of the so-called fundamentalists talk about sin, and that among certain other 'schools of thought,' long since decadent, it is an accepted subject. Perhaps it is, but it is a shame that such an expressive word should be confined to the vocabulary of controversy, and not used in the field of practical living."

Is that a true indictment? Then it is time we got back to reality and faced the fact of fallen human nature and the only way of recoverability, by the cross of Christ. To deny man's lost condition is simply to bite on granite, and to ignore it is the crown of folly. If man is not a sinner, Christianity is a farce; but if Christianity is a reality, it is because sin is a fact.

The Note of Redemption

Another major note in the music of the gospel is redemption by the sacrifice on Calvary. The great thing in Christianity is that the death of Christ was propitiatory, expiatory, reconciling. On the cross, "guiltless blood for guilty men was shed." The love of God, which is set forth in the New Testament, is not just divine benevolence, but suffering love, bleeding love, dying love, atoning love, the love of Calvary. This, of course, is an offense to many; they say that a sanguinary religion repeals them; but such should think again, and make the great discovery that the cross is not aesthetic, but moral; it does not appeal to our sense of beauty, but to our consciousness of sin; it was not erected to satisfy the canons of taste, but to make possible the forgiveness of our transgressions, and though Cowper's hymn has been severely criticised on several grounds, the church continues to sing, as expressive of a deep spiritual experience,

There is a fountain filled with blood
Drawn from Emmanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains.

Say, if you will, that that is untheological and unrefined, but the experience of a countless multitude will affirm that it is true; for "without shedding of blood there is no remission of sins." The gibbet displays the glory of God, the glory of his righteousness, and the glory of his love, and this is the only way of salvation.

The Note of Judgment

Other great notes in the divine harmony

are repentance and faith and forgiveness and holiness and, unwelcome though it may be, judgment also. Yes, that is a note in the divine harmony. "And again they said, Alleluia. And her smoke rose up for ever and ever." Think about that, and about this phrase also, "The wrath of the Lamb." I know of no more terrifying phrase in human language than that. But do we preach it? We may smile at the hell of the Puritans and early revivalists, but with all our progress and pride we have not got rid of hell. Modernism may reject the hell of medievalism, but it cannot get rid of the element of righteousness in the moral government of the world. Many men and women walking our streets are now writhing in the lambent flame. As long as man is moral and sin is loved, there must be hell. "No one fears God nowadays," was the sigh of Dr. Dale shortly before he died. But fear is still one of the great human emotions, and God will be feared sooner or later.

The Revival of a Spiritual Passion

These, then, are some of the "grand particularities," as Chalmers would say, and if we would have a great spiritual awakening in our land and over the world, we must return to faith in these, and to the faithful proclamation of them. In his Confessions, Thomas De Quincy speaks of his minister-guardian as a preacher "sincere, but not earnest." He had 330 sermons, and these were all very ordinary and ethical and passionless. But one day De Quincy heard

quoted two lines which strangely moved him. They were,

I preached, as never sure to preach again;
And as a dying man to dying men.

"This couplet," he says, "which seemed to me, equally for weight and for splendor, like molten gold, laid bare another aspect of the catholic church—revealed it as a church militant and crusading." Yes, that is what the church must become again. Our intellectual misgivings and scholastic theorizing have paralyzed our practical usefulness, but we must get back to a few convictions, and preach them with silver-trumpet certainty and melody. Evangelical theology is not a philosophical concept, but an experimental science, and if it be proclaimed as such with conviction, tenderness, and joy, we shall see again a day of God's right hand upon us.

"There is a sound of the feet of the rain-storm" said Elijah. Have you heard it? Can you hear it now? It would not have tarried so long if the church had believed more simply, and prayed more earnestly, and labored more diligently to bring to Christ the souls for whom he died. Formalism on the one hand, and worldliness on the other hand have almost destroyed the church as a soul-saving agency. Our business as churches is, in the first place, to bring men and women and children face to face with Christ the Savior, and thereafter to teach them, and organize them for service in the embrace of the will of God.

If we are not doing that, we are failing. Too many churches are just religious clubs, and not too much religion about them at that; but with revival all that will be changed; indeed, the change will be revival. God provides his Spirit, his Word, and his throne, and he asks us to trust him to finish through us his redeeming work. No revival can ever come, apart from prayer, the Bible and the Holy Spirit, but by these the church of God becomes invincible. What is to be your personal and your church's answer to the present challenge?—The King's Business.

A Walk to Bethlehem

Escorted by a Student of the Land and of the Book

By Herbert H. Tay, San Dimas, California

Bethlehem! What a host of memories and emotions that name stirs within our breasts! The watching shepherds, the angelic message, the guiding star, the virgin mother, the Son of God—all these memories flood our minds and swell our hearts until the Christmas season is, to us, the most blessed season of all the year. How we wish we could have been there on that first Christmas Eve! How thrilling it would have been to be a part of the milling throngs which surged back and forth in the streets of the City of David that memorable night! If only we could have been in the field with the shepherds and gone with them to the manger cradle, what spiritual rapture would have been ours! But the first Christmas has passed, and it can live for us only in memory.

Yet it is possible to visit the site of the Savior's birth, and to look upon many of the same scenes which the holy family witnessed over nineteen hundred years ago. Through the providence of God, the Holy Land has changed very little since that day.

It has been inhabited by a people who have cared little for modern mechanical progress, and who have been content to live in the same way as have their ancestors for countless generations. They look like the people who lived in the days of our Lord. They think the same, they act the same, and they have left many of the sacred spots just the same as they were then. Let us then walk to the Bethlehem of today, which so much resembles the Bethlehem of yesterday, and let the message of God in the roads and the hills and the houses and the trees speak to us of that happy event of long ago.

We begin our walk at Jerusalem, and traverse the path along which the Galilean carpenter and his virgin wife walked in the days of old. The Jaffa Gate, through which we make our way, pierces the gray city walls on the westward side. We follow the road down across the Valley of Hinnom, and out upon the slightly rolling plain that stretches away to the south toward Bethlehem. The fields on each side, barren and rocky during the summer and fall, are now

becoming softened by the tender spring grass. Here and there a scattered olive tree breaks the monotony of the landscape, and along the roadside, the early winter flowers are beginning to lend their color to the scene. The pungent odor of the earth dampened by the recent rains, and the welcome warmth of the winter sun shining

(Continued on page 14)

STUDYING THE SUNDAY SCHOOL LESSON
at the
Family Altar
with
Dr. R. R. Teeter

JESUS SETS NEW STANDARDS OF LIVING

(Lesson for April 30)

Lesson Text: Mark 10:1-31

MONDAY

The Two Great Commandments. Matthew 22:34-40

Previous to the advent of our Lord mankind had a very meager conception of loving human relationships. The Jewish people were more or less familiar with the Ten Commandments in their religious life, but as to their social implications, I am afraid they gave little heed to them.

It is so easy for men to become selfish. They may sincerely feel that the one and great commandment is "Thou shalt love the Lord thy God with all thy heart, etc., but until Jesus raised the standard of love to one's neighbor up to the point where it can be said to rank next to one's love to God, too little thought was given to the importance of this great human relationship. Could this great truth be impressed upon the minds of the majority of professing Christians it would provide the cure for many of the social ills of the present day.

TUESDAY

The Standard of Divorce. Mark 10:1-12

It is a trite saying that the strength of a nation is no greater than the strength of the home life of that nation. Not only had the Jewish people forgotten God in a very large way, but this was reflected in their personal and family life as well. Because their hearts were hard the law had permitted them to issue bills of divorce, but from the beginning it was not so intended.

America, as well as many other nations of the world, needs to take heed to this new standard that Jesus raised. The loose marital practices of America are leaving their mark upon the youth of our country.

Some years ago the writer was in charge of a Chautauqua in a beautiful little city in Michigan, when on one day the business men took their cars and brought one hundred and fifty children from a nearby state institution to hear one of the programs. As I stood before these children they had a rather depressing effect upon me. Some of them were exceptionally handsome from a physical standpoint, but there was that about the expression of their countenances that caused me to feel fully ninety percent of them were sub-normal. I called the attention of the principal of the high school to the matter and he agreed with me. I then spoke to the superintendent of the institutional school and asked him whether

the children were incorrigibles that they had been placed in this institution. Now listen to his reply, "No, not many of them are delinquent children. Most of them are children of parents whose homes have been broken up by divorce."

WEDNESDAY

The Child-like Spirit. Mark 10:13-16

Too many parents fail to realize the responsibility that is theirs when children come into their homes. Too many are really not fit to be parents. Children never received the consideration by their elders before the coming of Jesus into the world that they have since. He was and is the children's friend, and he placed a new emphasis upon the necessity of all men and women developing the simplicity and trustfulness of a little child, if they would inherit his kingdom.

THURSDAY

Complete Obedience Demanded. Mark 10:17-22

Eternal life seems to be the great desire in universal mankind. Many people sought Jesus that they might learn the way of this life. Not every one found the way or found the life, because, like this rich young ruler, admirable in character though he might be, they were not willing to go all the way with Jesus. They were not willing to render ABSOLUTE obedience to his will. The fully surrendered life is the standard Jesus set for his followers.

FRIDAY

Danger of Trusting in Riches. Mark 10:23-31

It seems to me that men have trusted in riches to a larger extent during the last decade than in any other like period of the world's history; but what has been the result? Confusion and disaster on every hand. Yet good may come out of the pres-

ent distress. Men may learn to place a right value upon the real things of life. Recently a banker said to me, "No material thing is stable any more. Houses, lands, stocks, bonds, money, nothing is stable. After all is said and done, only the spiritual things have real value." Millions of men who have been trusting in riches have been swept from their moorings, and they have learned, if they have learned anything, that their only security is in Christ Jesus.

SATURDAY

Living with Others. Matthew 5:38-48

It is hard for some people to get along peaceably with themselves, and it is doubly hard for them to get along peaceably with others. But we must learn to live with others. Even Robinson Crusoe on his lonely isle found he must take into consideration the wellbeing of others when his good man Friday came into his life. It is not always easy to live with others. The apostle Paul recognized human limitations when he wrote to some of the early churches; but Jesus shows in the verses of this lesson how this may be accomplished in the most successful manner.

SUNDAY

The Mind of the Master, Philippians 2:1-11

"Have this mind in you which was also in Christ Jesus," says the apostle Paul, and what better advice can be found anywhere? Some of us might be better than we are, if we had the mind of Confucius, or of Plato, or of Socrates, or of Martin Luther, or Wesley, or of Alexander Mack; but the mind of no man can fill the need of the human heart like the Mind of the Master. Happy indeed are they who can say as Paul said when he wrote his first epistle to the Corinthians, "But we have the mind of Christ." Such a possession can not be improved upon, but it can be enjoyed more and more as the years come and go.

<p>E. M. RIDOLE, President Waterloo, Iowa</p> <p>F. C. VANATOR, Associate Peru, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p> <p>C. D. WHITNER, Editor, South Bend, Ind.</p> <p>BRETHREN CHRISTIAN ENDEAVOR RINGING HURCH EXTENSION VY UNSECRATED VANGELISM</p>	<p>GLADYS M. SPICE, General Secretary and Treasurer</p> <p>2301 13th St., N. E. Canton, Ohio</p>
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A Forty-five Minute Prayer-Meeting Program

Proposed by the Extension Department, Philadelphia Christian Endeavor Union

(Stanley Healy, Extension Secretary)

This is but one of the many varieties of programs for the young people's devotional meeting. The program should be changed frequently to create interest and to offer new opportunities of training for young people. From this outline it is hoped you may develop some original and novel programs that will increase interest in every meeting.

Pre-prayer service. Five minutes previous to the devotional meeting, in charge of the chairman of the prayer-meeting committee or the Quiet Hour chairman, and given to definite prayers for the success of the meeting, for the leader, and for the development of the devotional life of the members.

Opening of the devotional meeting. Always begin promptly at the specified time.

Seven minute song service. The hymns

when possible should blend with the topic of the meeting.

Three minute announcements. Brief and to the point, and only those that are essential should be permitted. If announcements followed the leader's talk, as is the practice in some societies, they might detract from the spirit of the message and the later discussion.

Three minute Scripture period. More emphasis should be placed on the Scripture reading. Endeavor to create greater interest and more reverence. Vary the method of reading, the leader and the group alternating, or the girls and the boys.

Four minute special music period. Provide a soloist or an instrumental number bringing a devotional message. Endeavorers should take part whenever possible.

Seven minutes of prayer. A prayer cir-

cle or season of prayer, which should be definite in purpose when possible. There is greater power in united prayer.

Three minutes for hymn and offering. We are offering to God our substance to be used in his work. Let the offering period be one of reverence and significance.

Five minutes for presenting the topic. The speaker should select one thought, using not more than five minutes to develop this.

Ten minutes for participation. None should be lengthy in his remarks. Every member should participate. When societies are too large for every member to participate within a reasonable time, the matter of dividing the group, at least for the presentation and discussion of the topic, should be seriously considered.

Three minutes for the closing hymn and the benediction. Vary the benediction, using the Mizpah benediction, a selection from

the Psalms, the Lord's Prayer, or other appropriate verses.

Societies that conduct their devotional meeting preceding the evening church service should always close the meetings on time, so that every one will have ample time to go into the church service.—C. E. World.

A VERSE FROM ONE OF OUR YOUNG PEOPLE

MY PRAYER

Guide me, kind Father
Along life's path,
Strengthen me daily
To turn from all wrath.
Show me thy love,
Understanding, and peace;
In patience and goodness
May I daily increase.

—Virginia Smith, Arnold, Pennsylvania.

John Frost, another Crow Indian, had only gone through seven grades of education but when he was converted he at once began to preach. He had never even read the Bible but a good woman who knew her Book, taught him to apply himself and before long he was given charge of a station among his own people. He has accomplished more for his Lord than many a college and seminary graduate with long training. Listen to him plead with an Indian congregation.

"At one time," he said, "all of us worshipped the eagle. Some part of his body was good medicine to us. Not long ago when I was visiting up in the mountains, at the home of a Christian friend of mine, who did not worship the eagle, I saw that he and his boys had caught a young eagle and had chained it to a small platform. I told him that he ought to let it go free for God meant it to soar in the clouds and not be tied down. After some talk they cut it loose, but it did not seem to know that it was free to fly. It walked around eating scraps of meat that had been out of its reach. They tried to scare it away but it would not go. Finally one of the boys took off his coat and whipped it. It looked surprised and then tried its wings and was off. It soared in the air and finally lighted on the topmost peak of a nearby mountain. That is like a lot of our own people. They live tied down to earth by sin, eating scraps of food that they can pick up by the way. They do not know that Jesus has paid the price to set them free from sin, but some are finally startled into action. They find that they are really free and raise their wings to fly aloft."

* * *

Sherman Coolidge, a full blooded Northern Arapaho Indian, was found by General Coolidge on the battlefield. The general adopted him and in due time sent him to school. Later he was graduated from college and from Seabury Divinity School, was ordained a priest in the Protestant Episcopal church, and served as a missionary to his own tribe for almost twenty years. He became a rector of a white congregation, and was advanced to the position of Canon in the Episcopal Cathedral of Denver where he served until his death in January, 1932. His story is told in *Who's Who*. He was known far and wide for his gentle Christian spirit, fine ideals and earnest purpose to serve his Lord.

* * *

Chief Left Hand, a war chief of the Southern Arapaho, was converted late in life. He made a touching Jesus talk at the Northern Baptist Convention in Oklahoma City in 1908. As he sat down a white haired old preacher arose and said, "Forty-four years ago I lived in Denver and enlisted in the army to fight the Indians then on the war path. At the battle of Big Sandy, Left Hand led the Arapahos. I sought his blood that day, but today I am his blood brother in Jesus Christ, our Lord." These words created a profound sensation so that the great audience called the preacher to the platform and those two old men, one time warriors and enemies on the field of battle, embraced each other with joy. That is what the Gospel does for the Red Man, and for the white man too. Bob Burdette, describing this scene to one who had not witnessed it said: "It impressed me so much that I believe I will be telling that story over and over again after I have been in heaven a million years."

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MISSIONS

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Twice-born Indians I Have Known

By Bruce Kinney

The American Indian is an interesting character, but needs the Gospel of Christ, just as do all other classes and races of people. We are glad for these glimpses of our red brethren who have found Christ and are engaged in His service.

White Arm is a Crow Indian who thirty years ago had never heard of the Gospel. In fact it is not known that any of his tribe was then living the Christian life. When he first heard the story of Jesus it sounded good to him; he gave up his allotment for the use of the missionary and took another not as valuable. Several years passed before he could make up his mind to walk in the Jesus Road. Finally he went to a great convention with the missionary and was so impressed that he accepted Christ. Some Indians there, not of his own tribe, helped him to understand the Gospel by means of the sign language.

White Arm was asked, through an interpreter, how he knew that he was a Christian. The Indian has a habit of thinking before he talks much on any important matter—not a bad habit. After considering he told the following experience:

"I knew I had a bad heart. It was not necessary for the missionary to tell me that. But I did not know how to get rid of it. The missionary told me to pray to Jesus and he would give me a new heart. I prayed and prayed but it did not seem to do any good. I believed the missionary would not tell me a crooked story so I kept on praying. It was like a dark room, no windows, no light. I could not see. I kept on praying and all of a sudden, just like a man strikes a match, I could see."

White Arm had never read God's Word in any language. He had never heard "The entrance of thy word giveth light," and other similar passages. But this untutored pagan described in his own language the change that had taken place in his soul.

* * *

Buffalo Meat was a Southern Cheyenne warrior who led his people in the "last outbreak" of that tribe against the white man. He was considered so dangerous that, when

he was captured, he was taken in chains and kept a prisoner in the fortress at St. Augustine, Florida, lest he incite his people to new wars. When finally he was released a mission had been established near his home and his keen mind was not long in detecting the difference this influence had made in his people. He became a Christian and for years led an exemplary life. He was elected a deacon and could be seen serving the Lord's Supper with dignity.

* * *

Gotebo, long a Kiowa warrior, standing on a chair at a great meeting, speaks to more than a thousand Indians of different tribes assembled together. Holding up a walking cane, he says, "When I cut this stick in the forest it was so crooked that it looked as though it could never be made straight. I wet it and twisted and bent it and put it in the sun. Then, after it had been in a vise for a long time, I whittled and polished it. Now see how fine and smooth it is.

You see me. I led a crooked life for a long time. I used to go on the raid with my tribe and would attack an Indian camp or a white settlement and plunder it. When I found a sleeping baby of an enemy I would grab it by the heel and throw it into the air and catch it on the point of my spear. Then Jesus took me in his hands and twisted me. How it did hurt at times! Finally he made me straight enough so that I could walk in the Jesus way. I do not see how Jesus could forgive a man like me but he did and he will forgive you if you follow him. When I was young I never heard of the Jesus Road and the forgiveness of Jesus. Perhaps that was some excuse for me. But you have heard it so that now you have no excuse. Don't put it off longer but take him today."

Hugo Bonna, a full blooded Yavapai, has some education. He found Jesus Christ as his Savior and for many years was a faithful employe in the smelter at Clarkdale, Arizona, winning the confidence of white and Indian employes. For several years he studied under a nearby white pastor five or six times a week, and for three years now he has devoted his whole time to Christian work. He has two organized churches and drives thousands of miles seeking otherwise neglected groups of Indians.

* * *
Time and space limitations do not allow me to tell of David Owl (Cherokee), Gabe Parker (Cherokee), Henry Roe Cloud (Winnebago), Arthur Parker (Seneca), Ruth

Hicks, Richard Aitson and other outstanding Indians who have done great things for God and humanity because of their love for Jesus Christ. A great host are graduating from schools and colleges or are taking graduate work to fit them for teaching, preaching and other forms of useful service, all in the name of Christ. One such teacher wrote: "For a long time I was in doubt what I should do. Today, in this governmental Indian school, I have 100 young Indians in my classes in the regular day school and in Sunday school. I have found my life work and when I see their eager brown faces looking up into mine, I am thrilled at the opportunities to lead them into better ways."—Missionary Review of the World.

number who are engaged in the work of missions. The program was excellent. All of the auxiliary work continues strong under capable and spiritual leaders. We have at present but one Christian Endeavor society. This is not an ideal arrangement, but seems best for us at present. All ages attend and participate with very good results. The Sunday school continues to grow. We are feeling the need of more room. The average attendance for the year 1932 was 215. More intensive work should be done, such as leadership training work and Bible study groups. Some plans are being considered. Brother Percy Yett was with us recently for an evening. A large audience was in attendance. This lecture did much to further enlighten our people and thus link us more closely with the South American work. Our prayers follow Brother Yett.

A special season of revival meetings was enjoyed from March 5 to 19. This was our most largely attended meeting, the average attendance being, over the period of two weeks, 236. The music was in charge of choir director, Robert M. Wagaman. In addition to the singing of two large choirs, there was special music at each service either by our own or visiting singers. Much time was spent in prayer and personal work. The pastor was ably assisted by a people keenly interested in the work of the church and alive to their opportunities to lead others to Christ. The visible results of the meetings were 16 added to the church by baptism and 13 renewals, and one has been added by baptism since. Prior to the meeting 10 had been received by baptism and one by letter.

Easter Sunday was a red letter day. In spite of a steady rain the attendance was large at all of the services. Goals were not quite reached but the communion in the evening was the largest in the history of the church, 186 participating in this blessed service. A goodly number were detained on account of sickness and weather. But numbers were not all. The service throughout was deeply spiritual, and a sense of oneness in Christ was keenly felt. Three devotional services were held during passion week.

We rejoice in the victories which are being won for Christ and the church. May we ask that you remember us at the throne of grace.

W. C. BENSHOFF.

FORT SCOTT, KANSAS

We have some good news to report from this field, and we are sure that the entire brotherhood will rejoice with us in the same.

Making use of the Easter season, we have been stressing evangelism at all of the regular services of the church and all of its organizations for several weeks, as well as by personal visitations.

The two Sundays preceding Easter we had confessions and baptisms, and on Easter Sunday evening we had five more baptisms, making ten in all, received by baptism.

We are following up and expect to reach others as several are interested in their soul's welfare.

Nine of the churches of the city held union meetings for two weeks at one of the large churches, at which the pastors took turns in bringing the message, and all stressing the note of evangelism. While this was a splendid fellowship, as far as I know none of our accessions were from that meeting. In fact there were no confessions at the union meeting.

NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a
Great Correspondent*



SEMINARY NOTES

The Boys' Gospel Team of Ashland College, during Easter vacation, had teams in Muncie, Indiana and Osceola, Indiana, five meetings in each place. Also five meetings were held in Krypton, Kentucky. 14 meetings in Lost Creek, Kentucky, 4 meetings in Louisville, Ohio, and one meeting at Sullivan.

Recently the Girls' Gospel Team has sent deputations to Fremont, Madisonburg, and Greenwich, Ohio, and have scheduled meetings at Wooster and Shreve, Ohio.

Prof. A. J. McClain delivered the Good Friday address under the auspices of the Ashland Ministerial Association in the Christian church of our city, speaking on Galatians 2:20.

Prof. M. A. Stuckey conducted a Bible Conference last week at Rev. J. Gingrich's church of Johnstown, Pennsylvania, for the Cambria County Young People. At this writing we have no information as to the Conference attendance.

The members of the Seminary faculty have given various addresses in nearby churches during the Easter season.

For our Seminary library we received a fine number of books from Dr. Mather, of Lincoln, Nebraska. We shall be glad to welcome other gifts of a similar nature, that our library may be still better equipped.

The report of the Secretary-Treasurer of the Seminary indicates that we have received this year \$276.77 from the following sources: Long Beach church, Fair Haven and Canton, Ohio, churches, Ira Wilcox, Bible Conferences conducted by the Seminary faculty. Also we have received \$50.00 from the National Sunday School Association for our library. Our books indicate a balance on hand April 1st, of \$515.50, which means we have not touched the \$500 granted us by the College Board last Spring.

The California Quartette has been frequently called on lately, indicating those churches hearing them during the summer will receive a splendid treat in sacred music. Easter week they conducted a revival at our Fair Haven church, doing both the preaching and singing. They gave a sacred concert the week before at our Smithville church, and recently in several other nearby churches.

KENNETH M. MONROE.

THE BRETHREN CHURCH AT BEAVER CITY, NEBRASKA

As there has been no report from our little group here, we thought you would be pleased to know that we are still carrying on the good work. The Sunday school is progressing well under the efficient leadership of our Superintendent Mrs. O. S. Baer, who with great energy, tact and love keeps the wheels running smoothly. She is assisted by a corps of workers, who, as Paul admonishes the Philippians, are "striving together for the faith of the gospel." We have both Junior and Senior Christian Endeavor and a flourishing W. M. S.

On Easter Sunday after the Sunday school hour we had a good Easter program by the Junior Department, aided by the Young Ladies' class. A collection for Foreign Missions was taken at the close of the program and a very generous sum was raised which was swollen by contributions from faithful non-resident members. Immediately after the program the church held a business meeting followed by dinner in the basement. The dinner, while not too elaborate, still bore no evidence of the great depression about which we all complain. May God help his little band in Beaver City to be faithful workers in his vineyard.

MRS. H. W. LARSEN.

WAYNESBORO, PENNSYLVANIA

It has been some time since we have reported to the Evangelist family. So long, indeed, that only a general statement of activities can be made. Our people have been active with the result that there has been marked numerical and spiritual growth. A number of records have, in recent months, been broken, and we have great reason for encouragement. Financially there has been a falling off, but this people has done very well when local conditions are considered.

The observance of special days has been a revelation of increased interest and growth in efficiency. The Sunday school put on two special programs, one in June and the other at Christmas time. These were rendered before large audiences and there was much favorable comment. The joint meeting of the four missionary societies brought to our attention the large

However, I am sure that it did generate a splendid atmosphere in the city for confessions.

Of course, by personal visitation, we interested some in our whole Gospel plea and prepared them for confession at the regular service. Our Sunday school teachers were also faithful in bringing to their pupils their need of Christ.

On Easter Sunday evening, after the baptism and the confirmation service we observed the Love Feast and there were 44 at the tables and about fifteen were there for their first time. It seemed to all of us, a very suitable memorial of our Lords' Resurrection.

Despite the depression and unemployment, which is the worst ever known here, we are endeavoring to keep our hopes bright and our spirits in harmony with the conquering Gospel of good cheer.

Remember us at the Throne of Grace.

L. G. WOOD.

A WALK BY BETHLEHEM

(Continued from page 11)

from a cloud-flecked, azure sky, quicken our spirits and fill us with the joy of living.

The plain which our road traverses gradually rises toward the south, and at length, after a walk of about two and a half miles, we come to its highest point, from which we have a most inspiring view of the surrounding country. Toward the north the narrow ribbon of road over which we have come wends its way between low, loose-rock walls until it slips through the "Needle's Eye" of the Jaffa Gate and disappears. Above the turreted walls of the Holy City, the sky is pierced by the spike-like minarets of the mosques. Between them may be seen the shining dome of the so-called "Mosque of Omar." It stands upon the site of the ancient temple, and we can well imagine that Joseph and Mary looked back upon it with reverence as they stood upon this spot almost two thousand years ago. Immediately to the east of the city rises the rounded dome of the Mount of Olives, while far to the north upon the horizon, the buildings of the village that once was Mizpeh of old can faintly be discerned.

As we turn toward the east, we gasp in amazement at the spectacle before us. The hills upon which we are standing seem to break away in serrated waves of wild and precipitous declivities which end in an awful gorge that seems to penetrate to the very bowels of the earth. At the bottom of this trench, almost thirteen hundred feet below the level of the Mediterranean, can be seen the gleaming blue waters of the Dead Sea, shimmering in the morning sunlight. Beyond the sea, softened by the purple haze of distance, the mountains of Moab rise in a blank and forbidding wall. Between us and the sea is a scene of wild desolation. Not a tree can be seen. The hills are barren and desolate and are cut by innumerable dry, rocky watercourses. In the daytime, the sun glares down mercilessly upon the weary traveler, while at night, the air is rent by the shrill cries of wild beasts. There is no more distressing sight in all Palestine than this barren stretch of God-forsaken country. It is the Wilderness of Judea.

Before we continue our walk to Bethlehem, let us look toward the south and west. How different this region is from that upon which we have just been looking! The sum-

mits of the rocky hills are softened by the silvery sheen of the leaves of olive trees. Here and there can be seen little patches of cultivated ground among the trees. The principal crop is grain, but occasionally one sees a vineyard. The hillsides are dotted here and there with little villages, the walls and dome-shaped roofs of the houses showing through the gently swaying branches of the olive trees. There is much more grass here, and occasionally we can see a shepherd, taking advantage of the natural growth of this region, leading his flock to another pasture. This is the hill country of Judea.

Crowning the summit of a little hill about two and a half miles to the south of us, like a gleaming gem in a silver setting, rises the little town of Bethlehem. How quiet and peaceful it looks in its lovely surroundings! It is just far enough from the bustling mart of trade and the hum of industry to afford an excellent spot of seclusion to which one may come for quiet meditation. As we continue our walk, we soon come to an ancient sepulcher known as the tomb of Rachel. It was here, we are told, that the wife of Jacob gave birth to Benjamin, and in the giving gave her life. She was buried here by the roadside, and her tomb is revered to this day by Christian, Jew, and Moslem alike.

Just beyond the tomb of Rachel, the road branches. The chief highway continues toward the south and west to Hebron and Beersheba. We take the less traveled road to the right, ascend the hill, and find ourselves in the City of David. How clean everything is! The houses are of hewn stone, and are in excellent condition. Many of them are surrounded by walls, and by

peering through the gateways, we can see shrubs and flowers growing within. There are few streets, but those which are not used for vehicles are paved with cobblestones, worn smooth by the feet of devout pilgrims. As we wander through the narrow streets over which the buildings are often arched, we think of that memorable night long ago when Joseph and Mary walked these streets, looking for a lodging place and finding nothing but a stable.

We would like to spend hours just walking these historic streets, but other places of interest draw us on. As we are skirting the eastern side of the hill, we see about a mile or so to the east of us a little level valley. Making our way carefully down the winding trail, we come at length to our objective. It is the Field of Boaz. Since it is the only extensive piece of grain land near Bethlehem, it is probably the same as the one mentioned in the Old Testament. It is still planted with grain, and raises excellent crops. The little valley is now divided into several fields, and we notice with interest the whitewashed stones, used as landmarks, which are set here and there to mark the boundaries of the separate fields.

Let us go now to the village, that we may look upon the site which has been revered by Christians for hundreds of years as the place of the incarnation. We make our way up the rocky path to the Church of the Nativity. Stooping to pass through its low doorway, we find ourselves in a sort of vestibule. On the opposite side of this room is another doorway. Passing through it, we find ourselves in the church proper. The shadows cast by the age-old columns in the dusky aisles seem to emphasize the antiquity of the edifice. We walk quickly across the smooth flagstone floor to the chancel, from which we descend by stairs to the grotto of the nativity. The whole is overlaid with the ornaments and trappings of the ecclesiastical sects which own the church. As we brush aside the richly embroidered hangings of the walls, we discover the bare, rocky walls of a cave in the earth. They are blackened here and there by the smoke of many fires. In such a stable as this, Mary found lodging that night in which she brought forth her first-born Son. It was just a cave in the hillside. A temporary shelter for the beasts of the field became the palace of the Prince of Peace.

We stand for several moments with heads bowed in prayer and meditation. Then with slow steps, we leave the place with a new realization of the humiliation of the incarnation. He who existed in the form of God was willing to take his place with the cattle in the stable, in order that through suffering, climaxed by the agony of the cross, he might bring mankind to God. "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."—From The King's Business.

PENNSYLVANIA CONVENTION ON REPEAL

(The Christian Statesman has the following to say about the Repeal machinery being set up in Pennsylvania, which we republish for our large constituency in that state. The same admonition applies to many other states—Editor.)

Representatives of those opposed to the repeal of the 18th Amendment held a meeting in Harrisburg, March 13th to protest

AN EVENING MEDITATION

Arthur R. Baer

Master, Was that a faithful promise thou
didst make
To him whose safe abiding place is found
in Thee
In whom Thy Word, the Bread of Life doth
daily break;
Who as a child in faith and trust shall
make his plea?

Tell me again, I know thy promise still is
true,
Thy promise does not waver 'tween a yes
and no;
But firmly states to faithful hearts, "That
will I do."
To fainting hearts, thy silence seems to
come as no.

Thy help comes not in answer to a faith-
less plea.
When prayers come back from leaden
skies upon my ears;
May I have grace to look at self the fault
to see;
A doubting heart where faith should be,
then calms my fears.

For thou a Changeless God, must ever
faithful be.
Now may I know thy will and ever pray
aright,
And through thy Word and Spirit that
abides in me
Give faith with power before thy gra-
cious throne this night.
Muncie, Ind.

against the McClure Bill providing for a Convention on Repeal in Pennsylvania passed by the Senate and now before the House, and to take steps either to have this bill amended or another bill introduced to provide for a convention so constituted as would be fair to both sides in the issue involved.

These representatives oppose particularly the provisions of the McClure Bill that 17 of the delegates be elected at large, and the rest, 34 in number, one from each of the Congressional districts of the State. They oppose the election of any delegates at large, of delegates chosen on the basis of Congressional districts and ask that the Convention be made up of 208 delegates chosen from the established districts from which the 208 members of the lower branch of the Legislature are elected. A Committee was appointed to convey their wishes to members of the Legislature.

Members of the House have signified their intention of offering an amendment to the McClure Bill in accordance with the above.

The reasons given for a Convention so constituted follow:

I. The Constitution provides for its amendment, not by POPULAR VOTE, either by the people of the United States as a whole, or by popular vote BY STATES, but by Congress submitting proposed amendments to the States, to be acted upon either by their Legislatures, or by Conventions, called for this specific purpose.

To elect pledged delegates to these Conventions, AT LARGE, is equivalent to state ratification by POPULAR VOTE, which is contrary to the spirit, if not the letter of the Constitution.

II. If the delegates Pennsylvania chooses to act on this matter were to go to Washington, there to sit in conference with delegates from other states to determine whether we shall repeal or retain the 18th Amendment, then it would be logical to choose our delegates with Congressional districts as the unit. But they do not. States are each to act for themselves in this matter, independently of all other states. Therefore, the delegates to our State Convention should be chosen from established state districts, not from congressional districts.

III. To make the Convention a truly representative convention, which is in accordance with our representative government and the provision of the Constitution, the delegates should be chosen from the established districts, from which we choose members of our Legislature, who represent and act for all the people in other matters that concern us as a state.

If election from these districts is the best method of giving expression to the will of all sections of the state and of all classes of the people, in other matters, it is the best method of giving expression to their will in this matter.

IV. The election of the larger number of 208 delegates from the 208 districts from which members of the Lower House are chosen, will insure that they will be well known to the people. It will tend to bring out a larger vote, and insure accurate expression of the sentiment of constituencies.

V. The provisions of the McClure Bill for the election of delegates at large are particularly objectionable as giving undue ad-

vantage to our large cities, controlled by machine politics.

VI. We call attention to the fact that by the unfair methods and the haste with which the Wets are attempting to get the 18th Amendment out of the Constitution, they are setting precedents for changing the Constitution in other respects, which elements opposed to our American ideals and form of government may later take advantage of, to the sorrow of some of the moneyed interests supporting the Wets.

We ask our Pennsylvania readers to communicate with the Assemblymen and Senator from their district urging that this change be made in the McClure Bill and any other changes which may be necessary to provide a Constitutional Convention in harmony with the intent of those who framed our Constitution and fair to all parties concerned.

The principles set forth above apply with equal force in other States where Legislatures have under consideration the enactment of laws regarding conventions to act on the proposed Amendment submitted by Congress.

THE ONLY LADDER THAT REACHES

The story was told of a ladder run up against the Woolworth Building in New York. It reached to the fourth floor—the fire was in the forty-third! It was only thirty-nine stories short! There is no other way of salvation from hell hereafter and from sin now than through the blood atonement of Jesus Christ. Imitation of the sinless life of the Son of God even cannot save. The Bishop of Durham used to say, "A Christ not quite God is a bridge broken at the farther end."—From Doran's Minister's Manual.

THE WAY OUT

(Continued from page 2)

the Gospel according to St. John. Again it is Jesus Christ that is speaking, but now he has told his disciples that the end of his earthly career is near at hand. Naturally they are sad, but the promises he makes in that chapter are sufficient to dispel their gloom and the despair of all others when the crowning assurance is reached in the words, "I am the Way, the Truth, and the Life: no man cometh unto the Father but by me."

Here is the way out. There is no other. A system of economics is not enough, nor a science of government nor even a philosophy of life. The way out is a divine personality, even Jesus Christ. He shows the way: He empowers us to walk in the way. He is the way.—The Bible in New York.

FROM OUR CORRESPONDENCE

ORIGINAL SUBSCRIBERS' CLUB GETS MORE ADDITIONS

Dear Brother Baer:

I have meant to write you for some time and tell you that Mr. Gnagey and I also belong to that group who have always read the Brethren literature. I cannot think of a day when I did not see the church paper in my father's home. And I always read it, at least as much of it as I could understand, and as far back as my memory goes. I united with the church when I was about

16. I would feel much lost if I could not see and read the church paper.

We began with the Progressive Christian in our home after our marriage in 1879, and since that always the church paper has been in our home. The day the Evangelist comes I read most of it. It always seems like an old friend coming in. I like your editorials; they are always good.

We had a week's services preceding Easter. Mr. Gnagey preached on the "Seven Sayings of Jesus from the Cross". We had inspiring meetings and two confessions. Sunday services were well attended, beginning with early sunrise union prayer meeting in our church. The choir rendered an Easter cantata and Mr. Gnagey preached a short sermon on "A Garden, a Sepulchre and an Angel." There was a deep spiritual atmosphere in it all and every one seemed happy. Baptism will be administered in the near future. There are prospects for more confessions.

MRS. A. D. GNAGEY.

OUR LITTLE READERS

THE MAY BASKET PARTY

By L. E. Flack

"Oh, aren't they lovely!" Althea looked in at the attractive display of May baskets with shining eyes. "My, I wish I could buy one."

Doreen nodded.

"Wouldn't it be fun to hang one of those beauties on a door handle, and run!"

"We're going to make May baskets Saturday," Norma Carr said. "Aunt Murial's coming over to visit, and she has just piles of ideas."

"Oh-h!" breathed all the girls.

"Come on over tomorrow afternoon, all of you," Norma invited. "Aunt Murial won't mind. If you'll just bring materials, we can make them together."

There was an excited burst of voices.

"Oh, won't that be fun!"

"What sort of things shall we bring?" Norma laughed.

Oh, just anything you have, crepe paper, all colors, tinsel if you have any left from Christmas, and ribbons."

The group broke up at the corner, and promptly at two o'clock Saturday afternoon the little guests began to arrive at the Carr home.

"So it's a May basket party, is it!" Norma's Aunt Murial laughed pleasantly. "Well, suppose you girls play a game or two first, while I put all the supplies brought on the table, and then we'll begin."

It was fifteen minutes later that the little guests, red checked from exercise, were called into the large dining room. Aunt Murial had made a place for each around the dining room table, and when every one was ready, she began.

"How many would like to make a match box May basket?"

There was a flurry of hands.

Aunt Murial smiled.

"Well, it's good we have plenty of boxes. Norma, run out in the kitchen and get one for each girl.

"Now the first thing we'll do," she turned to the others, "is decide what color we wish our baskets to be."

"Pink." "Yellow."

"I like red."

There was a buzz of excited voices. as Norma passed out the match boxes.

"First cut a piece of crepe paper the size of the bottom of your box," Aunt Muriel directed. "Leaving about half an inch to turn up all around. Paste that on. Then cut a long strip to cover the sides. Be careful as you turn the corners that the paper is flat so there will be no gathered places. Make your strip about an inch wider than the width of the box so that there will be a tiny ruffle at the top. You can easily flute that by stretching the paper with your thumb and first finger."

Fingers flew as the girls began work on their boxes, and soon the strips had been cut and pasted on.

"Oh, look at mine." "Isn't it pretty, Miss Carr?" "That yellow one of yours is darling, Doreen."

"You may line the insides with another color," Aunt Muriel suggested. "Yes, light blue will go nicely with yellow, Doreen. I think this cream will look pretty with your pink, Althea."

When the baskets had been covered and lined, Aunt Muriel nodded approval. "And now," she smiled, "the next is the handle. You may cut small holes in two opposite corners in which to tie the ribbon handle."

"But," Doreen protested anxiously, "a ribbon handle won't stand up stiff."

Aunt Muriel smiled pleasantly.

"This kind will. You see, we're going to use wire. Here are pieces eight inches long; fasten them in the corners. Now select the color ribbon you want, something to match either the lining or the outside of your basket will be pretty. Narrow ribbon is the best. Watch me now. See, I'll wind the ribbon round and round the wire until it is entirely covered. Then fasten the ribbon at the ends. You may cover the place where the wire is attached by placing little bows of the ribbon there."

The girls were very busy, and soon the ribbon handles were ready.

"Mine's all done," Althea said brightly as she placed a dainty pink basket on the table. "Oh, isn't it darling?"

"Just a finishing touch left," Aunt Muriel smiled. "Measure around your basket; cut a piece of tinsel the length you need, and paste the tinsel around the edge, just below the fringe. There, yours is ready."

There were excited exclamations as the girls put the finished baskets in a row on the table.

"Aren't they the prettiest things!" "Isn't that blue one cute?" "Norma, your red basket is a beauty."

"They're all lovely," Althea said. "And when they're filled with real flowers! Oh, won't some people be surprised on May Day!"

"And to think," Doreen added with a happy little laugh. "To think they are really made out of old match boxes!"—The Presbyterian Advance, Seattle, Washington.

thing, though many of them do not seem to be reading much. This very naturally raises the question, Are the things they are reading of the greatest benefit to them? or are they spending their time in useless effort?

I would not condemn all light reading as either harmful or useless, nor would I say all heavy reading is of the greatest benefit to the reader. But as church members or Christians we are devoting enough of our time to reading that which has for its primary aim the building up of the human soul or the strengthening of the spiritual life?

Just a casual glance at the Magazine racks in any of our news stands will reveal in a moment the character of the reading that appeals most largely to the American people.

I know that the temper of the American people is such at the present time that interference with personal habit or personal practice is very commonly resented. In the mad hysteria after beer we have had dinned into our ears for a number of years the saying "you can't tell me what I shall eat or what I shall drink." And their eternal persistence finally broke down the resistance of the temperance forces, until now we have, or they have their beer on sale in a number of states.

For many years the church leaders have been trying to persuade the Christian people they should give more heed to the character of the reading they do; but the results have not been entirely satisfactory. Church papers have been losing subscribers for a number of years now, and many have combined in order to preserve their usefulness, while a number of others have been compelled to suspend publication entirely. Of course the blame is laid at the door of "hard times;" and doubtless this is really true in many cases; but I have been made to wonder if it may be possible that a number of folks have not become imbued with the idea "I am not going to have any one tell me what I shall read or what I shall not read," and thus they may not take kindly to the suggestion that they ought to read their church paper. They may have no taste for it, but many people have no taste for spinach when they first try it, but upon the assurance that it is good for their physical health they learn to like it. The same may be true in the matter of reading religious or church papers. In fact we know there are many people who have no real taste for such reading, but that does not imply they have no need for it, and that they can not learn to appreciate it as they learn to appreciate anything else.

It is largely a matter of education, and Christian people should be educated along this line.

Where the Preacher Comes In

There is more truth than poetry in the old saying, "Like priest, like people." And we are quite sure, if the preacher really likes to read the publications of his church, it will be difficult for him to keep still about it, and if he talks about it and the things in it that are of interest to him, this will quite naturally arouse some interest in the minds of his membership; and then, if he has really caught the vision his next step will be to suggest and also urge his members to become regular readers of the paper, and if he is too busy to receive subscriptions he will see that some one in his congregation who is also interested in their

church paper is appointed to receive these subscriptions and to send them in to the publishers.

Now, how about this pastors? Have I stated the case fairly? or have I not?

Now Is the Time

Just now the pastors will find this a splendid time to speak of this matter to their congregations. Within the last week we mailed notices to nearly six hundred subscribers to The Brethren Evangelist whose subscriptions are past due, and we need the money, and we feel they need the paper yet some are sure to feel they can not afford to renew their subscriptions, while we feel they cannot afford not to renew them, but it may take some persuasion to convince them of this fact. Here the preacher can help.

Subscribers Take Notice

The "galley proof" or the "transcript" of our mailing list that is taken periodically to use in checking the list some times has the expiration date somewhat blurred, and a mistake is easily made in making out the notices that are mailed to the subscribers, so, if you receive a notice by mistake, do not be alarmed, but just drop us a card and prompt attention will be given the matter.

Sold Out

That is an unusual statement to be made by publishers of Sunday school literature, but such is the case with the Brethren Publishing Company this quarter. By the opening Sunday in the quarter we were entirely sold out of our entire list of quarterly publications. We presume this is the first time such an occurrence has been the experience of the Publishing House. We were glad for the increased demand and were sorry we could not supply every order from our own publications. However we are glad to announce that the good Brethren at Elgin, Illinois, in a spirit of brotherly helpfulness, kindly consented to supply whatever we lacked, so we trust none of our schools were disappointed, and we wish to thank the Brethren at Elgin for their kindness.

We are planning to increase the number of copies of all our quarterlies for the next quarter to such an extent that it will be practically impossible to again run short, and we only hope we will not be "let down" in our anticipation of the demand, and thus be left with a large number of unsold quarterlies on our hands.

R. R. TEE'ER, Business Manager.

P. S. Since writing the above we have received another mail, with a number of renewals to The Evangelist, and some requests for cancellation.

Some of our subscribers are profuse with their expressions of appreciation of our liberality in continuing to send their paper even after their time had expired. Some others seem somewhat grieved that their paper was not discontinued immediately upon expiration.

One good brother from Pennsylvania rather rebuked us on a typewritten postal card for continuing to send him his paper, but he failed to sign his name, so we are at a loss to know just whose paper is to be discontinued so suddenly. If he will give us his name we will do our best to accommodate him.

R. R. T.

If you would be original, copy the examples of those who are original; after a while you will be doing valuable things in your own way.

Business Manager's Corner

WHAT READEST THOU?

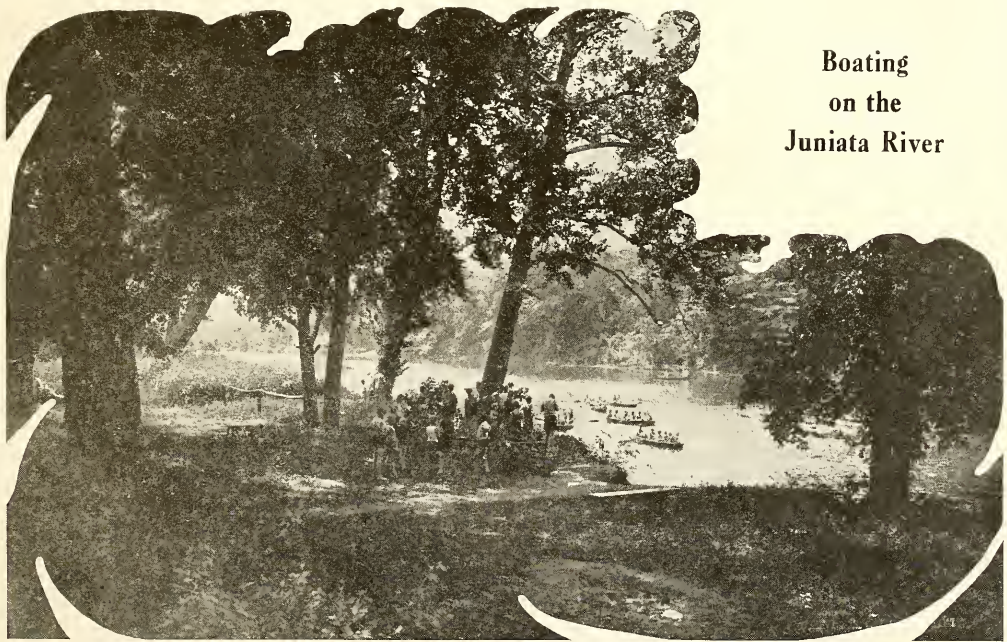
We will admit the above title is not exactly as it appears in the Scriptures; but it suits our purpose, and that is why we have selected it.

Most people seem to be reading some-

VOL. LV
Number 18

May 6
1933

THE BRETHREN EVANGELIST



Boating
on the
Juniata River

INTRODUCING CAMP JUNIATA

A New Brethren Young People's Camp Being Established for the East

A RESOLUTION

Adopted Unanimously by the Board of Trustees
of the Foreign Missionary Society of the Brethren Churches at a Special
Meeting held at Ashland, Ohio, April 27 and 28, 1933

RESOLVED: in the matter of the REPORT OF THE COMMISSION OF APPRAISAL of the LAYMEN'S FOREIGN MISSIONS INQUIRY, that we regard this Report as one of the most amazing utterances that ever emanated from any body of men professing to represent the Christian Church, and also one of the most deadly attacks made upon the historic faith and missionary enterprise of the Church in modern times. The only possible good which can come from this report may be that it will make perfectly clear to the various denominations that the difference between Modernistic religion and Evangelical Christianity is finally the difference between light and darkness, and that there can be no compromise between them

1. The personnel of the Commission itself was wholly unrepresentative. Any informed person reading the names of the members could have forecast in advance what its general conclusions would be. It appears that the evangelical Christian position, to which the vast body of Protestant laymen adhere, had not a single voice on the Commission, and therefore the name, "LAYMEN'S FOREIGN MISSIONS INQUIRY," is utterly misleading to the public. The Report should properly be regarded as merely the expression of a small group of men at war with the Christian Faith, and whose work was financed mainly by the Rockefeller millions.

2. The Commission's method of publishing its findings was studiously unfair, if not definitely unethical. The Report was handed to the various denominational Boards last September as a confidential document, while at the same time the Commission inaugurated a cleverly planned campaign of publicity through the press, featuring certain extracts of the Report which were apparently intended to discredit the present work of foreign missions.

3. A careful study of the Report shows that the religious point of view of the Commission is frankly Unitarian. We believe that those holding this viewpoint have a right to express their opinions, but we deny without qualification their right

to speak as representatives of the Protestant and evangelical churches. In asking the various missionary bodies to accept the viewpoint of the Commission, we are being asked to accept an ideal which, historically represented in the Unitarian denomination, has never founded or maintained so much as one foreign mission.

4. Speaking as a Board with some years of experience in dealing with missionaries and those devout laymen who support them, we affirm our conviction that the acceptance of the Report's finding and recommendations would spell the doom of the foreign missionary enterprise, from the standpoint of volunteers and financial gifts; and that a program which proposes to reduce Christ to the level of Buddha and Mohammed could be of no possible spiritual value in saving men from sin or in producing worthwhile missionary sacrifices in terms of life and money.

5. Therefore, we as a missionary Board reaffirm our belief in Jesus Christ as the eternal God who became incarnate that he might die as the Substitute for sinners, and who rose again that he might bring life and immortality to a lost world. **What he is and what he did is our only Good News, and his Commission is our only missionary program.** We repudiate the finding and recommendations of the Commission of Inquiry as in no sense representative of the Brethren Church, and we commend those Societies and Boards which have done likewise. We especially urge that the Foreign Missions Conference of North America separate itself wholly from any attempt to foist this Report upon the various denominational institutions, even under the guise of a missionary study source.

6. If this expressed attitude of our Board seems to be severe, we can only point out that the very bases of Christian Faith and its missionary program are at issue, and also that nothing we would say could possibly exceed in severity the attack of the Appraisal Commission on the Christian Gospel which we regard as our only hope and the hope of the world.

ALVA J. McCLAIN, Secretary.

GEORGE S. BAER
Editor

R. R. TEETER
Business Manager

Send all moneys to the
Business Manager

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Dr. Miller Writes of "A Real Crisis"

The undersigned as the spokesman for the entire Board which he represents in this communication comes to every reader with a heavy and burdened heart. This is an open and frank statement addressed to every reader of the Evangelist. Let me come to the issue at once.

The Brethren Home at Flora, Indiana is in dire straits due to the lack of support. This support has hitherto been given by the churches and individuals. Beginning some months ago various individuals made personal appeals through the Evangelist for help. With what result? That

Since January 1, 1933, twenty-six individuals (26) have given \$96.78.

About forty (40) churches including a few individuals have given \$538.24. This makes a total of \$635.02 received. Brother Rinehart the treasurer will have a report of this in next week's Evangelist.

2. What is the situation now? The answer to this question will bring the whole matter before every reader. Here are the facts:

The Brethren Home can not be sustained on offerings so small and so few. In former years we received around five or six times as much.

We owe unpaid accounts, including fuel, salaries due Superintendent and Matron, payment due the Land Bank on one of the farms, interest due on a loan on property which the Board accepted from one of the ladies admitted to the Home. Doctor and funeral expenses and several minor accounts,—that is, we owe now a total of unpaid accounts about \$2,000.

There is in addition to this the necessity of keeping the Home running and caring for the members, inmates, who are there.

Frankly the Church must arise to this occasion and help meet this need or the consequences will be the total loss of this fine property and the defeat of this project. **THE BRETHREN HOME SEEMS TO BE THE FIRST OF THE GENERAL INTERESTS OF THE BROTHERHOOD TO BE DRIVEN TO THE PRECIPICE OF DESTRUCTION.**

We the members of the Board are helpless. General Conference elects us and we assume the duties imposed as servants of the Church. This work belongs to every pastor, to every member of the whole brotherhood, just as truly and as much as it does to the Board of Trustees. **UNLESS THE PASTORS AND MEMBERS OF THE CHURCH COME TO OUR HELP WE ARE DEFEATED, HELPLESS AND LOST.**

A LAST SUGGESTION

The undersigned consulted with every member of the Board, and with other influential members of the Church. I put the suggestions made before the reader:—

1. Small loans or larger loans too should be made the Board by men and women to help meet the pressing unpaid claims to prevent lawsuits and foreclosures. Unless some of these accounts are met soon court proceedings will be instituted. That means added expense and as I view it irreparable loss.

2. Will not as many as a Hundred men, women, congregations, Sunday schools or Sunday school classes, mens' classes, or Women's Missionary Societies arise with pledges to carry this work through the immediate crisis? Such pledges should be made for a monthly payment of One Dollar or more. Pay this pledge until canceled by the makers of it. Let these pledges run say for the next ten months to tide us over. **SURELY 100 SUBSCRIBERS TO SUCH A PLEDGE TO SAVE THE CREDIT OF THE CHURCH AND TO SAVE THIS HOME SHOULD IMMEDIATELY RESPOND.**

Do not delay this. It is urgent. That is all I can say. Send a letter or postal card, **DO IT NOW**, making your pledge on the

above terms. Take it up with your friends. Pastors and friends, please do not fail us. **WE MUST HAVE HELP.** Send such a pledge to me as soon as it is possible to do so. **TAKE ACTION AT YOUR SERVICES SUNDAY.** Let the pledges run for \$1.00 per month and up. We must not fail. More I can not say. A further appeal would be needless. Any questions will be answered. Let me hear from you now. Address as below. Sincerely,
FOR THE BOARD OF TRUSTEES OF THE BRETHREN HOME.

J. Allen Miller.

(Address communications to me personally at 807 Grant St., Ashland, Ohio.)

Mothers and Religious Instruction

Christian mothers are the greatest teachers of religion that the world knows, and on them rests more than on any others the responsibility of sowing the seeds of religious faith in the hearts of children. Without a doubt a child needs two Christian parents, but if he must get along without one, he can better do without a Christian father than without a Christian mother, particularly during the first ten years of his life. No one is so intimately bound up with the child's every want and activity as the mother; no one is so indispensable to his welfare; no one's influence is so vital and far-reaching; and no one can so effectively impress its mind and heart with religious truths.

Of course, we are not failing to keep in mind the importance of a Christian father also to the child's welfare; but our purpose is to acknowledge the place of incomparable influence held by the mother during the first years of life. But two Christian parents are most important. That child is unfortunate that does not have both a Christian father and a Christian mother, both of whom take a vital interest in his spiritual future. It is a handicap that he can never outrun, and it is to the everlasting discredit of the great body of religious teachers of our day that there are so many homes being established by the unequal yoking together of young people—believers with unbelievers. Here is an instance of the widespread need of specific Christian instruction concerning the practical problems of life, instruction concerning the requirements of Christian standards and relations. In practically every congregation young people are allowed to form contacts and to build up life relations that are certain to work against their highest good, spiritually and socially, without so much as a suggestion of light from the Word by those who are set to be watchmen on the walls of Zion. If there were greater faithfulness at this point, there would be fewer unhappy homes and fewer children who must suffer the handicap of unequally yoked parents.

But the world has reason to be thankful, and particularly the church of Christ has reason for such gratitude, for the great number of Christian mothers, who—many with and many without the cooperation of Christian fathers—are proving themselves God's faithful ministers to the young souls committed to their care. Many of the noblest and greatest workers for Christ throughout the world are able to look back to the instruction and example of a godly mother as the beginning of their course in the way of righteousness. Christian people of every position and qualification in life are indebted to such mothers (And not a few to fathers too, of course), for the finest things that have entered into their lives. From the lip and life of mother they have learned faith and reverence for God and his Son Jesus Christ. From her they have been led into a knowledge of and a faith in the Word of God. At her knees they have learned to pray; by her reproofs and counsels they have learned to respect conscience, and to recognize the eter-

(Continued on page 11)

EDITORIAL REVIEW

The Indiana district statistician, Brother Frank Gehman of Osceola, is still calling for cooperation on the part of the churches, and three in particular. Read his announcement.

We are publishing in this issue the program of a Sunday School Institute to be held in the Meyersdale, Pennsylvania, church on May 11th. A well balanced program has been arranged to be participated in by pastors and Sunday school leaders from western Pennsylvania.

The normal sale of the Bible averages 36,000,000 copies a year, including Testaments and portions. No one has yet succeeded in turning out a book, or a group of books that comes anywhere near the annual sale of the Book of Books. It continues to be the world's best seller.

The program for the Indiana Ministerium is to be found in this issue. It is to meet at Shipshewana Lake, May 15 and 16. Our ministers of that district have set before themselves for consideration some important problems and it ought to be an interesting and worthwhile meeting.

Brother S. M. Whetstone, pastor of our church at Goshen, Indiana, adds this note to a personal communication to the editor: "Our work continues to move forward in a mighty fine shape. Our Sunday school has averaged 527 for the past two months and of course all other attendances have come up with it."

A postal card from Brother Floyd Sibert, pastor of the church at Masontown, Pennsylvania, says in part: "We closed a wonderful Sunday School Institute here with approximately 125 present during the day and a full house at night." The speakers, aside from the pastor, were Brethren Studebaker, Presnell, Clough and Gray.

Prof. M. P. Puterbaugh, treasurer of the National Sunday School Association, reports the number and amounts of all White Gift offerings received during and since the 1932 Christmas season. The total amount is \$1,404.62, not as large, we understand, as the needs of the Association and the great work it is seeking to do demand, but perhaps there are still some schools planning to get in on the offering.

Brother George A. Copp, treasurer of the Southeastern district conference mission board, gives the apportionment and membership of the various churches of that district, and he urges churches to endeavor to have their apportionments paid by district conference time, which is in June. The district conferences have no more important duty than the building of churches, and the progress of the mission work depends largely on the readiness of the churches to meet their obligations to that end. And that applies to the Ohio district and the Indiana and Pennsylvania districts and every other district, as well as to the churches of the Southeastern district. May God prosper our home mission work in all the districts under both district and national auspices.

From La Verne, California, comes a report of splendid progress under the leadership of Brother A. L. Lynn. All departments of the church and Sunday school are in good condition. Nine new members have been added to the church during the past quarter. The Sunday school attendance has increased to an average of 197 and two new class rooms have been built to accommodate the growing Beginners' department. A Good Friday communion service was held with 175 communicants present. This church has decided to observe the Holy Communion quarterly, a custom which already prevails at some other churches and which appeals to us because of the opportunity afforded to bear more frequent testimony to the great and vital truths set forth by this wonderful service and the added spiritual enrichment thereby made possible.

Brother George C. Pontius writes of his leaving of the West Alexandria, Ohio, pastorate and of his first two months as pastor

at Roann, Indiana, where he has gotten into the work very actively and successfully. A revival meeting was soon launched after their arrival and it developed into a real blessing to the church. There were eleven received by baptism and three by letter during the meetings and two came by letter later, making a total addition of sixteen. An early sunrise meeting on Easter morning was a new feature for Roann and it was largely attended. The church gave generously to Foreign Missions, increasing their offering over recent previous offerings. The attendance at the three services on Easter Sunday, in spite of the rain, was more than 750, according to a personal note from Brother Pontius.

The Ashland Theological Seminary commencement exercises are being held this week at Ashland, Ohio. They began on Sunday, April 30th with the baccalaureate sermon preached by Dean J. Allen Miller, instead of Prof. M. A. Stuckey who was hindered from preaching according to schedule because of illness. Preparatory chapel services with communion message by Prof. A. J. McClain was dated for Tuesday morning at the chapel hour. Seminary communion service was to be held on the evening of May 4th, and the graduation service on the morning of May 5th with Dr. K. M. Monroe delivering the address on "The Place of the Christian Minister in Modern Life," and President Jacobs conferring the degree of Bachelor of Theology on Elmer Keck and Arthur Carey, the two graduates. We congratulate these two young brothers and pray that God may guide them into a fruitful ministry in the name of Christ.

We are cooperating with the National Sunday School Association and the Sunday School Board of the Pennsylvania District in introducing CAMP JUNIATA, the new young people's training camp for the East, that corresponds with Camp Shipshewana for Indiana and environs. The promoters of this enterprise are to be congratulated on the location and the splendid arrangements announced in this issue. Recognition is given to Brother George H. Jones, director of the Johnstown Boy Scout Organization, for his good offices in securing this equipped camp free of charge. A well-rounded program has been arranged, taking care of the physical, mental and spiritual needs of the young people, while the costs have been put at such a low figure that no young person, who is at all interested, can afford to stay away. Prof. M. A. Stuckey is to be dean; Rev. N. V. Leatherman registrar; and these two brethren together with Rev. W. E. Ronk and Rev. Floyd Sibert are the instructors, while Rev. W. C. Benshoff will be athletic director and dean of boys and Mrs. Stuckey dean of girls. There will also be a camp nurse in the person of Mrs. Orpha McGee and the cooking will be in charge of Mrs. D. C. White. The date is June 14 to 24.

President E. E. Jacobs gives an extended report of the College Board of Trustees' meeting, as well as some other items of interest. An important feature of that meeting was the president's report, which showed increases in last summer's and Saturday's attendance, but a decrease in the regular college enrollment for this year of 12%. This of course is in line with the attendance at most colleges throughout the land, and is obviously due to the depression, but strenuous efforts are being and will yet be put forth to enlist a larger number of students for next fall. This suggests an opportunity for Brethren pastors to cooperate. No one can do more than they to encourage worthy young people to secure their higher education in their own church school. And such encouragement would be a service to the young people as well as to the college. It is good to be assured again of the sound investments made of college endowment funds, that nothing has been lost from that source, during these times when so many investments once thought sound are failing. The Board appointed a committee for planning a campaign for Educational Day offerings, and it is well for pastors and other church leaders to begin themselves to plan for that event. With so considerable a portion of a college endowment in the form of "temporary endowment" as is the case with our college, it is easy to see the great importance of maintaining these annual gifts to the required amount. If the churches fail at this point this coming Sunday in June, it will be a serious blow not merely to our college but to the future of the church in many respects.

Mothers' Love

SOMEONE in his imagination has seen an angel coming down from heaven that he might carry up to the Father the most beautiful and imperishable thing of earth. He took a baby's smile, some flowers of the field, and a mother's love, and started back, but ere he reached the gate of heaven the flowers had faded, and death had stolen the smile; but the mother's love, as fresh and beautiful as ever, the angel laid as the sweetest and most imperishable gem of earth on the Father's bosom. Oh, a mother's love! the height, the breadth, the length, the depth of it! How like God's?

During the Civil War a woman in Maine received the following message, "Willie is sick and we fear he is dying." She said to her husband, "I must go and see Willie." "But," said her husband, "you cannot go; between you and him there is a row of bayonets." "I know it," she said, "but Willie is sick and I am going to him." "Well," he replied, "I don't know what will come of this but if you will go you shall have all the money you want."

The woman took what money she thought she would need and went down to Washington. The man who sat in the executive mansion and who had a heart as tender as any woman's, wiped away a tear as he wrote and handed her a paper saying as he did so,



"Madam, that will take you as far as the enemy's line, but what will become of you after you get there I do not know." She took the pass and going to the enemy's line handed it to the picket. He looked at it and said, "We don't take that thing here." "I know it," she said, "but Willie, my boy is dying in Richmond and I am going to him; if you must shoot, do it, but I am going on until you do." But who could shoot in the presence of a mother love like that?

Smuggled through the lines she went to the hospital and the surgeon said: "Madam, you will have to be careful; your boy will survive no excitement." She crept past cot after cot until she came to the one where her own boy lay, and kneeling at its foot she prayed in smothered tones, "O God, spare my boy! God, spare my boy!"

Mother's Day



*Let every day be Mothers' Day—
Make roses grow along her way
And beauty everywhere.
O never let her eyes be wet
With tears of sorrow or regret,
And never cease to care!
Come, grown-up children, and rejoice
That you can hear your mother's voice.
A day for her? For you she gave
Long years of love and service brave.
For you her youth was spent;
There was no weight of hurt or care
Too heavy for her strength to bear,
She followed where you went;
Her courage and her love sublime
You could depend on all the time.*

—Edgar A. Guest.

But the sound of her voice had gone clear down into the valley of the shadow of death, where the soul of the young man was slowly going out in its ebbing tide, and as he raised his pale hands from beneath the sheet, he said, "It's mother's voice; it's mother's voice." She crept closer and laid her soft hand on his feverish brow. He opened his eyes and said, "Mother, I knew you'd come; I knew you'd come."—From Later Evangelistic Sermons, By Dr. W. E. Biederwolf.

The Believer's Kenosis

By W. H. Schaffer

(Prepared to be delivered to the Pennsylvania District Conference October 8, 1931, Ministerial Session, and by vote was requested published)

Part II

"I have been crucified . . . and the life which I now live . . ." When the mother of our Lord saw her Son dying upon the Cross and witnessed the Roman soldier pierce his side with a spear, then were the prophetic words of old Simeon fulfilled as addressed to Mary with the infant Jesus in her arms, "Yea, a sword shall pierce through thine own soul also." She was pierced with Christ on the Cross. Had it not been for the faith and love that Mary had in and for her Lord and Savior, the spear that cut deep into the side of Jesus would never have touched her soul. So it is with us, if we believe that the awful death of the Cross was voluntarily chosen and endured by Christ in love for a sinful humanity, with that belief there springs up within the soul a new affection for the suffering Son of God, a love so pure and tender that the pangs of Christ's Cross pierce our own souls,

once hard-hearted, cold-hearted and sinful. Thus self is crucified with Christ.

We have never seen the death of Christ on the Cross of any advantage to us unless we have experienced the spear thrust of conviction in our own souls. Has the fact that Christ was wounded and bruised for our own iniquities ever made a wound or bruise in your soul? If through hardness of heart and unbelief we refuse to identify ourselves with him, then we can have no share in his suffering and cannot know the power which is his in resurrection. Indeed if the crucifixion of self is such a definite and painful experience surely the effects will be marked and well defined.

Preaching Too Many "Dont's"

Might we not at times be too negative in our preach-

ing? After the first child came into our home I, of course desiring to be a "perfect father," read all the literature the Commonwealth of Kansas offered for proper child-rearing. Among the warnings was that the negative side of instruction should be minimized as much as possible. After the boy was old enough to be getting around and into things I began to follow instructions. It was not long before the "no" came in very handily. I discovered however that it took so much more time and patience to teach the positive way, that I gave up in despair. To be honest-with ourselves, have we not been preaching too many "Don'ts"? Not that occasionally they are not necessary, but I do believe that we can accomplish our objectives through other channels.

Now here is the aim of this discourse as relating to pastors. Perhaps the following incident will make it clearer: While a student in the Seminary the Dean suggested to his class of prospective ministers that we attend a ministerial session to be held that afternoon in a down-town church. A few of us found our way there. As I remember the discussion centered around the sins of the laity and before it closed an elderly pastor arose and announced that last night he preached against cards, dancing and the whole category of such besetting sins and never mentioned one of them during the course of his sermon. He used for his text that evening I Corinthians 3:15. That struck me as a splendid way of preaching but after I found myself in the harness it seemed so much easier to preach the "don't's." After hearing how it sounded from other pulpits I decided that from henceforth I would endeavor to preach what I have tried in my feeble way to present to you here today.

"World Crucified Unto Me"

The flesh most certainly does like to exalt itself and it is this self I would remind you that "has been crucified." Now turning to my other text, Galatians 6:14, "But God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." In the experience of Paul the world had been stripped of all its glory and had been hung as a helpless, shameful thing on the Cross with Christ. The zealous patriot will cry out, "You live here on this earth, which you cannot deny, and you must necessarily be affected by the happenings and circumstances of this earth and you cannot remain wholly indifferent to them." In answer I ask, "Where in the scriptures can we read of the true followers of the Lord or in early Christian history, that Christians were opposed to good government, law and order? On the other hand we find them teaching others to "be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God, etc." Most certainly we have to deal with the things of this world but it is a different matter to be so engrossed in its affairs that we are bound by them and expect at the hands of the world to receive all our glory and honor.

To Paul the world had been stripped naked and was as a dead or dying thing, without power to tempt his soul. The glory of the grace of the crucified Savior had so filled his eyes with the vision of heavenly things that the world and the things of it held no more attraction for him. "If any man love the world the love of the Father is not in him." The workings of the principles of this world found, as it were, their climax in the crucifixion of the Son of God. Since the world by wisdom could not find out God it crucified him and by "wisdom" this present age is seeking to do the same thing; therefore its ungodly spirit should be as a crucified thing to us.

"I am Crucified to the World"

Not only is the world crucified to me but "I am crucified to the world." The death of Christ has not only separated me from the world but it has also separated the world from me. The Cross of Christ has come between me and the world and has crucified it to me and me to it. That "old Self", which loved the world and sought a share in its glory and honor "was nailed to the Cross with him, in order that our sinful nature might be deprived of its power so that we should no longer be slaves of sin" (Romans 6:6). The first act of self in Adam was to long for the forbidden thing. This is the self that has been emptied of personal gratification—that self that would long for anything outside of the will of God. Although the self in Christ was perfectly human yet "he pleased not himself." He delighted to do the will of the Father. The demands of the flesh are many and varied and demand constant attention but every time self is pleased and honored the Cross of Christ is denied. Every time selfish desires are put before our plain duty and allegiance to the Lord, we deny the power of his Cross. Excuses come in handy on many occasions and we endeavor to cover up selfish ambitions with excuses. One of the messages that come through the Cross to us is, "I have died for you, in order that that self-life of yours might die in me." "Except a corn of wheat die it abideth alone." The self-life must perish. But it cannot ever bring forth fruit. We, not the "self-life," will bring forth fruit if we die and rise with Christ.

Surrender Must be Voluntary

We must notice that all of this surrender of self must be voluntary. If the believer is not willing to empty himself of self then he cannot say, "It is no longer I that live, but Christ that lives in me." But if self has died, then there is no hindrance to the life of Christ being manifested in our mortal bodies. Paul in writing to the Corinthian Church in II Corinthians 4:10-11 writes thus: "Always bearing about in the body the putting to death of the Lord Jesus that the eternal life also of Jesus might be made manifest in our mortal flesh." So one of the clearest proofs that we are dead to self is that we are "alive unto God." The measure of our life and liberty for God is the measure of our freedom from the power of sin and self. Self spells bondage, not to Christ however. If Christ lives in me then he has taken this "me" that he might sanctify it, fill it and use it to glorify his own Name. To seek our own praise and honor is to deny him who lives within. If Christ lives in me then all his unsearchable riches are within my reach for his service among men. "The Cross, as a moral event belongs to all time," said Dr. Gordon, "therefore its power to crucify self, and prepare the way for resurrection life is ever present with us."

"I am crucified to the world." Dead to the world? yes, a continual death, "always bearing about in the body the putting to death of the Lord Jesus." Now as to the ways and means provided for the daily crucifixion of the flesh, we realize that it is not always possible to keep from instructing negatively and so we find Paul instructing in Romans 6:13, "Neither yield your members as instruments of unrighteousness unto sin . . ." If we are guilty of using our members as instruments of unrighteousness we ought to cease operations at once. "But I can't." Yes, you can! "Sin shall not have dominion over you; for ye are not under the law but under grace." In the face of persecutions, ship-wreck, famine, pestilence, infirmities and reproaches, if the Apostle Paul could shout with a note of victory what the Lord told him about his troubles,

"My grace is sufficient for thee," then who are we that we should underestimate the power of God? He will not suffer us to be tempted above that which we are able to bear."

It is not enough that we cease doing wrong when there is much good to be done, but we are commanded to yield our "members as instruments of righteousness unto God." By continually delivering ourselves over to the Cross to be crucified in order that the dross may be sifted out, we are enabled to yield our members over to a risen Lord for eternal service.

In conclusion, then, does it not behoove us to daily examine ourselves as ensamples to the flock that we be not lords over God's heritage and examples of believers in the Word, in conversation, in charity, in spirit, in faith and purity. All this is possible through that personal relationship between the believer and his Lord who was willing to empty or divest himself of self that we might have life. As followers of the Lord Jesus Christ, our Savior, is it asking too much of us to hide self behind his Cross?

The life of the unregenerate is, "I, not Christ;" The life of the regenerate is, "Not I, but Christ!"

Conemaugh, Pennsylvania.

Life of Joseph

By June Chaffee

How wonderful is the way in which God works for those who fear him! The history of Joseph teaches us this truth.

Joseph had one younger and ten elder brothers. The name of the younger brother was Benjamin. Jacob was the father of them all. Jacob loved Joseph more than all his other sons, and made him a coat of many colors; but his elder brothers hated him, and one day, when far away from home, proposed to kill him. They cast him into a pit instead, and afterwards sold him for twenty pieces of silver as a slave to some merchants who were traveling from Gilead to Egypt (Genesis 37:28). In comparison we might recall that Jesus was sold for thirty pieces of silver by Judas (Matthew 27:3). When they returned to their father, they took Joseph's coat of many colors, which they had dipped in blood, and brought it to Jacob, saying: "This have we found: know now if it be thy son's coat or no." Jacob knew the coat; and thought Joseph had been killed by some wild beast, and mourned for him many days. People generally do suffer because of other people's sins. If we could just keep in mind Matthew 5:44—"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." I am sure that there wouldn't be so much suffering in this world.

The merchants carried Joseph in Egypt, and sold him to one of the king's officers, named Potiphar. But though a slave, he was not forsaken by God. No, God was with him, and made all that he did to prosper. His master placed him over all his house, but his mistress wanted him to commit a great sin (Genesis 39:8-9). When he refused, she accused him unjustly to his master, and Potiphar had him cast into prison (Genesis 39:20). Jesus Christ was also tempted many times by Satan (Matthew 4:3-6-9).

God was with Joseph in the prison, and gave him such favor with the keeper that he set him over all the other prisoners. Among them were two; one who had been the king's butler, and the other his baker. Both had dreams which troubled them much, but Joseph was enabled by

God to interpret their dreams for them. By-and-by Pharaoh, the king, dreamed a dream. He was standing on the banks of a river, and saw seven fat cows come up out of the water and feed in a meadow; afterwards seven very lean cows came up and devoured the fat ones. Then Pharaoh awoke; but he dreamed again, and saw that seven very poor ears of corn devoured seven that were full and good. In the morning he was greatly troubled. What could the dreams mean? He called for the magicians and the wise men, but they could not tell. At last it was told him how Joseph had interpreted the dreams in the prison; so he sent for Joseph, who came from the prison, and stood before the king.

Pharaoh said, "I have dreamed a dream, and there is none that can interpret it; and I have heard say of thee, that thou canst understand a dream to interpret it." Joseph answered, "It is not in me: God shall give Pharaoh an answer of peace" (Genesis 41:16). Then Joseph told Pharaoh that the dreams had been sent by God, to show him that after seven years of great plenty had passed there would come seven years of famine. He also advised Pharaoh to lay up corn in cities during the years of plenty, so that the people might be fed during the years of famine. Pharaoh saw the great wisdom God had given Joseph, and made him ruler over the land of Egypt. The corn was stored up; and after the years of plenty the famine came.

During all this time Jacob and his sons had been dwelling in Canaan; where, through the famine, they were now in want of food. So Jacob sent his son to Egypt to buy corn.

The Bible tells us, in the book of Genesis, how they came to Egypt, and all that befell them there; and how at last Joseph, the ruler of the mighty kingdom, made himself known to them as the brother they had cruelly sold for a slave. But he forgave them, and sent to fetch his father Jacob, saying that all were to come into Egypt, where he would provide for them. Now, Joseph could have just as easily not let himself be known. But his love for his family was so great and he was a good and godly man.

Jacob could not at first believe the good news his sons brought; but when he saw the wagons which Joseph had sent to carry him and the little ones, he said, "It is enough; Joseph my son is yet alive; I will go and see him before I die." So he journeyed to Egypt, with his sons, and all that he had; and as he drew near Joseph went to meet him. When Joseph met his father, he fell on his neck, and wept there. And Jacob said, "Now let me die, since I have seen thy face, because thou art yet alive." He was so full of joy that it seemed to him there was nothing else worth living for. Afterwards Joseph presented his father to Pharaoh; and Jacob blessed Pharaoh, who allowed him and his family to dwell in the land of Goshen.

After the death of Joseph's father, all the rest of the brothers were afraid that Joseph would hate them, so they sent a messenger to Joseph to tell him that before their father's death he asked that they be forgiven. And Joseph said unto them, "Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them." Gen. 50:21.

Joseph died when he was a hundred and ten years old. And such a great spiritual life he lived. I think that if everyone would live a life as Joseph did, this world would be better than it is today.

South Gate, California.

You are called to do all you can, be it more or less. And the more we do we feel how little it is.—John Wesley.

SIGNIFICANT NEWS AND VIEWS

THE SCOTTSBORO CASE

The retrial of the famous—or infamous—Scottsboro case may or may not have resulted in a miscarriage of justice, but certainly it has presented to the nation an unedifying spectacle of race hatred and intolerance. Fiery crosses, references to “Jew money,” and threats of violence between whites and Negroes over a sordid case in which the only question should have been whether or not the defendants were guilty of the serious charge against them, are humiliating indications that America is not, in spite of our Fourth of July oratory, uniformly a land of freedom for all and equality before the law regardless of race or color. Germans and Soviet Russians, who only a week or two ago read the stirring words of protest against racial and religious persecution in their lands, must wonder how we Americans reconcile those brave words with the shameful exhibition of anti-Negro, anti-Jewish, and anti-white hatred brought out by this case. For our part, we do not see how they can be reconciled.—The Living Church.

LETTING DOWN STANDARDS

A great number of bills have been introduced in legislatures of various states to repeal restrictive laws, most of which have stood for a long time. It is proposed, in addition to the repeal of laws prohibiting liquor selling, to make race track gambling permissible in some states; to allow all sorts of commercialized sports on the first day of the week. The standard of conduct is apparently lowered. No doubt these restrictive laws were evaded and violated, but the practices were at least outlawed. We are sure that this is a time to tighten, not loosen, harmful and sinful practices. To legalize gambling in any form will be a moral and financial hurt from which the next generation will suffer more than we do. Gambling and Sunday sports are always demoralizing. They bring a great train of evils, and no one ever derived permanent good. We long to see a higher grade of men elected to make our laws.—The Presbyterian.

FROTHING YET OR AGAIN?

Both, if that is possible. How could any self-respecting person feel otherwise when he has been sold out for a mere mess of pottage? The fact is we have sold out cheaper than did Esau when he sold his birthright. Chicago is still celebrating “New Beers Day.” The “wets” have reminded us that if we don’t like it we ought not to complain, for the Government is getting a great deal of revenue out of it—\$10,000,000 in the first few days. Brisbane puts it well: “Uncle Sam has an excuse. He wants beer to balance his budget. What our ‘best financial minds’ have not been able to do, the humble, but industrious, beer drinker is expected to accomplish.”

The great billion dollar budget-balancing prophecied on the revenue from beer has come down to a measly \$125,000,000. Aren’t we a cheap crowd? This means that we are selling out for about a dollar a year a head—about two cents a week for every man, woman and child in the United States. So we have sold ourselves to a group of the most conscienceless profiteers and corrupters of human life and welfare that the world knows, for two cents a week. Somebody has said that we are fools for the want of sense. That must be what afflicts us in dealing with the beer business.—R. W. G. in The Congregationalist.

A BEAUTIFUL DEATH-BED MESSAGE

The Living Church, organ of the Episcopal Church, reports the following beautiful death-bed message from one of their seminary teachers, a message that will be of interest to many because of its strong assurance:

When Dr. W. Cosby Bell, professor of Théology at the Virginia Seminary, was told that he was dying, he gave his wife the following beautiful message to his students:

“Tell the boys that I’ve grown surer of God every year of my life, and I’ve never been so sure as I am right now. Why, it’s all so!—it’s a fact—it’s a dead certainty. I’m so glad to find that I haven’t the least shadow of shrinking or uncertainty. . . . I’ve been

preaching and teaching these things all my life, and I’m so much interested to find that all we’ve been believing and hoping is so. I’ve always thought so, and now that I’m right up against it, I know. . . . Tell them I say ‘good-bye’; they’ve been a joy to me. I’ve had more than any man that ever lived, and life owes me nothing. I’ve had work I loved, and I’ve lived in a beautiful place among congenial friends. I’ve had love in its highest form and I’ve got it forever. . . . I can see now that death is just the smallest thing—just an incident—that it means nothing.”

Any comment on such a truly Christian deathbed message would be superfluous. It will never be forgotten by those to whom it was addressed, the future clergymen who knew and loved him so well; and we doubt not that it will prove to be the most valuable lesson he ever taught them.

FAITH RESISTS RUSSIA'S ATHEISTS

The Central Council of the Society of Militant Atheists of the Soviet Union a short time ago made quite informative reports concerning the situation in the movement favoring Godlessness in Russia. These reports, on the one hand leave no doubt of the progress of this movement which is fostered by the State and makes itself evident externally through determined governmental activities; but on the other hand they show just as plainly the stubborn, quiet opposition with which the people meet the attempt to destroy both church and religion. In January, 1932, the membership of the Atheist Society had reached the 5,000,000 mark. At the same time, the subscription list of the main Russian publication fostering this movement, reached 500,000.

According to a reckoning of the head of these Russian Atheists, Jaroslowski, a quite trustworthy witness, there still remain in organized female labor at least a third who will believe and another third who are still connected with religion. Likewise, a fourth of the male workers are still religious. Fundamental religious life, which belongs to the world of hidden things, simply cannot be grasped by governmental investigations. With the overthrow of ecclesiastical organization and the setting aside of liberty in cultus, the number of weddings, baptisms and church burials fell very rapidly. According to reports of the registration department in Lenin-Royon, in Moscow the following numbers and percentages of newborn children were baptized: 1928—61.5 per cent; 1929—53.9 per cent; 1930—40.5 per cent; 1931—34.1 per cent; 1932—31.2 per cent. For the second five-year period of the socialist development, the task was set to free the last third of the people also “from the control of religious traditions.” According to the words of Jaroslowski at the Ninth Labor Conference, “one dare not think that this is going to be accomplished smoothly, quietly, easily”; rather, religion “will only yield after the severest assault of our ideological campaign.” Thereupon there is set for the second five-year plan a single objective—ennity against religion.—Evangelische Presse Dienst.

MINISTERING MOTHERS

“And when Jesus was come into Peter’s house, he saw his wife’s mother laid, and sick of a fever. And he touched her hand, and the fever left her; and she arose and ministered unto them.”

Matthew’s words could be translated into any tongue and heard by any generation in any age, and the story would be complete and reasonable to all. Here is a natural meeting of the forces of love; the Savior comes to bless and to heal; the mother recovers strength and health only that she may minister as mothers invariably do. It was a high privilege to welcome this tall young stranger, who came with the light of high purpose and deep understanding of human life within his eyes. But Peter’s wife’s mother would have ministered according to her ability to the humblest of guests and to her own folk as well.

What a word it is—“ministered!” Modern translators may change the form of these verses, but they do not change that verb. It is a word of high significance. “Whosoever will be great among you, let him be your minister,” said Jesus. “The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.”

Making the house a home is the mother’s ministry. Helping the boys and girls to find their best work for life, to develop strong

characters, and to make Christ the captain of their spirits is among her customary works. The church is a power when the homes are true to God, and the mother gives the spiritual expression in the average home. It is not sentiment alone that causes grown-up sons and daughters to seize upon Mothers' Day as a time for heartfelt tributes to mother. Rather, reason has taught them that the mother continues her helpfulness for all of life if they will so accept it; and that distance does not break her ties of love and concern.

A ministry it is indeed, and it is fitting that the churches should make much of this day, the second Sunday in May. Ministering mothers remind us that the God who made them has thus given us one more witness to the fact that unselfish love is the most powerful force in creation.—Bert H. Davis in "C. E. World."

BEER ADVERTISING

The country was warned that the return of beer would mark the inauguration of high pressure beer advertising. That prophecy is being abundantly fulfilled, with a good part of the advertising being furnished free as alleged news. There have been many highly-colored stories of the enthusiasm over the return of beer and of the amount of revenue which was flowing into the coffers of the federal and state governments. Just recently we have been regaled with the story of thirsty congressmen and their secretaries drinking 720 bottles of beer of the new beer in the House restaurant, where real beer was last sold thirty years ago. The story will not add to the esteem and confidence in which the representatives are held, but it is good advertising for beer.—The Presbyterian Advance.

OUR BIBLE STUDY DEPARTMENT

Studies in the Book of Revelation

By R. I. Humbert

(Study Number Eighteen)

No Salvation For Procrastinators

Let no one presume upon the goodness of God. It is true that "God is love" (1 John 4:8) but it is equally true that outside of Christ "our God is a consuming fire" (Heb. 12:29). Let no reader of this paper put off salvation until the tribulation period, for the day of grace will be over for him and even God himself will send a "strong delusion" and he will believe a lie (accept the antichrist) (2 Thess 2:11). Let us note that this strong delusion from God will be only on those who "received (past tense) not the love of the truth, that they might be saved" (Vs. 10). That is, people who now in the church age reject the Lord are doomed in the tribulation, but there are millions even in the United States who do not know the true way of salvation. To these, God's mercy will still be extended.

Chapter Eight

When the Lamb took the book out of the Father's hand, the courts of heaven rang with joy and adoration; when the first four seals were broken, the four living creatures thundered "Come"; when the fifth seal was broken, the martyred souls cried out; when the sixth seal was broken, there were voices of terror, but when the seventh seal is snapped, there is dead silence. It is the awe of heaven at the arrival of the last great climax.

The Seventh Seal

Christ is the Lamb slain from the foundation of the world (Rev. 13:8). We are chosen in him before the foundation of the world (Eph. 1:4). Our salvation has its roots in the eternity that is passed. Man has rebelled and has turned toward the enemy of his soul. Christ has redeemed mankind at the cross. He has taken the book, the title deed of our redemption, and has snapped six seals. The whole creation cried out in joy when he took that book. Now the climax has come. One more seal and sin's long war with God must close.

Creation stands aghast and in breathless silence awaits the next event. Man has defied his Creator. The kings of the earth have set themselves against the Lord and his anointed. The time has come when he that sitteth in the heavens shall laugh (Ps. 2). He who has loved humanity to the extent of giving his Son for their redemption; he whose longsuffering has so long borne with their sin; he that sitteth in the heavens shall laugh. What exhaustion of grace; what draining of the springs of mercy, when he, the God of all mercy, laughs at man's wickedness.

The Angel at the Altar

"And another angel came and stood at the altar, having a golden censor; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne" (Ch. 8:3).

When Moses was given the plans for the tabernacle, God warned him that it was to be according to the pattern showed him in the mount (Heb. 8:5). The earthly tabernacle was a figure of the heavenly (Heb. 9:9) and it was at the golden altar of incense that intercession was made. In chapter eight an angel comes to the golden altar in heaven to present the prayers of all the saints.

We are not informed as to the identity of this angel but no doubt it is our Lord in his office as high priest. Let us remember that we are now on Old Testament ground and that we find Christ as he was manifested in Old Testament times, that is, as the angel of the Lord. Christ, as head of the church, has received his bride to himself but, being rejected of Israel, he is still manifested as the angel.

A difficulty presents itself, "there was GIVEN unto him much incense." We might ask why this incense was given to him and why it was not already his.

Answered Prayers

This golden altar is the highest altar in the universe. The prayers are approved and endorsed by Christ himself. They are performed by the incense of his own meritorious favor and thus rendered savory before God.

These are the prayers of the saints. Under the fifth seal we have a prayer for vengeance (Ch. 6:10). Here their prayers are presented before the throne and God hears and answers them. The fire ascended up before God and the censor is immediately turned earthward. The seven angels then prepare to sound, bringing on more judgments in answer to the prayers of the saints.

Thy Kingdom Come

But these are the prayers of ALL saints (Vs. 3). Might it include those of Abraham, Noah and the godly of all ages? The essence of much true prayer may be summed up in the words, "Thy kingdom come". When we pray for the salvation of a friend or the spiritual quickening of the church or for foreign missionary effort, we in fact are praying for his kingdom.

For many ages, saints have been longing and praying for God to rule. The time has not yet come for God to take the reins into his own hands, so the prayers of these saints have been kept in golden vessels (Ch. 5:8) waiting for the time to come when they will be presented, accepted and answered.

The First Trumpet

The first four trumpets "hurt the earth and sea" (Ch. 7:2), while the last three are "woe" trumpets (Ch. 8:13). The first four effect only one-third of the object of their mission.

"The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up" (Vs. 8).

When the hail fell in Egypt, it brake every tree of the field (Ex. 9:25), but here only one-third is effected. No hail pelted the Israelites in Goshen (Ex. 9:26) and so here, the hundred forty-four thousand are safe from these judgments.

Little can we realize the awfulness of this judgment. One-third of the earth will be charred, houses burned, meadows and fields laid bare, crops ruined, shade trees killed, forests and orchards destroyed. This should have a great effect upon humanity, but even in our own time, two million Chinese may starve and hardly cause a ripple of comment among the other nations of the earth.

Martinsburg, Pennsylvania.

W. I. DUKER,
President

Goshen, Indiana

E. L. MILLER,

Vice-President

Maurertown, Virginia

NATIONAL SUNDAY SCHOOL ASSOCIATION
MAGAZINE SECTION

M. A. STUCKEY, Editor,

Ashland, Ohio

N. V. LEATHERMAN,
General Secretary

Berlin, Pennsylvania

M. P. PUTERBAUGH,

Treasurer

Ashland, Ohio

Introducing Camp Juniata to Our Young People

We are here introducing Camp Juniata, the Brethren Young People's Camp. A number of the Brethren of the East have felt for some time, that because of the distance from Shipshewana Lake, we should have a Brethren young people's camp nearer home. The Sunday School Board for the Pennsylvania District set about trying to make such a camp a reality. With the full assistance of the National Sunday School Association of the Brethren Church, plans have been perfected to make this dream come true. The Association has contributed both funds and council, both of which are greatly appreciated.

The Board has endeavored in the planning of the camp, to keep in mind the physical, mental and spiritual needs of the young people. A glance at the daily schedule will reveal this fact. There is a danger in such camps that either the mental or physical needs, or the mental and physical needs should receive excessive attention to the neglect of the spiritual. We have made ample provision for both of the former, but we shall insist that the spiritual shall have first place. The spiritual life should rule over the whole life. Let it be so here.

DESCRIPTION

The camp this year will be held on a hill overlooking the beautiful Juniata river. The camp has been secured for our use from the Johnstown Boy Scout Organization through the courtesy and help of Rev. George Jones. This location is ideal in many ways. The place is "a place of beauty" with the camp on the hill among the pines, overlooking the river, and with the mountains stretching away in the distance. It is a place of quietness and seclusion, away from the rush of life. There is a splendid bathing beach, and ample provision for boating.

The camp itself consists of a "Mess Hall," "Administration Building," and fifteen cottages each capable of accommodating eight persons. The water is pure and the camp is sanitary. The camp thus combines the qualities of utility, seclusion and quietness. The frog pond and the echoes lend a touch of charm to the whole.

LOCATION

The camp is located but a short distance (about two miles) off the Huntingdon-Everett Highway. It is eighteen miles from Huntingdon on the William Penn Highway, and thirty five miles from Everett on the Lincoln Highway. The point where one leaves the highway is a macadam road turning into Entricken. Suitable signs will be placed where the road turns off.

TIME

The school will open Wednesday morning, June 14th, but every one should be on the grounds Tuesday evening for supper and ready for school activities on Wednesday morning. The camp will close Saturday, June 24th.

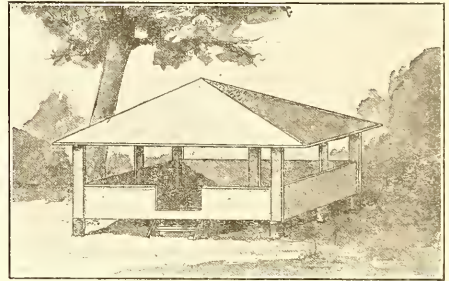
INVITATION

This is a young people's camp of high school age or older. We have no facilities for caring for children. A representation from each Brethren church in the East is solicited.

COSTS

Knowing the present economic stress, arrangements have been made to keep the cost of Camp Juniata low enough, so that even in these days we have an economic appeal for students. This is made possible first of all through the budget of the National Sunday School Association of the Brethren Church. In the second place the excellent camp site and concession is granted us free of cost. The faculty members receive no salary. The cooking will

be done by volunteer ladies. The cabins and beds are free. The meals will be served at cost. As nearly as can be figured we anticipate the minimum cost of the meals to be \$7.00 and the maximum cost probably \$8.00. So each camper will be asked to pay to the treasurer upon registration \$8.00 for the meals. If they can be furnished for less the amount will be refunded. A small registration fee of 50c will be charged, making the total maximum cost to the campers of \$8.50. We urge each Sunday School to ar-



A Shelter House in Camp Juniata

range for the transportation of their own young people interested in attending this camp. Visitors will be charged 25c per meal.

EQUIPMENT

Each camper should be equipped with a Bible, suitable camp clothes (nothing fancy necessary), small mirror, towels, soap and other toilet articles appreciated. Also the following bedding: sheets, blankets, pillow and bedtick, which can be made from cheap unbleached muslin to fit a spring cot three by six feet. The bedtick will be filled at the camp. Bring your musical instruments and cameras if you have them. Bring tennis shoes and rackets. Of course none will forget the bathing suit.

CURRICULUM

A three year training course is provided in our curriculum, offering four unit credits each year. Twelve units will be required for graduation. The work will be given by the lecture and discussion method. Students will not be required to purchase text books. Note book work will be the basis for grading. All pupils will attend all classes unless furnished excuse by the dean. The following courses are offered this first year:—

Course 1. Old Testament Studies, taught by Prof. M. A. Stuckey. The aim of this course will be to give a general survey of the Old Testament materials, explaining the purpose and meaning of God's revelation to man and man's responsibility to God.

Course 2. Brethren Church History, taught by Rev. N. V. Leatherman. The aim of this course will be to give in outline the history of the Brethren Church from its organization in Germany to the present, including biographical studies and teachings as to content and methods.

Course 3. Principles of Teaching, taught by Rev. Willis E. Ronk. The aim of this course will be to lead to a discovery of fundamental principles on which an effective learning-teaching process is based.

Course 4. Christian Endeavor, taught by Rev. Floyd Seibert.

The aim of this course will be to show the purpose, explain the program and means of promotion of Christian Endeavor.

RECREATION

No place offers better possibilities for wholesome recreation than our camp site for this year. There is a splendid tennis court, a ball field, the river for swimming, canoeing, boating and fishing, and scenic mountain trails for hiking. Besides, if the weather is bad the recreational hall will care for us until the sun shines again. All recreation will be under supervision and the swimming will be closely guarded.

ADMINISTRATION

Dean, Prof. M. A. Stuckey; Registrar, Rev. N. V. Leatherman; Treasurer, Rev. Willis E. Ronk; Dean of boys and athletic director, Rev. Wm. C. Benshoff; Dean of girls, Mrs. M. A. Stuckey; Camp nurse, Mrs. Orpha McGee; Head cook, Mrs. D. C. White; Boy Scout Council Representative, Wm. S. Gregory; and group leaders.

Instructors: Prof. M. A. Stuckey, Rev. Willis E. Ronk, Rev. N. V. Leatherman and Rev. Floyd Seibert.

STUDYING THE SUNDAY SCHOOL LESSON

at the
Family Altar
With
Dr. R. R. Teeter

(NOTE—Somewhere we seem to have gotten behind a week and in order to catch up where we should be in these notes, so that our readers may have the benefit of them in advance of the lesson date, we have attached the lesson topic for May 7th, and Dr. Teeter has gone forward to the lesson for the week ending May 14th for his lesson study at the Family Altar.—Editor.)

Lesson for May 7th—"JESUS FACES THE CROSS", Mark 10:32-52.

JESUS ASSERTS HIS KINGSHIP

(Lesson for May 14)

Lesson Text: Mark 11:1-33; Golden Text: Zechariah 9:9.

MONDAY

Jesus Acclaimed as King. Mark 11:1-10

This passage relates the story of the triumphal entry of Jesus into Jerusalem. Although he was most enthusiastically received by the common people on this day, and was heralded as the Mighty One who should sit upon the throne of their father David, there was practically no understanding of the nature of this kingdom, and in a few days more the spirit of acclaim that had welcomed him to the city was turned into a wail of disappointment as they saw him whom they had hoped to be the One to deliver Israel being led away to the cross.

TUESDAY

Ruler of Nature. Mark 11:11-14

After Jesus had entered into Jerusalem and the temple, and had looked about on all things, and had observed how the people were desecrating the temple, he and his disciples returned to Bethany to spend the night. The next morning as they were on their way back to Jerusalem he sought to satisfy his growing hunger with a little wholesome fruit plucked from a fig tree

growing along the roadside. Upon his discovery that the tree bore no fruit he displayed his kingship over nature by pronouncing what we generally speak of as a "curse" upon the barren tree, and the next morning as the disciples passed by they observed that the tree had withered.

WEDNESDAY

Ruler of the Temple. Mark 11:15-19

On the previous day Jesus had noted how the temple was constantly being desecrated by selfish, grasping men who sought to make merchandise out of sacred and holy things. But Jesus was the rightful ruler of the temple and he quickly drove out of this sacred place those who had no regard for its sacredness, greatly to their amazement. This assertion of authority upon the part of Jesus aroused their anger and they immediately sought means to bring about his destruction.

THURSDAY

Power to Answer Prayer. Mark 11:20-25

When the disciples observed the destruction that had been wrought upon the fig tree, and Jesus noticed the impression it made upon their minds he took advantage of the occasion to teach them a lesson on prayer and then upon the necessity of faith

Mothers and Religious Instruction

(Continued from page 3)

nal distinction between right and wrong; by her instruction they have learned the sinfulness of sin and God's plan of redemption. From her they have learned reverence for God's day, for his church, for life itself and for all things sacred. From her they have learned of the personally satisfying assurance of immortality, the challenge of personal accountability and judgment, and the joy of contemplating the possibility of being called at any moment into the presence of their Lord and of the blessed hope of his coming again.

Such truths learned from mother's teaching and practical faith are some of the finest blessings of the Christian home, and they are never forgotten, and seldom can be gotten away from when learned during life's tender years. Mother is the child's best teacher of religion and his noblest leader into the ways of righteousness and godliness. The sorry part of it all is that there are so many mothers who are not Christians, and so many of those who are professing Christians are neglectful of their great responsibility for the religious instruction of their children.

in God, if they would have him give heed to their prayers. It also gave him an opportunity to assert the power he had as a divine prerogative to answer their prayers. No doubt the prayers of many of us are not answered because we have not learned how to pray. We have not had proper faith in God and have really not asked believing our prayers would be answered.

FRIDAY

Jesus' Authority Questioned. Mark 11:27-33

Once again Jesus and his disciples return to Jerusalem. While they had been absent over the second night the chief priests, the scribes and the elders had had time and opportunity to counsel with one another about these strange things that had been taking place in their midst, so upon his return to the city they immediately gave expression to the conclusion they had reached denying his authority. Until now they had been rulers of the temple and the temple service, and they did not feel inclined to relinquish that authority without protest. Jesus did not wish to enter into any controversy with them, but he silenced their quibbling by simply asking them one question. And when they declined to answer he simply said "neither will I answer you."

(Continued on page 15)

E. M. RIDDLE,
President
Waterloo, Iowa

F. C. VANATOR,
Associate
Peru, Indiana

CHRISTIAN ENDEAVOR AT WORK

C. D. WHITMER, Editor,
South Bend, Ind.

BRETHERN BRINGING CHRISTIAN CHURCH
CONSECRATED EXTENSION VANGELISM

GLADYS M. SPICE,
General Secretary
and
Treasurer
2301 13th St., N. E.,
Canton, Ohio

A Reception Service for New Members

By Martha Phillips, Lookout Superintendent of the Washington State Christian Endeavor Union

It is said that "a good start is half the race," and so it is with the new member of a Christian Endeavor society. Many of the ills of the society can be traced to lack of understanding of the pledge that has been taken and the relationship of the new member to the society.

Many societies have found that a simple but yet impressive reception service is well

worth while. This service should be held at regular intervals, such as during the consecration meeting on the first Sunday of each month. The lookout committee should first have done its preliminary work, explaining the pledge to the new member and having the candidates voted into the society in the proper manner.

(Continued on page 15)

Send Foreign Mission Funds to
LOUIS S. BAUMAN
 Financial Secretary Foreign Board
 1925 East 5th St.,
 Long Beach, California

MISSIONS

Send Home Missionary Funds to
R. PAUL MILLER
 Home Missionary Sec.-Treas.
 Berne, Indiana

"And Go After That Which Is Lost

UNTIL HE FIND IT"

SOME VITAL EXPERIENCES IN MINISTERING WITH THE WORD

(Adapted from report by Rev. M. B. Porter in "Bible Society Record")

One of the chief glories of the work of Bible distribution is to minister to those who would otherwise be neglected, and hence seek the destitute wherever they may be found. In no place are greater destitutions and needs than exist in our penal institutions. This phase of our work has always made a strong appeal to us. We have put into it much of our best efforts; and the beneficial results have confirmed our faith that God's Word is indeed the power of God unto salvation, and that, through its influence, sin-bound lives and souls have been brought into the light and liberty of the children of God, and the dark past of wretchedness and sin has faded out in the sunrise of a new day.

We have had fine cooperation on the part of prison officials, and the success achieved in distributing God's Word among the inmates is due chiefly to the hearty assistance and self-sacrificing service of the chaplains of these institutions.

Rev. Porter permits us to visit with him one of the prison farms within his territory and introduces us to Rev. E. C. Atkins, an untiring, soul-winning friend of these unfortunate people. He is more than three-score and ten, and for ten years has filled with unusual efficiency the position which he occupies at this state farm. He is a cultured, Christian gentleman, and with a heart of love which enables him to bring a ministry of sympathy to the men and women with whom he comes in contact.

When he took charge of the work, he wrote to the Prison Commission for advice as to just what they expected him to do. In reply the Commission wrote, saying "We have unbounded confidence in you. You are supreme in your relation to the institution as chaplain. Plan your work and work your plans. We have no advice to give." The chaplain leads a very busy life, as one might judge, often preaching three and four times on Sunday, besides weekly services, and with constant visitation and personal interviews with the inmates of the prison, including those in hospitals as well as those who are confined in the death cells, awaiting the hour of execution. During the years of his chaplaincy, hundreds of men and women have been led to accept Christ as a personal Savior, and have become members of the "State Farm Religious Association"—the only church they have.

During all these years, we have furnished Mr. Atkins with hundreds of copies of Scriptures for his work. His method of introduction to each new prisoner is a personal letter containing one of the portions of the New Testament. This enables him to form a contact with these prisoners before the cold, deadening grasp of prison life is laid upon them. In a letter to me Mr. Atkins writes, "I am thoroughly convinced that the

Word of God is the only foundation on which a true Christian life can be built. Those who are led to seek Christ through the prayerful reading of the Word are more steadfast than others. I find there is no place for denominationalism in a work like this, where we have the whole 'fifty-seven varieties'—men of all faiths and men of no faiths. Those who have accepted Christ here and joined the religious organization have all been members of the Testament League and readers of the hundreds of Testaments you have sent us. I feel sure that the spiritual awakening and the interest in religion have been, and are, due to the fact that these men and women are reading the Word of God. Within the past months 387 inmates have accepted Christ as a personal Savior and taken a definite stand for right living.

"The entrance of thy word giveth light."

"Two concrete illustrations:

"A very intelligent young white man, condemned to death for murder, was sent here. He was an infidel, a blatant blasphemer, and came here 'breathing out threatenings and slaughter,' and declaring that he was not going to the chair, and that nobody could put him in it.

"The day before he was sent here, a Christian woman, a social worker, had gone to the prison to visit him. She asked him about his experience, and he told her it was none of her d—business, and that, if she would mind her own business, he would attend to his. I spent from three to five hours a day for three days and nights with him in the gloom of the death cells. On the day of his electrocution there was intense excitement. All the policemen from the nearby towns and adjoining counties were here. A throng of excited people surged about the prison. No one was allowed to enter the gate until he was searched.

"When his last hour came, the young man walked from his cell, by my side, and took his seat in the chair as calmly as though he were sitting down to his dinner. He was the only calm man in the room, where there were twenty or thirty.

"After he had been strapped to the chair, he was asked if he had anything to say. He looked calmly about him and said, 'Yes, I have. When I came here, I did not believe there was a God, nor a hereafter. I did not believe that the Bible was the Word of God. I believed that, when one died, that was the last of him. I came here expecting to die like a dog and a fool.

"Now, all of that is changed. Today I know there is a God and that he is love, and I love him and Jesus Christ is my personal Savior. I came here full of hate against those whose testimony had sent me to my death. My greatest desire to live was to

get revenge upon them. But, today, that is all gone out of my heart. In its place there is the love of God, and the peace of God that passeth understanding.' Turning to me, he said, 'And I owe it all to you, Chaplain, and to God's Word.'

"It was the greatest triumph of truth that I have ever witnessed. I will give you just one more illustration of the power of the Truth.

"A young colored man, convicted of killing and robbing a white woman, was sent here to die. From the first he stoutly denied his guilt, and declared he knew nothing about it.

"I talked with him when he first came, received a very unfavorable impression of him, and told him frankly that he was bad; that he did not love the right, but only things that were evil; that an unclean heart and wrong spirit were at the bottom of his trouble. He said that he had prayed for forgiveness, and that he felt his sins were forgiven. I told him that simple forgiveness of sins would no more fit him for heaven, than a governor's pardon would make him a good citizen. I said, 'If the Governor should pardon you today, you would go out from here to seek after the things you love.' I urged him to seek for a clean heart. When I left him, I gave him a Testament. I usually mark certain passages that I think will be most helpful. But he seemed so hardened, I did not know which to mark. I asked God to direct him to that portion that would be most helpful to him.

"The day before his death, I was with him. He said, 'Chaplain, I have something I want to tell you.' I told him, 'You need not tell me anything you don't want to. You told me you were innocent. It is not for me to doubt your word. You have gambled with life and lost it. Now, if you are willing to gamble with eternity, it is your own responsibility.' He said, 'Chaplain, I killed that woman. She had seventy dollars and I wanted it. That is not all. I killed another woman three years ago and was not arrested. I deserve to die, and I am willing to die for the crimes I have committed; but I am not willing that anyone else should suffer for something I have done. I just thought that somebody might have been arrested for that crime. I am telling you, so you can look into it. If anyone is in trouble for that murder, then you can clear them.' I said, 'Thank God, boy. At last you are beginning to think of something beside yourself. Now, just one more question, How did you come to tell me all of this?' He smiled and said, 'Do you remember that little book you gave me the first day I came here? It was something I read in that book. I was lonely and picked it up, and my eyes fell on these words, 'He that seeketh to save his life shall lose it, and he that loseth his life for my sake, shall find it.' I saw, just as plainly as I see you standing there, that I was trying to save my life by living and that I was going to lose my soul. I thought, if I tell the truth, I may lose my life, but I have a chance to save my soul.'

"God was there that day."

Mere bigness need not have any value at all. Greatness is quite another thing. We have long ago learned that greatness is a spiritual thing always and is closely related to the idea of God.



NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a
Great Correspondent*



NEWS OF THE COLLEGE

The annual meeting of the Board of Trustees was held at the College last Tuesday with the following members in attendance: Messrs. Bell, Kem, Ronk, Teeter, Glenn Carpenter, Duker, Schaffer, Ashman, Coleman, Rowsey, Belcher, Benshoff, Workman, Bauman, Rutt, with Professor McClain representing Southern California.

The new officers are: President, Dr. W. S. Bell; Vice-President, George Kem; Secretary, Dr. R. R. Teeter; Treasurer, Frank Clapper; The three City trustees elected annually: Messrs. J. L. Clark, W. H. Balch, and Ora M. Garber.

The work of the Board was as follows:

Received the President's report, which showed the following facts: **Enrollment.** Last summer the largest so far. Saturday courses 20% larger than at any previous time. Regular college year, a decline of 12%. With these facts in mind, the College had already planned and partly executed a rather extended recruiting program calling on the local pastors to help. It is a matter of regret that the attendance from the churches has materially fallen, beginning, for some unknown reason, in the year 1923 when we reached the high peak of attendance from the church. The pastors and the churches will hear more about this during the summer, when we plan to have some representative present in as many of the churches as at all possible.

Finances
The Bursar's report showed that all of our investments are sound, having lost nothing during the depression and with only a very small amount of interest in arrears. Attention is here called to the fact that those giving us annuities have a very sound investment and a certain income. We can have no moratorium as other financial institutions can.

The income was materially reduced during the present year, due to two factors, both of which have shrunk, viz., gifts and tuitions. Some 70% of our income is from tuitions and when the enrollment shrinks and when tuitions are hard to collect, the total income is much reduced. The Board took notice of, and are thankful for, the continued support of the W. M. S. the National Sunday School Association, and the Sisterhood, and the secretary has been instructed to write them a letter relative to these gifts.

Committees

A committee, consisting of Messrs. Duker, Kem, and Benshoff, together with the President was constituted on survey. This committee plans to survey the whole institution as to general efficiency, organization, teaching, etc., and to report at a later meeting.

A committee on statement of religious objectives, consisting of Messrs. Ronk, Coleman, Benshoff, Ashman, and McClain, reported a series of religious statements which will be later reported to the various churches.

A Committee on Church Offerings was constituted, consisting of Messrs. Rowsey, Belcher, and Schaffer. Plans were made

that, cooperating with the College, an unusual effort should be made to increase the Educational Day offering up to at least \$2500 as a minimum. Our standing in the Associations will be endangered if this amount is not raised. The cry of "wolf, wolf, when there is no wolf," is not the case now. I solemnly warn the friends of the College that **UNLESS THE GIFTS ARE INCREASED**, we will be dropped from recognition. That will affect every graduate, every boy coming on towards the Seminary, and every other aspect of our church life. In my judgment it will threaten the life of the whole organization,—so important is the life of the College to the life of the church.

And the Board unanimously agreed that the minister is the key to the situation. If any of these statements need verification, write to the Board member from your district who was present at the last meeting and let him speak. Look over the list at the head of this column and then get in touch with them and verify my statements.

Faculty
The report showed that the salary roll could not be met and that the teachers would receive less than the usual nine full pay checks as heretofore. Just what the cut will be I do not know, but it will be of such an amount that no one can say that the teachers have not borne more than their share of the reduced income.

So far as I know, the same staff will be here again next year.

Dean R. R. Haun, took his Doctorate in the University of Chicago, working on the atom.

Professor Puterbaugh is still working in his problem in Organic Chemistry at Northwestern University.

Dr. Raymond Bixler, head of the department of History, spent last summer in Europe in travel and research.

Miss Doris Stout, dean of women, received her Master's degree from Ohio State University in Education, since the last meeting of the Board.

Dr. M. G. Caldwell, of the department of Sociology, has given the College much favorable publicity through his researches, being again an officer in the State Sociology organization.

Other members of the teaching staff have given the usual number of public addresses, have had articles and book reviews printed, etc.

I can not speak too highly of the spirit and cooperation of the Faculty both in the matter of the reduced pay and also in giving generous service to the College.

The Library

Upwards of the usual number of 1000 books were added to the library either through purchase or by gift during the year. This is a commendable number.

Gifts

Small but much appreciated gifts from various organizations and individuals was possible the following: A new brick walk from Founders' Hall to the Detwiler Gate; redecoration of the chapel, one recitation

room, several offices, mine included, and the old Hesperian Hall; Books for the library, and certain things at the Seminary House.

Athletics

Basketball more than paid for itself and will take care of baseball and tennis. Football receipts were disappointing, especially in view of the new Redwood Stadium. In view of this fact, I have directed that all but two regular games in Football will be played away from home next year, thus insuring us an income. This will continue to be my policy until the local attendance picks up.

The Campus

The Faculty Women's Club has undertaken the project of beautifying the grounds under the direction of Mrs. Kissack, nee Lucille Teeter, graduate landscape architect and graduate of the College. This is much appreciated.

Recent Meeting of the North Central Association

I returned just before the Board meeting from the annual meeting of the North Central at Chicago, where I spent many profitable hours with former Dean Dr. Anspach.

Those of you who are familiar with the situation know that the Association announced that new standards would be made public by April, 1935. That date is changed to March, 1934. This means that after next March, we must try to adapt ourselves to these revised standards. What will they be? No hint was made. Those in authority have been very secretive about them, but they will be of such a nature as to increase the efficiency of the colleges of the North Central area.

One year from today, I can tell you more, but not now. But I am earnestly hoping that the friends of the College and the Board of Trustees will stand firm and see this institution through.

Report of the Seminary

This report was to the effect that the year was satisfactory to this department of the school. Some items of minor importance were reported, involving the Seminary House, their library, added library help etc. This the Seminary will doubtless report for itself.

Summary

Other routine matters were gone over with the general feeling that the year had been as satisfactory as could be expected. Finances are hard for the College as they are for every other organization.

Educational Day material will reach you soon. I pray that the various pastors will take this to their hearts. Some of the biggest churches in the brotherhood send us next to nothing.

And let this be borne in mind: this offering is not to increase salaries. The teachers with a cut in pay are saying nothing, but we must have a stated income in order to meet North Central requirements. In other words, we can not recall our teachers and yet hold our place. In still other words, we can not be half a college. As I often say, we can not have a college and yet not have a college. Hence this urgent demand. As to the following vital factors, we are now AT THE MINIMUM, we can not have less, viz., the number and training of our teachers, endowment, and income. May the good Lord sink this message into the hearts of our people to the bringing forth of fruitful results.

EDWIN E. JACOBS.

WEST ALEXANDRIA, OHIO TO ROANN,
INDIANA

On the fifteenth of February we closed our work with the good people of West Alexandria to take up our work at Roann, Indiana. As we look back over the few years that we labored with them we could not help but feel the sorrow of parting with the many friends we had made there and who had so faithfully backed us in our work. In a small congregation with many who are unable to help much in the way of support, there are many things that hinder the work. Many times we were made to remember how subtle are the workings of the evil one. So, during our ministry there we cannot report any great numerical gain but we remember that it is not always numbers that count. We can faithfully say that the spiritual condition of the church at the close of our ministry was very much better than when we went there.

Our leaving the work was not because of any desire on the part of the people who had called us for another year, nor was it because of any desire on our part. But conditions existing throughout the world, and felt very keenly in the Valley, made it almost impossible to continue keeping a pastor on the field. Word recently received informs us that they are still faithfully carrying on that their Sunday school attendance is being maintained and we sincerely hope and pray that they may soon be able to resume full time services. Might we enlist the prayers of the brotherhood for these people?

And now, after about two months at Roann, we shall try to make a report of our activities here. From the time of our arrival nothing was left undone to assure us a cordial welcome. Our home had been cleaned and several of the men were here awaiting the coming of the truck to help us get settled. On Friday after our moving on Wednesday, about one hundred and fifty of the members came in to very pleasantly surprise us bringing with them many good things to eat. We all went over to the church where a very fine program was given. We can not say too much of the fine welcome extended us.

Arrangements had been made to begin a two weeks' meeting on the following Sunday. This was one meeting where we could not place any blame upon the weather for lack of interest, nor would we want to, for the interest was fine and the weather was ideal throughout the meeting. Our crowds numbered never less than one hundred and usually over the one hundred fifty—reaching the two hundred thirty-one mark on the closing Sunday morning, with every available seat and chair taken for the evening service. Throughout the meeting we enjoyed the best of cooperation from the members of the church. Many calls were made and much personal work was done. One very helpful part of the service was the pre-prayer service held fifteen minutes before the regular service each evening. We feel that much of the success of the meeting was a result of answered prayer. As to the results we are glad to report that on Monday evening following the meeting we baptized eleven and received three by letter. Since then a man and his wife have been received by letter. We feel that besides these who have definitely made a decision, the entire church has received a blessing and has been greatly strengthened.

Nor has our interest ceased since these

meetings. On Sunday evening, March 19 prior to our regular worship service the Chili school Glee Club presented an interesting and inspiring service in song before a large and appreciative audience.

On Easter Sunday for the first time in the memory of any of our members an Easter Sunrise service was planned. We invited the other churches to cooperate. When we saw the weather conditions we were made to wonder as to the audience which we would have. The service was announced for 5:30 A. M. And through the rain they came. Members from all the churches, and some who didn't attend any church, to unite with us in a service of praise and prayer. When only about ten minutes late we began our service we had an audience numbering nearly two hundred. Printed programs were distributed and each one took their part as their time came. At our regular morning service we lifted our Easter offering and are glad to say that even with financial conditions so critical, Roann increased rather than decreased her missionary offering over that of the last several years. In the evening the Baccalaureate services were held with the Methodist pastor bringing the message. It was impossible to seat all who came. Many stood during the service and a number were turned away.

So, while having been here only two months, they have been months full of activity and full of blessing. We praise the Lord for the fine feeling of unity and the willingness with which the church has responded to help in the great work of leading men and women to Christ. We covet your prayers in our work.

GEORGE C. PONTIUS.

LA VERNE, CALIFORNIA

"Be faithful to the church" was the pastor's final admonition to members present at our last quarterly business meeting.

Faithfulness to Christ and the church accounts for the growing interest, increase in attendance, souls being saved, and a spirit of unity and cooperation prevailing in the First Brethren church in La Verne.

Reports showed every department of the church and Sunday school to be in a healthy condition. New officers have been taking hold and discharging their duties well. There are four prayer meetings held each week and well attended. The music for church services is splendid, exalting Christ's finished work on Calvary. Each Sunday, decorations of flowers and greenery shows that members of the Women's Bible class love to beautify the House of the Lord.

Easter Sunday morning marked the high point in attendance—335 being present to witness the impressive program arranged by the Misses Miriam Hendrickson and Lorraine Paulson. In the evening, an Easter cantata was well rendered by a choir of 30 voices, under the leadership of Brother Orville Thomason.

Our pastor, Brother Lynn, believes in telling folks the simple Gospel on how to be saved; accordingly, nine new members were received during the quarter.

Growth and progress are manifested in the Sunday school; the average attendance being 197. Two new rooms have been built to accommodate the fast-growing Beginners' Department. A Mothers' and Babies' class has been organized in the Cradle Roll Department under the direction of Mrs. Good, and much interest is being taken in the new project. A Teachers' Training Class has

also been established this month for those desirous of learning the most effective means of teaching Bible truths to Sunday school classes. Brother Paulson has been chosen teacher for the group.

There are four Christian Endeavor societies functioning in the La Verne church and helpful meetings are held each Sunday.

In order to aid those less fortunate, the deacons and deaconesses have been faithfully distributing food and clothing to needy members. At a suggestion from the Board of Deacons, the membership voted to hold our Communion quarterly instead of semi-annually, as done heretofore; remembering the verse in 1 Cor. 11:26—"For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come." Communion was held on Good Friday, April 14th, with about 175 members present to bear testimony to belief in the Lord's atoning work, and the sure hope of his coming again. This was the largest communion in the history of the church here.

Church finances are in good condition. Although the gifts in many cases must needs be smaller, still there abides the joy of freely giving to the Lord's work, that others may have the opportunity of hearing, for the first time, the "Glad Tidings."

The Lord is greatly blessing the La Verne church, and we ask your prayers that every leader and every member may be found faithful in whatever work he may be called to do.

MRS. VERNA MINOR,
Evangelist Correspondent.

114 E. Carlton Street, Ontario, California.

BRETHERN SUNDAY SCHOOL INSTITUTE,
MEYERSDALE, PENNSYLVANIA
May 11, 1933

	Purpose
	To Measure and Balance Our Spiritual Tasks
	Program
10:00	Devotion and Opening Remarks. Work.
10:10	"Putting Our Sunday School Workers to Work." Prof. A. B. Cober.
10:25	Discussion.
10:35	"The Rewards of a Sunday School Worker." Rev. Geo. H. Jones.
10:50	Discussion. Temperance.
11:00	"Temperance; Where Are We?" Rev. N. V. Leatherman.
11:15	Discussion.
11:25	"Temperance; What Can We Do?" Rev. Wm. Schaffer.
11:40	Discussion.
11:50	Dismissal.
(Noon	Meal will be Served in the Church.)
1:30	Hymn and Prayer. Evangelism.
1:40	"The Teacher a Soul Winner." Rev. R. I. Humbert.
1:55	Discussion.
2:05	"Enlisting the Pupil in Soul Winning." Rev. Wm. Gray.
2:20	Discussion.
2:30	Special Music. Devotional Life.
2:40	"The Devotional Life of the Sunday School Worker; Its Necessity." Rev. J. L. Gingrich.
2:55	Discussion.
3:05	"The Devotional Life of the Sunday School Worker; What Is It?" Rev. W. E. Ronk.
3:20	Discussion.
3:30	Short Business and Dismissal.

(Evening Luncheon in the Church)

Inspiration.	
7:30 Prelude	
Song Service	
Devotion	
Presentation of Young People's Camp	
Offertory	
Special Music, Meyersdale Choir.	
Inspirational Address, Rev. Charles H. Ashman	
Hymn	
Benediction	
Postlude	

SOUTHEASTERN DISTRICT

The apportionment for the District Mission funds for the Southeastern District:

	Membership	Apportionment
Mt. View	124	37.20
Roanoke	92	27.60
Bethlehem	81	24.30
Buena Vista	64	19.20
Limestone, Tenn.	121	36.30
St. Luke	62	18.60
Winchester	119	33.70
Lost Creek, Ky.	377	113.10
Trinity	88	25.40
Mt. Olive	154	46.20
Mauertown	225	67.50
Hagerstown	171	60.00
Mathias, W. Va.	408	122.40
Linwood, Md.	120	36.00
Liberty	45	13.50
Washington, D. C.	352	105.60
Round Hill	18	5.40
Krypton, Ky.	42	12.60
Cumberland, Md.	120	36.00
Oak Hill, W. Va.	224	67.20
St. James, Md.	375	102.50
Copp's Chapel	85	24.90
Boone's Chapel	50	15.00
Red Hill	50	15.00

Gatewood
The above apportionment is based on a 30 cent membership by order of the last Conference at Roanoke, Virginia. Congregations should have their dues paid up before Conference so as not to be deprived of voting on Mission questions that will come before the next Conference in June.

GEORGE A. COPP, Treasurer,
Strasburg, Virginia.

REPORT OF WHITE GIFTS, 1932

Mary Snyder	\$ 5.00
Gretna S. S.	9.92
Scott Michael	1.00
Mrs. C. A. Will	4.00
Berlin, Pa. S. S.	50.00
Mary A. Arthur	1.00
South Bend, Ind.	10.00
Williamstown, Ohio	11.00
Mrs. Louisa Miller	3.00
New Paris, Ind. S. S.	7.24
Dayton, Ohio	40.00
J. W. Beer	2.00
Carleton, Neb.	24.56
Fairhaven S. S.	17.34
Bryan, Ohio	9.00
Bethel Church, Berne, Ind.	25.00
Portis, Kans.	6.00
Center Chapel, Peru, Ind.	4.79
Burlington, Ind. S. S.	5.04
Leon, Iowa	1.21
N. Manchester, Ind.	45.77
Mexico, Ind.	19.58
Nappanee, Ind.	74.11
Mauertown, Va. S. S.	27.50
Corinth Ind, Church	3.00
Rittman, Ohio	6.14

Clay, City, Ind.	2.75
Jownstown, Pa., First	45.00
Carlton Church, Iowa	4.97
Martinsburg, Pa.	12.95
Clayton S. S., Ohio	15.53
Meyersdale, Pa.	60.00
Mulvane, Kans.	2.58
Uniontown, Pa.	9.75
Ashland, Ohio	62.19
Goshen, Ind.	15.30
Mr. & Mrs. Weir E. Tritch	5.00
Ardmore, Ind.	6.93
New Lebanon, Ohio	23.76
Waynesboro, Pa.	27.17
St. James S. S., Md.	10.63
W. Kittanning S. S., Pa.	7.53
Whittier, Cal. S. S.	25.37
Milledgeville, Ill. S. S.	41.27
Oakville, Ind.	10.00
Summit Mills, Pa. S. S.	8.84
Lathrop, Cal.	8.38
Sunnyside, Wash.	6.91
Roann, Ind. S. S.	20.50
Flora, Ind. S. S.	4.25
N. Georgetown, O.	4.51
Philadelphia, First Church	35.00
B. F. Buzard	5.00
Mrs. H. S. Enslow	1.00
Teegarden, Ind.	2.75
Washington, D. C. S. S.	45.57
Hagerstown, Md. Ch.	58.50
Conemaugh, Pa. Ch.	39.83
Johnstown Second Ch.	5.10
Falls City, Neb.	10.35
Masontown, Pa. Ch.	5.00
Fremont, O. S. S.	12.40
Raystown, Pa.	3.00
Mr. & Mrs. H. H. Merritt	5.00
Waterloo, Ia.	62.20
Sterling, Ohio	8.50
Mrs. E. G. Goode	2.00
Smithville, Ohio S. S.	16.98
Mansfield, Ohio Ch.	3.34
Louisville S. S.	27.00
Fillmore, Cal. S. S.	5.60
Vinco, Pa.	25.00
Covington, Ohio	1.85
Middlebranch, Ohio	3.00
Glenford, O.	4.00
Pittsburgh	25.07
Johnstown Third	15.64
Los Angeles, Second	13.31
McKee, Pa.	3.00
Peru, Ind.	4.40
Los Angeles, First	32.09
Bethlehem Church, Va.	9.04
Winchester, Va.	4.50
Dallas Center, Ia.	9.68
Elkhart, Ind.	10.00
Lanark, Ill.	33.75

Total\$1 404.62

If any error has been made in this report, please advise the treasurer and correction will be gladly made.

Respectfully submitted,

M. P. PUTERBAUGH,

Ashland, Ohio Treasurer.

INDIANA MINISTERIUM

The Indiana Ministerium will convene at Shipshewana Lake, May 15-16, 1933. All ministers and their families are urged to attend this meeting. A program has been arranged from which all ministers should derive some benefit. The social side of the conference will be given its rightful place. The program is as follows:

Monday Evening

- 7:15 Devotions and Bible Study.
- 7:45 Sermon.

Tuesday Morning

- 6:30-7:00 Sunrise Prayer service.
- 9:00 Devotions.
- Some Failures of the Ministry.
- Ministerial Ethics.
- How to use Men and Women of the church.
- How to use Young People of the church.
- Business.
- Adjourn for Noon.
- Tuesday Afternoon
- 2:00 Qualification of Elders.
- The Real Message of the Brethren Church.
- The Church of the Hour.
- Adjourn for social hour.
- 7:00 Devotions and Bible Study.
- Sermon.

Meals will be served at the Hotel at a reasonable cost. All the ministers are asked to bring their bed linen for the night's lodging.

SUNDAY SCHOOL NOTES

(Continued from page 11)

SATURDAY

King of Earth. Psalm 2:1-12

Earthly kings may struggle and make warfare to establish kingdoms or to enlarge the borders of the lands over which they desire to have dominion, forgetting that all earthly kingdoms rise and fall, reach a height of glory and then fade away; but the Psalmist declares that "He that sitteth in the heavens will laugh." The promise is that Jesus shall rule over all the earth, and all earthly judges and earthly kings are instructed to "Serve Jehovah with fear, and rejoice with trembling."

SUNDAY

King of Heaven. Revelation 5:9-13

Neither pen nor typewriter of mere man can come anything near to the description of the King of Glory seated upon the great white throne as that given by the apostle John in the book of Revelation, so I feel it would be an anti-climax for me to attempt anything more with this daily reading than to say read this chapter instead of the few verses given in the reference.

A RECEPTION SERVICE FOR NEW MEMBERS

(Continued from page 11)

The following is a suggested outline of a reception service:

Opening Song. "O come all ye faithful,"

Scripture. Romans twelfth or some other appropriate selection. A group of separate verses might be used, as "Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."

Prayer (in keeping with the thought of the service.)

The President. "The following persons have been voted upon for associate membership in the society." (Read the names, having each one stand as the name is read. The president reads the associate pledge, followed by) "We are depending upon you who have signed this pledge to work with us in serving the Master. On behalf of the society I wish to welcome you to the fellowship of this group. May you soon join us in a closer fellowship with our Master." (All are seated.) "As Christian Endeavorers, followers of Christ, we study his life,

that we might live more as he would have us live. We find: (1) He went about doing good, thinking of others and helping them. (2) He knew the Scriptures. (3) He held regular communion with God, his heavenly Father, and never neglected his prayer life. Whenever he had a task before him, he was even more constant in prayer. If we are to be true Christian Endeavorers, we shall do all of these.

"The following persons have been voted upon for active membership in the ——— society of the ——— church. As I read your names, will you please come forward and light your candles from this taper, which represents to us the light we may receive from Christ? We can never hope to live for him unless we take this power unto ourselves." (Reads the names, one at a time, and each comes forward, lights a candle, and remains in front of the room, facing the group. They form a line as they light their candles.) "Will all the active members of the society please stand and repeat together the pledge?" (After the pledge is repeated have a prayer of consecration while they remain standing, followed by a consecration solo such as "Living for Jesus," "O Master, let me walk with thee," or "O Jesus, I have promised.")—C. E. World, Spokane, Washington.

To His Mother

LIKE the mellow note of a chime that breaks in to shame the raucous noises of the market place, comes a little story of a life that was its own exaltation; that needed no headlines in newspapers to proclaim it; that graved its own epitaph on the hearts of those with whom it was concerned. It is the story of a mother—not unlike your mother. The unusual is not in the story itself. The unusual is in the fact that it is told—and by the son of the good woman who now has passed on. He offers it as an acknowledgement and as a tribute. He surrounds it with a hallowed atmosphere. We commend it to you.

It was written by William Feather and appears in the May issue of the William Feather Magazine. Let it stand upon its own obvious merits. Read:

"Henrietta Hodgson Feather, 1866-1926. "She was my mother.

"She died suddenly May 3.

"Born in Saltire, Yorkshire, England, at 9 she emigrated to this country with her parents. Her father died in Philadelphia when she was 14, and she was sent to Jamestown, N. Y., to live with an aunt. Until she was married seven years later, she worked in the woolen mills, and helped with her aunt's housework.

"Three children were born. I am the oldest. Norman and Mary (Mrs. George P. Wary) are two and five years younger.

"My mother worked hard. She cooked the meals, did the family washing, scrubbed the floors, and raised her children, alone. She was a remarkable cook. Her roasts, her gravy, her bread, her potatoes, her soups, her pies always turned out successfully. She could prepare a dinner for a dozen people unassisted, and get everything on the table, piping hot; and eat with her family and guests, as cool and composed as though she had contributed nothing to the occasion, except supervision.

"She was complimented by hearty eating. The fear that there might be a shortage of anything led her to serve twice as much

as could possibly be eaten and she always offered two choices of pies, and often ice cream, too, for dessert.

"Each member of our family ate when it was convenient. After we began work, and left at different hours in the morning, an individual breakfast was cooked for each member of the family. She was the alarm clock of the household, rising between 5 and 6 o'clock, and waking each of us as our turn came. Dinner was available at any time between 6 and 7:30. She had a knack of keeping things hot without spoiling them. As we ate she would stand by, urging us to take a second helping, or to allow her to pour another cup of coffee.

I never knew her to complain that we made her task unnecessarily difficult. I never knew her to oversleep in the morning, or to miss having dinner ready at the proper time in the evening. I don't believe she was ever off her feet for a whole day in her life. Nor do I ever remember her saying she was exhausted, or even tired. She

derstand any failing except shiftlessness.

"Her active interests were limited to her home and the members of her immediate family, but within this circle she seemed to find satisfying opportunity for the full expression of her rare spirit. Birthdays and anniversaries were joyously anticipated. No visit to the theatre or automobile tour could be enjoyed unless a grandchild was with her. A single degree of fever or a bruised shin found her at the bedside of the ailing one. No child must by any chance receive one cent more than was given to another, or one extra pat of affection. It was useless to suggest that her love was misspent, that she had a duty to herself, and that the time had come for her to relax. The thought that she might be needed and not available, kept her within earshot of a telephone day and night, wherever she might be.

"She regarded the slightest affectation as dishonest. She never tried to be anyone but herself. All people were alike to her, and equal. In the same way she would drink tea with her washerwoman and with her most distinguished friend. To each she would give her honest self. This quality of naturalness gave her a dignity that won universal respect among all people and in all places.

"My mother never appeared on a public platform. She never wrote a word for print, and I doubt that her name appeared in a newspaper five times in her life. Yet she was able, in her own way, to give beautiful expression to a rich personality. No teacher, no artist, no statesman ever gave more generously of himself than did she, and consequently she was rewarded with the spiritual exaltation that is enjoyed by those who live as she lived.

"William Feather."
Cleveland Press.



had a stern, compelling sense of duty, and she disciplined herself like a Spartan.

"Her ambition for her children taxed the family income to the last cent, and since she had charge of the expenditures she must be credited with some miraculous feats of economy. Notwithstanding the hardships of her own and my father's childhood, it was assumed that we should have the benefit of a high school education, and when I finished high school, and spoke of going to college, the means were found, and never was it suggested that a sacrifice was involved. How it was all done no one will ever know.

"She was a woman of sublime faith. She believed that somehow, someday, justice always triumphed, and that if she held true to her course her ship would arrive safely at its port. Her faith was often cruelly tested, but not once did she utter a word of cynicism or admit discouragement.

"My mother loved life. She loved people and made fast, lifelong friends with all among whom she was thrown. She was tolerant to a fault, accepting the follies of youth and age as inevitable. I do not recall that she ever reproved me, and I suspect the only sin she recognized was laziness. She could sympathize with and un-

ANNOUNCEMENTS

INDIANA CONFERENCE

Your statistician still does not know where to send blanks for the churches at Gravelton and Cambria. Also the blanks for the Dutchtown church were returned undelivered. Will some one please inform promptly where to send blanks for any of these three churches. Also will those sending in reports please fill the blanks out as completely as possible. Note: These blanks do not call for a report of Sunday school finances. Only a report of church finances is asked for. FRANK GEHMAN.

SPECIAL OFFER OF TITHING LITERATURE

The unusual partnership proposition described in pamphlet No. 38—"Winning Financial Freedom," is proving so popular and effective that we are again offering to furnish any minister, without charge, postage paid, a sufficient quantity of the pamphlets to supply one copy to each member of his official church boards.

If you so request in your order, we will add an "Offer No. 3" package which contains samples of the 40 pamphlets we publish—about 520 pages—for 60 cents.

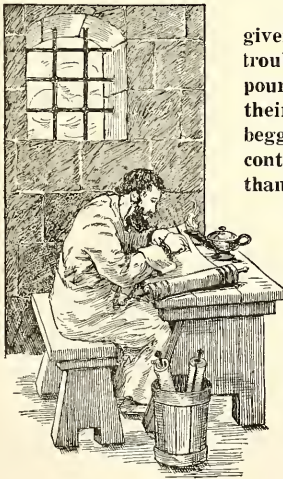
When you write please mention The Brethren Evangelist; also give your denomination.

The Layman Company
730 Rush Street,
Chicago, Ill.

THE BRETHREN EVANGELIST

A Depression Letter from the Apostle Paul to Our Churches

(Moffatt's Translation of 2 Corinthians 8)



The Apostle Paul
Writing to the Churches

Now, Brothers, I have to tell you about the grace God has given to the churches of Macedonia. Amid a severe ordeal of trouble their overflowing joy and their deep poverty together have poured out a flood of rich generosity; I can testify that up to their means, aye and beyond their means, they have given—begging me of their own accord, most urgently, for the favor of contributing to the support of the saints. They have done more than I expected; they gave themselves to the Lord, to begin with, and then (for God so willed it) they put themselves at my disposal. * * * Now then, you are to the front in everything, in faith, in utterance, in knowledge, in all zeal, and in love for us—do come to the front in this gracious enterprise as well. * * *

It is to your interest to go on with this enterprise. Now carry it through—so far as your means allow. If only one is ready to give, according to his means, it is acceptable; he is not asked to give what he has not got. This does not mean that other people are to be relieved and you to suffer; it is a matter of give and take; at the present moment your surplus goes to make up what they lack, in order that their surplus may go to make up what you lack. Thus it is to give and take—as it is written, He who got much had nothing over, and he who got little had not too little. * * * So let them have proof of how you can love, and of my reasons for being proud of you; it will be a proof read by the churches.—Reprinted from *The Kingshighway*, St. Louis.

Signs of the Times

by
Alva J. McClain

GIVING Orders to God

In the year 1732, because of great excitement over some alleged miracles said to have taken place in a Paris Cemetery, the King Louis XV had the gates locked and placarded with the following sign "By order of the King, God is hereby forbidden to work miracles in this place."

If you smile at the ridiculous notion of this puny king thinking to lay down the boundaries of the Eternal God's miraculous Will and Power, do not forget that many so-called intelligent men today are attempting to do the same thing in the realms of modern education and religion. They are willing to admit the existence of God, but in the same breath they deny the possibility of miracles in the natural world. They will permit God to make the world and sustain it by his power (which in itself is an astonishing miracle), but they will not permit him to interfere or interpose miraculously in the world which he has made. Upon every gate enclosing the world of nature they have hung up their little placards: **GOD IS HEREBY FORBIDDEN TO WORK MIRACLES IN THIS PLACE!**

If you wonder what these "guardians" of the natural order do with such miracles as the Resurrection, the answer is that they simply deny them. In this respect they are less intelligent than King Louis. He at least believed that miracles had taken place, and therefore were possible. But these modernists will not even give serious consideration to the evidence of the miraculous. They are like the Irishman who, gazing for the first time at a giraffe, shook his head stubbornly and said, "There ain't no such animal!"

Fortunately, God is longsuffering and goes on working miracles in the lives of men. The miracle of the New Birth, which takes place every day, is sufficient to demolish all the theories of the anti-supernaturalists. The Word of God is not bound.

HOW Long Should Man Live?

Some years ago I read an utterance from a leading scientist to the effect that there was really no scientific reason why man should ever die physically; that death was just as great a scientific mystery as life. "The fundamental process of death is still unknown," says Dr. Rahn of Cornell.

More recently a University professor, Dr. Greene of Notre Dame, is quoted as saying that "The human body was originally intended to live one thousand years."

This opinion will remind you of the longevity of the patriarchs prior to the Flood. The oldest, Methuselah, attained the ripe age of 969 years. Furthermore, the testimony of the Bible is fairly clear that during the Millennial Kingdom of Christ, none who submit to his rule will die, which means that many who are living on earth when he comes to set up his kingdom will live for a thousand years.

Certainly such a conception of human life is more rational than the brief span which man at present enjoys. Eighty years is no

time at all for the fulfillment of human life. That much time would be needed for the complete mastery of any particular field of knowledge or art. Just about the time that a man begins to have knowledge and experience sufficient to make him valuable to human society he either becomes feeble-minded or dies.

As a matter of fact, the ordinary lifetime is just about long enough for the average person to find out what he would like to do, how to plan his life, and what mistakes he should not make. At present, by the time we have all this essential information, we are done. Human life, as we know it today, is an unfinished torso. If you wonder why, the answer is SIN. Death is the great enemy of human life and aspiration; and Death is the wages of Sin.

THE Leaves of the Tree"

Recently, while reading an article on Bacteriology in the new Encyclopedia Britannica, I came across a very interesting statement regarding the presence of bacteria in the air. It is quite well known, of course, that the air in country districts is much freer from these minute forms than the infested air in cities. But here is something which is not so generally known:

"In forest areas the presence of bacteria in the atmosphere is usually hard to demonstrate, the leaves of trees seeming to act as efficient bacterial filters."

The authority for this statement is S. G. Paine, D. Sc., professor of Bacteriology in the Imperial College of Science and Technology, London.

This is one of the reasons why city dwellers should take their vacations, if possible, in the great forest regions. It is also an urgent reason against the denuding of our hills and mountains of trees. It has often been pointed out that the destruction of China's forests has helped to bring floods and famine. If what Dr. Paine says is true, perhaps we have here one contributing factor to China's terrible disease epidemics. And President Roosevelt's great program of reforestation may be justified on the grounds of health as well as economy.

But here is the most astonishing thing: When the Apostle John painted his marvelous word-picture of the eternal state, he described "the Tree of Life," and then declared that "THE LEAVES OF THE TREE WERE FOR THE HEALING OF THE NATIONS."

Say, if you like, that the description is figurative. But even then the question remains: How did John happen to choose a figure which rests appropriately upon a scientific principle? The only possible answer is that not John, but the All-knowing God, is the Author of the Book of Revelation. The Bible was not written primarily to teach science, but when it touches the realm of science, it is always correct. "The Scripture cannot be broken." Until we learn that, we are unintelligent.

SO We Separated"

If it were not so tragic, one might be highly amused at the reasons given by those who appeal to the courts for "relief" from the marriage relationship. Just now the term "mental cruelty" is a favorite. It covers just about everything. I have often wondered why it would not be more honest to say, as the old colored man said when

trying to get rid of the last of a long succession of wives, "Judge, I'se jest nachurly tired of that woman."

A little boy had been sent by his mother to take the family dog out for a walk, and came back alone. "Where is the dog?" demanded the mother. "Well, it was like this," the youngster replied, "I wanted to go one way. The dog wanted to go another. So we just separated."

That is what the average divorce means today.

A "Cheap" Trick

Shortly after the legalization of beer, a brewery truck rumbled up to the White House and delivered some of the 3.2 beer. Methodist Bishop Smith of Ohio, commenting on this historic occasion, declared, "It was as cheap a thing as you could expect from a ward politician." And he added, "I was never so ashamed of any man who had held the high office in the White House."

Such a judgment is certainly severe, but a great many thoughtful people will agree. It is the penalty which must be borne by the politician who yields to the clamor for booze.

The only thing I could wish is that Bishop Smith and the other leaders of the large denominations would become as much aroused over the deplorable religious teaching of Mrs. Roosevelt as they are over the President's views on liquor.

Christian morality is based on Christian truth. Take away the truth and the morality will fail. This is the clearest teaching of the New Testament. But the religious leaders of the day have not yet learned it. To a large extent they are running about frantically like blind men, either denying the failure of morality or else laying the blame on the politicians.

The truth of the matter is that politicians, like the newspapers and the theater, reflect rather than make public opinion.

Tests performed at the Holland Institute of Air-Conditioning revealed that the average weight of a woman's summer clothing, with the exception of shoes, is a little less than a pound; while a man's summer clothing has an average weight of nearly six times as much. The tests go on to prove that people can perform certain forms of light work with more accuracy and speed at a temperature of from 75° to 86° F. with a humidity of about 60 per cent than they can accomplish in cooler atmospheres.

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The Place of Baptism in New Testament Preaching

Baptism seems to be dropping out of our preaching, said a church leader some time ago, and we replied, If it is so, it is not an encouraging sign. We are inclined to believe the observation is correct that our pulpits, taking the church over, are not ringing with the doctrine as they once did. That is an indication of a loss of conviction at a point that is very vital and far-reaching in its influence. We are likely following the leadership of the popular non-denominational preacher in this, and coming to look upon the preaching of baptism as indicative of narrowness and denominational mindedness. In so far as we are doing that, we are neither being true to the Gospel nor to the best interests of the church.

Baptism is more than a church practice, though we often refer to it as if we thought it to be just that and nothing more. It is a vital doctrine, an essential tenet of the Christian faith, a divinely instituted vehicle for the conveyance of profound and eternal truth. Its institution is one of the very last words of our Lord; its practice is made a part of the inescapable task of the church, and it stands at the very door of the kingdom as one of the essential steps to salvation. It should, therefore, be proclaimed with greater conviction and distinctiveness. It should be emphasized more strongly and given a larger place in our denominational teaching and life.

But that is merely our opinion. What our readers will be more interested in and more largely profited by is to have presented to them the place baptism occupied in the preaching of New Testament times, as recorded in the Word. And in the brief space and time at our disposal, we can only point out a few of the most outstanding examples of apostolic preaching that reveal the place baptism occupied in their message.

Peter the Pre-eminent Preacher

Peter is the preacher pre-eminent of the New Testament church, and among them all none has greater right to speak with authority. He was in the school of the Lord from the beginning of his ministry to the time of his receiving up into glory, and was one of three most intimately associated with the Great Teacher and most fully trusted by him. As he was the spokesman of the disciples during Christ's earthly ministry, so he continued to be when the Holy Spirit had come upon them on the day of Pentecost. On that occasion he led in the most marvelously successful evangelistic campaign that the church has ever known. In the midst of that masterful sermon, when he had proclaimed Christ crucified and risen, as the fulfillment of prophecy, multitudes of his hearers were stricken with conviction and cried out, "Men and brethren, what shall we do?" Then it was that Peter challenged them with the necessity of repentance and baptism. It was not merely, "Come forward and shake hands with the preacher and declare your intentions of becoming one of us," as some modern evangelists, wishing to make the way easy, tell their interested hearers. The step into salvation is far too significant and vital to be tempered down. Baptism may be inconvenient, but it was put right down on the basis of absolute necessity. Hear him: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." And so thoroughly was the necessity of baptism pressed upon them that we read concerning the results of that sermon: "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (Acts 2:38, 41).

Philip, the Lay Evangelist

Among the lay preachers of the New Testament church, perhaps none stands higher than Philip, the evangelist. It will be inter-

esting to note the place baptism occupied in his message, as he ministered to the people in the city of Samaria. His was indeed a whole gospel ministry, including the relief of the sick and the distressed and the preaching of "the things concerning the kingdom of God, and the name of Jesus Christ," with the result that those who "believed Philip . . . were baptized, both men and women" (Acts 8:12). We are not told in so many words that he preached baptism, but it is evident that he did from the fact that those who believed his message readily accepted baptism. Then when Philip caught up with the Ethiopian eunuch along the desert road and sat with him in his chariot, we are told that he "preached unto him Jesus" with the result that when "they came unto a certain water, . . . the eunuch said, See, here is water; what doth hinder me to be baptized?" (Acts 8:35, 36). Why did that negro convert offer to be baptized? Any child who had read the story would be ready with the answer: Philip must have preached baptism as a part of his Gospel message. Baptism was an inseparable part of "the things concerning the kingdom" in his message. To "preach Jesus" involved preaching baptism with all of its wonderful significance. But many preachers have grown wiser and more skillful today, in that they are able to separate this rite from "the things concerning the kingdom," and find it possible to call men unto repentance in Christ without preaching baptism.

Paul, Missionary to the Gentiles

The most influential and far-famed preacher of the New Testament church was Paul, the missionary to the Gentiles, a man who declared that he received his commission and message directly from the Lord (Acts 26:15, 16); it will be interesting to see how baptism seems always to have a place in his preaching. It is not definitely reported that he preached baptism, but his converts are reported as submitting to the rite as if it were as certainly a part of his message as must have been the Messiahship of Jesus. Lydia of Thyatira, whose heart the Lord had touched, is spoken of as having "attended unto the things which were spoken of Paul," and then "she was baptized and her household." Among "the things which were spoken" must have been baptism. Of the Philippian jailor it is said, after Paul and Silas had spoken "unto him the word of the Lord, and to all that were in his house," that "he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straight" (Acts 16:32, 33). Here again baptism is not mentioned as being preached, but from the readiness of the jailor to be baptized, we know he must have been taught its necessity and meaning. When Paul was in Corinth, he preached in "a certain man's house, . . . and Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized" (Acts 18:7, 8). What must have been the message they heard, that believing it, led them to be baptized forthwith? Surely there was in it the necessity of baptism. The fact that the writer of the Acts thought it not necessary to report that Paul was preaching baptism is all the more significant; baptism was so generally recognized as an inseparable part of the preaching of Jesus and the things concerning his kingdom, that it was taken for granted that the rite would be preached where the message was faithfully delivered. In Jerusalem or on foreign soil baptism was always an integral part of the Gospel message and all of God's chosen messengers were faithful in proclaiming it. And whatever positions others may take, for Brethren preachers there is but one consistent position, and that is to follow the example of the New Testament preachers in the proclamation of the message. Only so can it be truly said that we are giving to the world a whole Gospel message.

EDITORIAL REVIEW

EDUCATIONAL DAY OFFERING is to be lifted this year on June 24th, and it is hoped that all churches will make a special effort to report a generous offering. The need of the College and Seminary is great and coming issues of this paper will inform our readers of that need. Pray and plan that your church may do its best in support of this great work.

Brother Charles H. Ashman is secretary of the General Conference Executive Committee and as such he is requesting representatives of the various general interests of the church to prepare their departmental programs for General Conference and have same in his hands by June 1st. See his notice in this issue. The date of General Conference is August 21 to 27 and the place is Winona Lake, Indiana.

Brother E. M. Riddle, pastor of the church at Waterloo, Iowa, writes that every department of his work at that loyal Brethren center is "doing splendid work." His Bible instruction has commanded much attention and the attendance at the regular services has been good. As a result of pre-Easter services conducted by the pastor, seventeen souls were added to the church, fifteen by baptism, one by relation and one by letter.

It is the Fiftieth Anniversary Conference, says Moderator Bame, to which Ohio churches are called upon to send delegates, June 20 to 23, and the place is Dayton, Ohio, where the Brethren church was first organized just fifty years ago, in the year 1883. There is no place quite so appropriate to meet on this anniversary occasion as at Dayton, and there is perhaps no church quite so well equipped to handle a large conference as is this splendid church. All churches of the district should plan for a large delegation.

A very encouraging report comes this week from Brother C. C. Grisso, pastor of the church at Lanark, Illinois, where twenty-seven souls were added to the church primarily as the result of personal evangelism on the part of the pastor and his co-workers. A week of union pre-Easter services prepared the field and the harvest was gathered by home visitation and regular preaching services. Eighteen had been baptized at the time of the report and others awaited the rite. Two came by relation and there were two life-work decisions. All departments of the church are in a prosperous condition and the Christian Endeavor Society receives special commendation for its good work. Brother Grisso has been called to remain as pastor for his fifth year at Lanark. We appreciate the kind words he writes about the Evangelist and other church publications, and we are all endeavoring to be worthy of such commendation. He announces the loss by death of the wife of Brother Z. T. Livengood, one of our pioneer ministers. We extend to Brother Livengood sincere sympathy on the part of the Evangelist family.

President Edwin E. Jacobs gives us this week the Commencement Week program for Ashland College, the outstanding features among the numerous events being the May Day program on May 20th; baccalaureate sermon on June 4th by Rev. Charles H. Ashman of Johnstown First church; the commencement address on June 7th by the Hon. Vernon Riegel, former superintendent of Public Instruction for Ohio; and the class day exercises on June 8th, which are planned to be held in the Redwood Stadium, weather permitting.

We are informed that the annual Bible lecture course under the auspices of the Cambria County Christian Endeavor Union, recently given by Prof. M. A. Stuckey of Ashland Seminary, was largely attended throughout the entire week. The meetings were in the Third church of Johnstown, where Brother J. L. Gingrich is pastor, except the closing day, when the meetings were transferred to the First church of Johnstown, where Brother C. H. Ashman is pastor and we are told the church was crowded. We shall hope to have a more detailed report for our young people's page directly from those in charge of the organization.

Our correspondent from Sunnyside, Washington, quotes from the annual report of the pastor, Brother Harold D. Fry, to the effect that six had been received into the church by baptism during 1932 and the attendance at the regular church services keeping up

splendidly. Four made the decision for Christ on Easter Sunday, making eight in all to await baptism, besides one having been baptized since the first of the year. Their Easter offering for Foreign Missions amounted to \$300.00, and the report says this amount will be doubled during the month. That speaks of real sacrifice for a people who are as hard hit by the depression as are our good brethren of Washington State.

Dr. Charles A. Bame gives us another installment of "Travel Flashes," in which he reports an evangelistic campaign held in the New Lebanon, Ohio, church, where Brother Lester V. King is the efficient pastor. The evangelist was given an enthusiastic hearing and the attendance was uniformly good, and we understand there was a good harvesting of souls, though some among the farmers were not reached, due to seasonal difficulties in attendance. But we shall have to await the pastor's report to learn the definite results of the meeting. Brother Bame's reference to the duty of Brethren in regard to the 18th Amendment is timely and needs to be emphasized. We cannot excuse ourselves for being indifferent about the matter in this crisis time.

Dr. C. F. Yoder reports a wonderful evangelistic campaign conducted in a new town by the name of Hernando, in our mission field in the Argentine. For five weeks they preached the Gospel and did personal work and in the face of much opposition by the priests, the sympathy of the town of 9,000 population was won to our work and several hundred people made public confession of Christ. Brother Farre, the converted priest, proved a power in God's hands for the turning of the minds of the people to the true Gospel message. It is evident that the Roman priests have lost their leadership because of their unfitness for spiritual leadership, and the field seems to be ripe for a great harvest of souls by men who are God's true husbands. Certainly such opportunities as this field presents are a challenge to every member of the Brethren Church.

We have reports from Brethren H. H. Rowsey and J. S. Cook of the exchange revival held at Falls City, Nebraska, where Brother Rowsey is the pastor. He and his people appreciated the good work of Brother Cook as evangelist and personal worker, and the Lord blessed the efforts of this splendid team of soul winners and there were added unto the church fourteen by baptism (though two are awaiting the rite) and one by letter. One was baptized who have confessed Christ previous to the meetings. The instruction classes conducted by the pastor and Brother J. C. Dodds, the one on the "Meaning of Church Membership," and the other on "Evangelism," bore fruit during the campaign. Class instruction is a method of indoctrinating that our churches are coming more widely to employ, greatly to the benefit of our people. Sister Rowsey was the efficient song leader during the meetings.

The work at Canton, Ohio, under the pastoral care of Dr. J. C. Beal, continues to go forward in all departments. The Sunday school has averaged 305 during the past four months, the attendance for the last Sunday in April being 378. It has not been many years since the Canton Brethren built a new church, and they supposed they were building for a long time in the future, but Dr. Beal informed us on a recent trip to Ashland that their Sunday school is crowded for space. And God continues to increase their numbers and power. A total of forty-three confessions have been received since the first of the year, twenty-one of which have been received into church membership, and most of the others will be received in the near future. Easter Sunday witnessed four confessions, six baptized and six confirmed and the giving of a Foreign Mission offering of \$650.00. The day was opened with a union sunrise service participated in by the Louisville and Canton churches, meeting in the Canton church, with Brother Whitted bringing the message.

Ohio Christian Endeavor Convention will be held at Cincinnati, June 27-30, and Dr. Daniel A. Poling, International Christian Endeavor president, is announced as one of the speakers.

The Brethren's Home Crisis, as reported by Dr. J. Allen Miller last week, in our editorial columns, should receive the serious attention of pastors and lay leaders throughout the brotherhood. Something must be done about it. It would be a shame to be compelled to lose all we have put into that splendid institution at Flora,

(Continued on page 9)

THE GOSPEL OF CHRIST BY HAROLD D. FRY

At Christmas season, the world either forgets Christ in their commercialism and social revelry of the day, or, beholding Magi and shepherd, camels and sheep, put a partial and limited interpretation on the person, purpose and work of Jesus Christ.

Next Lord's day we shall try to speak appropriately of the season and event of our Lord Jesus being born of a virgin, but this morning we wish to remind ourselves of seven great facts that followed the incarnation, which are included in the gospel of Christ.

The apostle's expression in his Roman letter is interesting. At the outset he states that he was separated unto the Gospel of God, then a little later writes of being ready and unashamed to preach the Gospel of Christ. We consider these one and the same gospel, this quality being suggested, that Christ's name indicates his particular work in providing the Good News, when the fullness of time was come for such redemptive sacrifice.

Let us therefore consider these seven aspects of the Gospel of Christ, together with Its Proclamation and Provision.

I SEVEN ASPECTS

1. **The Life of Christ.** Many prejudiced against certain doctrines taught in the epistles to the churches, have raised a sensational cry for several years, "Back to Jesus of Nazareth," "Back to the Four Gospels". These men have rejected any set doctrinal belief, denounced what Bible passages they desired, and taught virtue and works for salvation—modeled only after Jesus, that good man of Galilee. Now, for the most part, these liberals, who wanted only the Life of Christ for a guide, having no understanding of the Old Testament, when they back up through the four Gospel records, fell off into space. Perhaps it was because some especially radical Fundamentalists left out the necessity of a holy, helpful life and the maintenance of good works out of their preaching, and too harshly scorned all who disagreed with their letter-of-the-law phraseology, that these others took the opposite extreme. God save them all!

But we are not extremists either way. God forbid that any commandment, any doctrine, any ordinance written herein to the saved of this age should be overlooked, disobeyed, or overemphasized. The Holy Spirit still loves order and fullness.

The Life of Christ is important; it is our pattern. Peter was persuaded, "For even hereunto were ye called, because Christ also suffered for us, leaving us an EXAMPLE that we should follow his steps." "He bare our sins" that we should "live unto righteousness". As he lived sinless, so we are to keep ourselves in the will of God, living as he would in this age. That song is searching—"Can the world see Jesus in me?" He said, "By this shall all men know that ye are my disciples if ye have love one for another." And if men take knowledge of us that we

have been with Jesus, and have learned of him, it will be because our trust is in his death and resurrection, and our eyes on our Perfect Pattern.

Young people, far above the character and attainments of men and women, set your ideal and standard in that faultless One who alone is able to keep us from falling.

2. **The Second Fact** of the Gospel is that the Death of Christ is our propitiation—the sacrifice that redeems us. John said, that "God loved us and sent his Son to be the propitiation for our sins." This is the very heart of the Gospel, and the first principle for the sinner to grasp and appropriate.

It is the brazen altar of the old Tabernacle, past which the sinner could not go till the blood of another had been offered for him. Neither could one not desiring to enter in and offer sacrifice, even see the mysteries and riches of God's spiritual provision that lay beyond the brazen altar of sacrifice. "Without shedding of blood is no remission."

God could only show mercy to us wayward ones because the Son of God propitiated the Law which rightly condemned us. His life was not only righteous, but his death resulted because the wrath of the holiness of God visited our sins which were placed on him. The Lamb of God that taketh away the sins of the world enabled God to be just and yet show mercy.

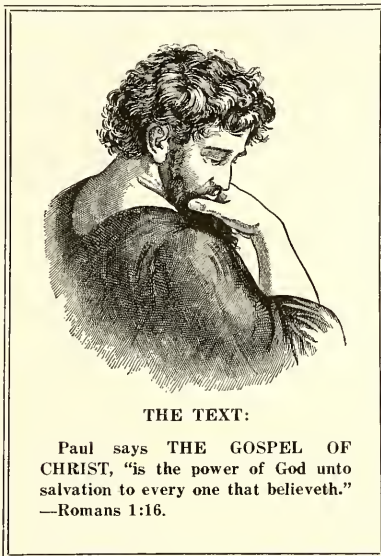
"His the labor, ours the rest;
His the death, and ours the life.
Ours the fruits of victory,
His the agony and strife."

3. **Consider the figure** of the Burial of Christ. As Christ died for sins, with our guilt upon him, and his body was buried, so the Scripture gives us the same symbol in baptism. Rom. 6:3-5, "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

It is because of this accurate figure of baptism as a burial, that ten members of two other churches in our community have requested and received immersion in this baptism during the past two years. In the likeness of his death, we baptize forward, for "he bowed his head upon the cross, and gave up the ghost"; and our minds and hearts should die to sin and self when we enter these waters.

Baptism is a voluntary burial of the old life, the old nature and self-love, performed in water as Christ's physical burial was done in earth. But if the figure apart from genuine surrender to the Holy Spirit of God is of no benefit, whatever the mode.

4. **The Fourth fact** of the Gospel is the Resurrection. This is a pledge, a proof of the deity and power of Christ,



THE TEXT:

Paul says **THE GOSPEL OF CHRIST**, "is the power of God unto salvation to every one that believeth."
—Romans 1:16.

and also of the surety of God's spiritual provision for us. Christ's resurrection is also in the heart of the gospel, and the often preached truth of the apostles. Paul declares: "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried and that he rose again the third day according to the Scriptures." Again, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." The Colossians are exhorted, "If ye then be risen with Christ seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth."

5. **But he did not stay among his own** after he arose, except for forty days, in which he prepared the apostles for his departure, and the advent of the Holy Spirit with witnessing power. He had said, "I leave the world and go to the Father." He was "carried up," "taken up," into heaven, leading captivity captive, and giving gifts unto men. Far above all principality and power and every name that was named, did he rise, to receive the glory at the Father's right hand which he had before the world was. Why did he go? "I go to prepare a place for you, and if I go, I will come again and receive you unto myself, that where I am there ye may be also." Blessed promise, made doubly sure by his ascension. I believe that home is about prepared—a home that endures, where legalized thieves and robbers do not break in and steal either property or character.

6. **Yes, he is now interceding**—preparing a people for a prepared home. Now he sustains! Now he defends! Blessed Advocate and High Priest at God's right hand! He continues his ministry until we all come to the unity of the faith, to that full measure of the body of Christ, known only to God.

"My little children, these things write I unto you that ye sin not." And if any man (Christian) sin, we have an Advocate with the Father Jesus Christ the Righteous." "Wherefore he is able to save them to the uttermost that come unto the Father by him, seeing he ever liveth to make intercession for them." "For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted as we, yet without sin. Let us therefore come boldly unto the throne of grace that we may obtain mercy, and find grace to help in time of need."

7. **And need we mention the seventh fact** in the Gospel of Christ? He is coming again! The coming Lord will fulfill our hopes and do even beyond our keenest anticipation. What a blessed Hope! A sweetening and purifying knowledge is this fact; and the sooner he returns, the better for those ready to go. My loved one would be instantly released from her affliction, your troubles and heartaches would be no more. No more mortgages, no starting over, no Federal Loan crooks, no rascals and no rackets, no sorrow, sickness, death—when Jesus Comes!

Romans 8 tells us what we have been groaning for, the redemption of this body. He shall change this body to be as his perfect and glorified body appeared and functioned. Paul also states that the whole creation groans for the very manifestation of the sons of God—Christ's return with his saints. The second advent is the only hope of man, nation, or earth. But he comes first for his saints. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" Will you be?

These are the Seven Gospel Facts or aspects of the Gos-

pel of Christ. Is it the power of God unto salvation in your life? Repent and believe the gospel!

II. THINK FURTHER OF THE REVELATION OF THIS GOSPEL. HOW WAS IT MADE KNOWN?

1. **It was first declared in Eden**, as recorded in Gen. 3:15. A person of the human race would yet defeat the death that source of sin, Satan and his own, but should be wounded in the conflict. The seed of the woman—not of the man, for he was Virgin born—shall bruise thy head, Serpent, and thou shall bruise his heel.

2. **The Gospel was prefigured in the Ark**. The thoughts of their hearts only evil continually, the earth filled with violence, as our present age, was ripe for judgment, and God sent the flood to destroy mankind from the earth. But eight souls were saved through faith in an ark, when the waters of judgment came. The believers were very few and were delivered from the wrath to come. The Ark was of God's and man's construction, as Christ in the flesh was conceived of the Holy Spirit and born of a Virgin to save his people from their sins.

3. **Isaac pictures the Christ of the Gospel**. He was a type especially in his miraculous birth, his singularly blameless and peaceful life, his willingness to be offered by his father on Mt. Moriah, the place later of Calvary, and in his waiting for his Gentile Bride.

4. **The lamb portrayed the Gospel**. Every one of those docile creatures slain from Abel down, especially the Passover lamb, depicted Christ the sacrifice. "For all we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all." The Baptist pointing to the Lord Jesus declared him, "the Lamb of God that taketh away the sin of the world."

5. **And similarly, all the Old Testament sacrifices** pre-figured our Gospel, for all these "were a shadow of that which was to come." God provided a way of escape and a way of atonement, through a complicated sacrificial system in stone altar, in tabernacle and in temple, and all "these were figures of the True." Christ, the fulfillment of the Law, dispelled the "shadow."

6. **Men of old prophesied the Gospel**. When God was in Christ reconciling the world, and had risen from the dead, to his own he began "at Moses and all the prophets, expounding unto them in all the Scriptures the things concerning himself." "Then opened he their understanding, that they might understand the Scriptures." Peter left us, "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you; searching what and what manner of time the Spirit of Christ which was in them did signify, when he testified beforehand the suffering of Christ and the glory that should follow."

7. **It was personally revealed in Jesus Christ**. He was the Divine and personal proclamation of God's good news. Therefore we speak of the Gospel of Christ. "No man cometh unto the Father save by me," he said. "He that hath the Son hath life." And as the Father once said, "This is my well-beloved Son in whom I am well-pleased," so we are accepted in the Beloved. He that believeth hath life.

III. WELL, WHAT IS THE PROVISION OF THE GOSPEL?

1. **It offers life for the dead, and to the dead**. All men naturally are dead in trespasses and sins. Christ gives us life. "I am come that they might have life, and that they might have it more abundantly." He that hath the

(Continued on page 8)

▼ BITTERNESS ▼

By Frank Gehman

Text: "Lest any root of bitterness springing up trouble you, and thereby the many be defiled."—Heb. 12:15b.

Men steeped in sin cannot help being won to the Gospel of Jesus Christ when they hear it, whether or not they submit their lives to it. Just why, we sometimes wonder, does the sinner, when he senses his own undone-ness, so soon recognize the Gospel as meeting his need? Is it because Christianity offers a fine philosophy of life? Because of its marvelous theological system? Because of its revelations of God's dealings with men? Or because of many of the other wonderful features of the Faith? Generally, No. The thing that grips the heart of the sinner is the knowledge that here is love. Love, strong, true and tender. Love that is in marked contrast to the distrust, suspicion and hatred of the world of sin. Right at the supreme moment the heart is set on one thought: God loves man and has made that love real through Jesus Christ.

Christianity is a way of suffering-for-others love. The principle began with God. It has reached through the Godhead. It has come down to man. Man needs salvation and this love alone can provide it. It is the heritage of the church. It is the very evidence of life in the church flowing, as it must, from God. How wise, then, the injunction of Paul: "Looking carefully . . . lest any root of bitterness springing up trouble you, and thereby the many be defiled." Is bitterness love? Does love beget bitterness? Can bitterness honor God, gain respect for the church? How separated the forces of love and bitterness! As far as God from Satan, heaven from hell. Reluctantly now, Does bitterness ever creep into the church? Alas! Alas!

How often the church's testimony has been weakened, almost broken because of bitterness! The pages of history are black (red?) with it. How often God's servants have failed in their service because of bitterness! It is a sad story, too sad to dwell upon. Far better that it be left to the records of the past, that the yellowness of age and the mustiness of years should hide the record. Yes, far better were it so, but the very suggestion is a futile and impossible brain child. Turn where we may, or when we may, there still fall on our ears and jar our hearts distracting notes of bitterness. God, that it might not be so! Christianity represents the ideal, but we must live in the real.

"Looking carefully . . . lest any root of bitterness springing up." "Springing up" where? In the world? Amongst the servants of sin? Such questions were mere foolishness—bitterness is always there. It is a part of that order. No, springing up amongst believers and in the church. It is that which Paul is concerned about. He taught the faithful. Such things springing up in the church must find their beginning somewhere in the hearts of believers. What a sad commentary on the state of the hearts of many. The root of bitterness must have soil, and in this case the soil will have to be the lives of church people if there is such a thing as bitterness in the midst of the church. And how it spreads to "the many."

How carefully we need to look, then, to our own spiritual states. I do not say that we have power to prevent or overcome bitterness. We do have access to the Grace of God and there is victory there for the asking. Do we lack victory? Perhaps—let us not offend—perhaps we have been seeking victory over PERSONS rather than personal victory over sin. And what a difference there

is! But how often we let Satan delude us into thinking there is none, and then we choose the former rather than the latter victory. And in so doing we show that after all there is a difference. Poor deluded souls we so often are. The Lord wept over Jerusalem for its blindness. Weeps he today—over us?

Who of us has not been sometimes guilty of harboring some bitterness? To be sure, we may deny it, but does that change the fact? Maybe we have not been sufficiently frank, sufficiently honest with ourselves to see and admit the truth. Having let ourselves be blinded by the fact, we continue by blinding ourselves to the fact. Mostly we would deny that we have been or are bitter. Poor souls that we are, and to such the Lord has entrusted the work of his church. Experienced men would KNOW better than to trust such a great task to such incompetent servants. But God entrusted it to men, redeemed men, to be sure, but men still. What a startling proof of the Divine nature of the Great Commission! Man KNOWS better about the nature of man in such a place of trust; God DOES better about that very thing. "And lo, I am with you always." Bitterness in our hearts! Why? Because we have not given Jesus Christ full reign in our lives.

Brethren, will we never learn? Once, when a mere youth, my job was to "set up" cutters and reamers for the tool grinders in a factory. The day came when I was leaving. A grinder complained that just about the time he got a workman trained to rightly set up his cutters that one left and he had to train another all over again. And God—how long does it take him to train us to a place where we may begin to have some usefulness? With many it is a good share of a lifetime before we really begin to learn and then soon, so soon, we have cleared off the stage—for others to learn! Well it is, that God is patient and loving. But that does not excuse us for failing to learn! What scars bitterness leaves in our own lives and in the lives of others! Wounded feelings, aching hearts, burdened with a load WE could have saved them, could have saved ourselves! "Looking carefully . . . lest any root of bitterness." Will we go on like this without looking? God forbid.

"Lest . . . thereby the many be defiled." What does the name "Brethren" stand for? Does it always mean to others what we want to claim for it? Are there reasons why it might not mean such to them? Somewhere, sometime, maybe, we haven't been quite the sort of Brethren of the Lord that we might have been. "Lest . . . the many be defiled" by "any root of bitterness." "Any" root of bitterness. The cause is not defined by Paul, is of no concern to his purpose. There are times when, humanly speaking, we may have plenty of grounds for offense.

We may be within our human rights. That is not the point. Many things may be "manly" without being "Christly." Clearly bitterness is not "Christly." There is danger of "the many" becoming defiled by it. Brethren, as never before let us now pray that "the Many" be not defiled by "any root of bitterness springing up" within us. The Grace of the Lord is sufficient if we only let it have its free course.

The Gospel of Christ

(Continued from page 6)

Son hath life; he has passed from death into life. If you are dead to spiritual things, call upon the Name of the Lord.

2. **He will pardon our guilt.** Oh, the law of the land might be appeased of my crime; society might even forget, or condone it; but God forgives! "There is forgiveness with thee"—stands

That word of glorious truth forever.
I reach to it with outstretched hands,
I grasp it with divine endeavor.

Thou "blotted out"—nor shall thy thought
The guilt recall—its presence ponder;
That blood our cleansing which has brought
Unnumbered souls to glory yonder.

3. "There is no peace", saith my God "to the wicked." But the Gospel provides peace for the troubled. He is our peace, has restored us to God. Once our carnal minds were at enmity with God, we were hopelessly separated by cherished sin; but Christ bore our sin, brought us to God, and now we have peace. And in the sea of life, with its bitterness and woe, its perplexity and disaster he says, "Come unto me, I will give you rest", then, "Let not your heart be troubled, neither let it be afraid."

4. **Wherewithal shall a young man cleanse his way?** Can a leper change his spots? Who else can cleanse away all filthiness of flesh and spirit, all habits, all stain, all corruption of body and mind, but Jesus? "Somebody came and lifted me,

Out of my shame and misery,
Somebody came, O who could it be?
Who could it be, but Jesus?"

"If we confess our sins he is faithful and righteous to forgive our sins and to cleanse us from all unrighteousness."

5. **Oh, yes, he came to set at liberty the captive!** The oppressed of earth, the afflicted, those torn by Satan, any at all held captive by demon, sickness, habit, death, should know he came to save you. "And if the Son of man shall make you free, ye shall be free indeed." Blessed that freedom of the children of God!

6. **He is the God of all comfort,** and even more—he brings joy to those in Christ who sorrow. Joy that the world has not, cannot give, neither can take away that which you have! "My joy I give unto you". Said another convert recently, a young lady, "I never knew what joy was, nor good times, nor pleasure, before I became a Christian."

7. **And how shall we sum up this Gospel provision** except by stating that it has salvation for all the lost. "How think ye, if a man have an hundred sheep and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains and seeketh that sheep?" "But none of the ransomed ever knew how deep were the waters crossed, or how dark the night that the Lord passed through, ere he found the sheep that was lost." The Gospel of Christ has a loving message for every one.

"Love has a hem of its garment that touches the very dust;

It can reach the stains in the streets and lanes and because it can, it must.

It dares not rest on the mountains, it is bound to come to the vale,

For it cannot find its fullness of mind till it falls on the lives that fail."

Sunnyside, Washington.

SIGNIFICANT NEWS AND VIEWS

A SAD SPECTACLE

A week or two ago the city of Toronto was treated to the unedifying spectacle of what was called a "religious symposium" in the largest public hall of the city. A local minister of the United Church, a local rabbi, and the world's most blatant agnostic, Mr. Clarence Darrow, each told why he was what he was and why he believed what he did believe. The hall was packed to capacity. For any evangelical Christians present in the audience it must have been a humiliating spectacle. The case for Christianity was presented by a liberal clergyman. The evidences of the effects of Christianity he found in the many agencies in the world for the amelioration of the social conditions of mankind. God, he said, had been crucified many times during the years of the Great War, and he was one who had been redeemed. Just what he meant by this statement it is impossible for us to say. There was apparently no mention of sin or its effects upon the human race. The Cross of the Lord Jesus Christ was evidently deemed an offense, and God's love to mankind in sending his Son into the world to die for sinners something not to be mentioned in such a gathering. What a travesty of the Christian Gospel must have been presented. No wonder the agnostic laughed and the Jewish Rabbi claimed the Christian minister as a kindred spirit with himself. The Cross being omitted the rabbi paid tribute to the life and teachings of the "Nazarene". Out of this sorry spectacle Christianity emerged worst of all. The worst feature of the whole business is the effect it must have produced on the minds of any who were there enquiring as to the merits of the case presented by each of the speakers. If such an one should have happened to be in that large audience, burdened by sin and looking for bread to the Christian minister, he must have received only a stone. If tears can be shed in the glory land, angels must have wept.—The Evangelical-Christian.

BRITAIN'S DRINK BILL

George Wilson, the political secretary of the United Kingdom Alliance, has just issued his annual analysis of the nation's drink bill.

The total consumption of absolute alcohol last year was approximately 36,500,000 gallons, as compared with 34,500,000 gallons in 1913, a decline of about 57 per cent. The total expenditure was £232,500,000, or an average of £5 3s. per head of population. The total amount spent during the previous year on strong drink was £259,800,000.

Part of that decline is assuredly traceable to the prevalence of unemployment; but undoubtedly part, too, is due to the increasingly sober habits of our people. As Mr. Baldwin said recently, "Money which used to be spent on beer, is now largely spent on other things."—The Christian Advocate, Birmingham, England.

NEW FIVE-YEAR PLAN IN RUSSIA

A new five-year plan will go into effect in Russia on May 15. This plan requires the liquidation of all religions within the designated period. The decree has been signed by the chiefs of the Communist Party and ratified by the High Commission of the Soviet Republic. The religion proscribed include the Christian, "in whatsoever form practiced," Jewish and Islamic. In the first year of the Five-Year Plan provision is made for the closing of all religious schools, seminaries and theological courses. The plan does not include for the first year the immediate closure of churches of the liquidation of ecclesiastical associations. These are reserved for later. In 1933 "the active irreligious campaign must be redoubled so as to insure the definite abolition of religion in the home and in the officially registered associations of believers," i. e., in the old monasteries. Moreover, all those connected with or in the service of any religious cult are to be denied a government ration card, which means they are deprived of all means of subsistence. The days of martyrdom are soon to return.—Methodist Protestant-Recorder.

Editorial Review

(Continued from page 4)

Indiana. Some way ought to be devised to meet the present demands and save the Home and the good name of our church. Read that editorial again in last week's paper and then make the problem a matter of prayer. We suggest that it be prayed about in every church prayer meeting during the month of May. If it can be laid upon the hearts of the members so that they will earnestly pray about it, we believe the money will be found to meet this crisis.

We have a good newsletter from the Dutchtown congregation near Warsaw, Indiana, where a real revival of interest and activity has taken place. It began with a revival conducted by Brother E. M. Riddle in April of 1932, when thirteen were added to the church by baptism and the membership in general was reconstituted. There was a reorganization and the selection of a pastor in the person of Brother William E. Oberholser, a minister of the Church of the Brethren living near at hand. He has been an instrument in God's hands for leading these people out into larger things. The Sunday school averaged 55 on March 1, when an inter-class contest was launched with a goal of 100 set for attendance. At the end of eight weeks the average attendance was 122, and the still more encouraging thing about it all is that they do not feel that they have reached their limit; they are envisioning an attendance of 200, now. This is the home of Brother Thomas Plew, well known to many who have known the Dutchtown work in years past, and he is well loved by all who have known him.

OUR BIBLE STUDY DEPARTMENT

Studies in the Book of Revelation

By R. I. Humbert

(Study Number Nineteen)

The Second Trumpet

"The second angel sounded, and as it were a great mountain burned (burning) with fire was cast into the sea; and the third part of the sea became blood." One-third of the creatures died and one-third of the ships were destroyed (Ch. 8:8).

Thousands of meteors strike this earth every day. Many are burned up before reaching the ground, but I have seen scores weighing up to three thousand pounds that have buried themselves in the earth. A meteor which fell long ages ago, has been found in Siberia (I believe it is) covering several acres of ground and another is at this present moment, flying this way at terrific speed, timed to strike the Mediterranean Sea just at the blast of the second angel.

This trumpet effects the sea. The Mediterranean Sea is the sea around which prophecy centers. If this be so, this trumpet effects the kingdom of the antichrist in a special way.

I walked along Lake Erie, and a few fish, washed ashore, made the place very disagreeable. What a stench, thousands of tons of fish will make in the country as the breezes blow landward.

At the flood at Galveston, Texas, some years ago, ships were washed ashore and left on dry land. So here, one-third of the ships will be destroyed as this great "mountain" falls into the sea, making great tidal waves and scattering destruction on every hand.

The Third Trumpet

"And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp," (Vs. 10). This meteor turns one-third of the rivers and fountains into wormwood and many people die. Just how this will effect the drinking water, I do not know, but it will probably fall upon the source of water, maybe the Alps mountains and the water will absorb the deadly gases.

Jeremiah speaks of giving "Water of gall to drink" (Jer. 9:15). I once heard Paul Rader say that it has been learned that the spring at Jericho has its source in some mountains over one hundred miles away. At any rate, the rivers and wells will still be running, only they will have a yellowish color and a bitter taste.

The Fourth Trumpet

"The fourth angel sounded, and the third part of the sun was smitten," (Vs. 12). Also the moon and stars are affected. This is still one of the trumpets that is to hurt the earth, and what discomfort it will bring. One-third of the sun smitten, will affect the ripening of the grain and fruit. It will disturb the seasons and change the winds of the earth. It will fill the world with a damp coolness and a sickening gloom; a chilliness and a horror that is unspeakable.

Let unbelief laugh, if they will, but God can turn down the lamp in the sun as easy as an old grandmother can lower the wick in a kerosene lamp. A little too and I were in the barn and I called to him to come out. As I pulled the big door shut, the little fellow watched it with an expression of fear upon his face as he toddled out. But I had my hand upon the door and was timing its progress to suit the occasion. So with God, he has the situation in hand and nothing can get beyond his power.

The Woe Trumpets

The next three trumpets are called, "Woe trumpets" (V. 13). The first four brought terrible judgments but will be light compared to the last three.

Let us remember that Christ is cleansing the earth for the Kingdom Age and puts on the judgments by degrees, thus giving opportunity for repentance to all who will turn to him. These last three trumpets are to end the present order of world affairs (the vials are included in the last trumpet), it is the closing of the history of a doomed world and things are to be more and more severe in order to jar loose the self confidence of every possible man.

Over and over, in this book, we see God stopping just before a terrible judgment falls, and giving warning or comfort to all who will hear. Here he sends an angel with a message of woe—a message to strike terror to any whose heart has been too hard to melt in the preceding sorrows.

Chapter Nine. Fifth Trumpet

"And the fifth angel sounded, and I saw a star fall from heaven unto the earth, and unto him was given the key of the bottomless pit" (Vs. 1). This star is a person for the key is given to HIM.

Satan had to get permission to torment Job and when God gave him leave, he dashed away and used his power to the utmost. So now, Satan is doing all he can to hinder mankind through the agency of his demons that are free, but not all of his subjects are free, some are still in the pit. There are worlds of being and darkness that no man has ever seen; there are myriads of strange and evil creatures that no man has ever dreamed could exist.

Before Satan fell, he was called "Lucifer" (day-star) (Isa. 14:12). Before Christ died, it seems that Satan had the keys of Hades (the abode of the dead), (Heb. 2:14). When Christ died, he snatched away the keys (Rev. 1:18), unlocked the gates of Hades and led the Old Testament saints, who were held captive, with him to heaven (Eph. 4:8). Christ now has the keys to the gates of Hades and those gates will never prevail against a Christian, that is, they will never close behind them and hold them for they are absent from the body and immediately present with the Lord (II Cor. 5; Matt. 16:18).

The Underworld

There are four different places in the underworld. Tartarus is where the unruly angels are held (2 Pet. 2:4). Hades, since Christ's resurrection contains the spirits of unsaved humanity. The Lake of Fire is empty as yet but will be the prison house of the unrighteous (Rev. 20:15). The Bottomless Pit will be the abode of Satan and his demons during the 1000 years that Christ is reigning on earth (Rev. 20:3).

The demons who controlled the man of Gadara (Luke 8:26) feared that Christ would throw them into "the deep" or bottomless pit, where they would be tormented "before the time" (Matt. 8:29).

How we can thank God that there is a lid on that terrible place at the present time and that the key is in heaven. Little can we realize the misery that the occupants of that dark place will inflict upon humankind during the fifth trumpet. There they are at this present moment, clamoring at the lock, impatiently waiting for the time when they can sally forth upon mankind.

Martinsburg, Pennsylvania.

W. J. DUKER,
President
Goshen, Indiana

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Vice-President
Maurertown, Virginia

NATIONAL SUNDAY SCHOOL ASS'N.
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The Summer Bible School for Individual Churches for Pupils of All Ages

(Recently requests have come to me as the editor of this section of the Evangelist for information concerning the Summer Bible School Association and its work. In years gone by, materials have appeared on this page concerning this movement. But the coming of the summer vacation period brings with it a demand for new information. Consequently I have written A. L. Latham, the founder of the movement, for publicity materials. What appears below represents the sum and substance of the All-Bible school that uses no handcraft.) (M. A. S.)

"The Summer Bible School" is the ALL BIBLE SCHOOL. It uses NO HAND-CRAFT.

It is systematic and definite as to the course of study and the experience of 20 years has proven it to be practical (a steady growth in our own school of from an enrollment of 193, average attendance 163 in 1912, to an enrollment of about 600 and an average attendance of about 570 in 1931. During this time also a number of other similar schools have developed in the neighborhood.

The Leader in the Course is "The Way of Life" used throughout as a reference book and for special texts and as a text book in the 8th, 9th, 10th and 11th Grades and reviewed in the 12th.

It sets forth predictions concerning the Coming Savior in the Old Testament and shows him revealed in the New. Focuses the entire Scriptures upon Christ.

Also it contains such Scriptures as make plain the Way of Salvation and practical Spiritual Christian Living.

The Course of Study is threefold:

First—Memory Work, which gathers about "The Way of Life."

Second—Historical.

Third—Geography of Bible Lands.

Suitable books have been published when publication was necessary and other standard books have been placed in the course.

The aim is always to secure first-class teachers—not only Christians, but persons qualified by experience in Public School Teaching or otherwise.

As intimated in the above reference to "The Way of Life" the course of study is "Christo-Centric."

Further information will be cheerfully given upon request.

All supplies may be secured from this Office—420-434 E. Broad Street, Chester, Pennsylvania, or the Presbyterian Book Room, Witherspoon Bldg., Philadelphia, Pennsylvania.

Non-Sectarian and Inter-Denominational

The Summer Bible School movement has the following doctrinal statement:

First—That the scriptures throughout are the inspired word of God.

Second—That mankind are universally

sinful and can be saved only through Christ.

Third—That the Lord Jesus Christ is the only begotten Son of God.

Fourth—That the Lord Jesus was born of a virgin.

Fifth—That he was crucified for our sins and thus made a complete atonement for all who in heart accept him as their Savior.

Sixth—That he rose from the dead on the third day with the same body with which he descended into the tomb.

Seventh—That he—the Lord Jesus—is coming again.

Now International

"THE SUMMER BIBLE SCHOOL" is now well established. It is known of throughout almost the entire world and is in operation in almost all states of the United States, also in different parts of Canada, South America, Korea, Manchuria and Japan. It has commended itself and is its own best advertiser.

This type of school is adapted to all churches and to pupils of all ages.

Effects of "The Summer Bible School"

The development of a people who know the Bible.

An elevated spiritual tone.

An increased loyalty to the Master.

A larger attendance upon public worship. A greater liberality in giving—God's plan.

An increased interest in missions.

More Godly and consistent living.

The development of real Christian character.

Coming directly from God's Word. His revelation is accepted as the supreme authority for governing life and is far more generally obeyed.

Reflex Influences

Neither is this influence limited to the individual church. The whole community is benefited.

How To Organize a Bible School

The question is often asked, "How to organize a Bible School?"

We are also asked "How to conduct such a school and develop interest in the same?"

In a brief way it is the purpose here to answer these questions.

1. The first thing of all is to realize the need of REAL BIBLE SCHOOLS.

A strong, developed Christian life is impossible without a real knowledge of the Bible and the more comprehensive that knowledge the better. Such knowledge can only be acquired by a definite, systematic study of "The Book." A practical curriculum of this sort has been worked out with great care and is appended to this article.

Moreover, it has been proved through seven-teen years of use.

2. Much prayer.

3. The pastor, for it must be upon HIS

heart if it is to be done with much success, should preach a series of sermons treating of the prevalent ignorance of the Scriptures—the absolute need of knowing them and the necessity of definite schools for that purpose. He should also show that adults as well as children should be in the schools—that the methods should be the same as those employed in Public Schools—that the teachers should be paid and should be experienced Public School Teachers—and whatever else occurs to him as bearing on the subject.

The sermons should be preached three or four months before the opening of the school.

4. The pastor should make a personal canvass of the households (members of the church where are children)—explain his plans, ask for cooperation and endeavor to secure a promise of attendance.

If he is willing to make a sacrifice for the benefit of the school himself he may quote John 12:25-26 and ask his parishioners to do likewise. If he does so he will find himself well repaid. No man ever sacrificed a part of his summer vacation in this way who did not get a rich reward here and now.

People can be persuaded to do more for their children than for any other cause, and the children being guided well will lead their parents—the Summer Bible School field is the most fruitful of all.

5. Frequent announcements from the pulpit should be made.

6. Articles should be published in the town or city papers in regard to it.

Always it should be kept before the people that it is a REAL BIBLE SCHOOL that is contemplated—not a hand craft, industrial, or play school.

REAL THINGS attract worthwhile people—in fact almost all persons have some quality in them that makes a real thing attractive. Children are particularly susceptible to the appeal of a REAL THING.

7. A competent set of canvassers should visit every house in the neighborhood armed with the Word of God (II Tim. 3:16-17; John 5:39) and prayer and proper literature—each having his or her own district—being given about one week in which to do the work, and understanding that at a banquet prepared for them they are to present a complete report—say one week before the opening of school.

The lists which the canvassers bring in should be compiled and a letter sent immediately to every home where pupils were promised, saying that their presence should be awaited with pleasure at the opening of the school and that provision had been made for them.

8. Have a sufficient supply of all kinds of books on hand at the opening of school.

Where Hold the School

If possible in the church. If there are not rooms enough the main auditorium may be divided with curtains.

In towns where the authorities are willing the public school buildings may be used. This has been done in a number of cases with great success.

(To be continued)

The youth who seeks God will find a rich reward.

When you practice helpfulness do not omit the "full." Much helpfulness is spoiled because it only goes half way.

**STUDYING THE SUNDAY SCHOOL
LESSON**
- at the
Family Altar
With
Dr. R. R. Teeter

JESUS ANSWERS HIS ADVERSARIES

(Lesson for May 21)

Lesson Text: Mark 12:1-44

MONDAY**Jesus Pictures His Adversaries. Mark 12:1-12**

Men may quibble about the proper interpretation of this parable or of any other parable, if they will; but the enemies of Jesus did not hesitate for a moment in reaching the conclusion that they were the wicked husbandmen Jesus alluded to in this parable of the vineyard.

Wicked men of today, who oppose the work of the church as it represents its head, Jesus Christ, may think they are so far removed from the day in which this parable was spoken that it can not be applied to them; but in this we think they are greatly mistaken. And the sad part of it is many of Christ's adversaries do not seem to realize in the slightest degree that they are adversaries at all.

TUESDAY**Answering Pharisees and Herodians. Mark 12:13-17**

Many a man has set a trap for another and has found himself caught in his own snares. Many men of the present day, "wise in their own conceits," would catch Jesus in his teaching, but their efforts only betray their own inconsistencies and reveal the baseness of their purposes.

Sometimes, in our zeal to give Jesus his rightful place in the life of mankind, we fail to recognize man's duties to man, or the fact that there are obligations one must fulfill to one's neighbor. There are duties that may be called worldly that even a sincere follower of Christ must recognize.

WEDNESDAY**Answering Sadducees. Mark 12:18-27**

I do not believe we are justified in taking the position that all men who came to Jesus with hard questions were simply endeavoring to entrap him in his words, for some of these questions were really hard, and they had caused confusion and division among the people, else there would not have been such groups as those termed Sadducees, etc.

But what was confusing to them was perfectly clear to Jesus who knew all things, and when we begin to speculate about what shall be or shall not be in the heavenly kingdom it will be well to take the plain teaching of the Word of God on the subject, and pass up the speculation.

THURSDAY**Answering Scribes. Mark 12:28-34**

The scribe who came to Jesus with the question about the first or great commandment seems personally to have been sincere. He was well versed in both civil and theological law, and he had observed that Jesus had answered former questions wisely. However this question might succeed in arousing yet greater antagonism against Jesus; for, as Jesus said on another occa-

sion, the people had for a long time been receiving the teaching of the commandments of men as the commandments of God; and strange as it may seem, that practice has not yet gone out of date.

But we may be sure of one thing, and that is he who loves God supremely, and whose life is motivated by this love, as manifested in his relations to his fellow men need have no worry about his own future.

FRIDAY**Rebuking Hypocrisy. Mark 12:35-44**

Jesus sometimes used strong language in uncovering the weaknesses or sins of men. Ordinarily we would not consider it exactly nice to call any certain one a hypocrite to his face, but at times Jesus did it. At other times he simply made clear to his hearers the things that went into one's life that made it hypocritical. Many of the extreme religionists of Jesus' day were extremely hypocritical. And it is quite frequently demonstrated that some of the most extreme religionists of today show considerable evidence that they are not altogether sincere, regardless of their loud profession and self asserted loyalty.

SATURDAY**Security in God. Psalm 37:1-11**

During the recent bank holiday a banker

said to the writer, "I have come to the conclusion that nothing in this world is stable. Neither houses, lands, bonds nor gold. In fact nothing material has real value. Only the spiritual can be depended upon to abide." Surely the present generation never before passed through a time when this truth has been more forcefully demonstrated. The Psalmist had learned this lesson, and he earnestly pleaded with his people that they should not trust in earthly things, but that they should "Commit thy way unto Jehovah; trust also in him and he will bring it to pass."

SUNDAY**Fearless Trust in God. Psalm 27:1-6**

We are told that in these days of financial stress and material discomfort, the hearts of many supposedly strong men are "quaking with fear." No doubt there were times when David had occasion to give way to the emotion of fear; but he said "Jehovah is my light and salvation; Whom shall I fear?" Again he said, "Though a host should encamp against me, My heart shall not fear; Though war should rise against me, Even then will I be confident." So instead of crying out with alarm when beset by dangers all around David says, "I will sing, yea, I will sing praises unto Jehovah." Why can not we have this same fearless trust in God in these days of distress?

<p>E. M. RIDDLE, President Waterloo, Iowa</p> <p>F. C. VANATOR, Associate Peru, Indiana</p>	<p style="font-size: 1.2em; font-weight: bold;">CHRISTIAN ENDEAVOR AT WORK</p> <p style="font-size: 0.8em;">C. D. WHITMER, Editor, South Bend, Ind.</p> <p style="font-size: 1.2em; font-weight: bold;">BRETHERN BRINGING CHRISTIAN CHURCH UNCONSECRATED EXTENSION EVANGELISM</p>	<p>GLADYS M. SPICE, General Secretary and Treasurer</p> <p>2301 13th St., N. E., Canton, Ohio</p>
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Society Visitation Hints**For Union Officers**

By Frances Loweree, Manhattan Congregational Church, New York

Personal visitation of the individual Christian Endeavor society by an officer, whether district or union, is one of the greatest factors in promoting enthusiasm for the work, and is beneficial because:

1. The society realizes that it is part of a large, far-reaching organization, and not alone in its efforts. The visiting officer would do well to stress this fact in a tactful manner.
2. Many times the officers of the society in question are a wee bit discouraged, and a friendly visit by an officer of the district or union will be just what they need to cheer them on in their duties. Point out to them, too, new ways to do old duties, to avoid monotony.
3. The district and the union are benefited because they are enabled to keep informed on changes in the society. They know when new officers are elected, and are thus able to keep their files of active members up to date.

To the visiting officer I would say, "Don't be in too much of a hurry." Plan to visit only one society in an evening, and stay to the church service, too. Make it a point to meet the minister, because we want the pastors to know that the union stands ready to help them and to back the efforts of each society.—C. E. World.

For Better Meetings

The Young People's Society of the First Congregational Church in Tucson, Arizona, has a "Bill of Rights" which includes:

"In order to permit the greatest freedom and highest realization of our purposes we adopt the following:

'Section 1. During the devotional period of music and praying the members shall refrain from all whispering and other disturbances.

"Section 2. The members shall give the chairman and other authorized speakers their undivided attention.

"Section 3. In order to obtain permission to speak during discussion the members shall stand and receive the recognition of the chairman."

There are some groups in which there is such an appetite for discussion that formal recognition seems necessary in order to maintain any semblance of order. There are other groups in which the timid are kept from participation because they are required to stand up when they speak. We visited one group recently which has enlivened and strengthened its program by the simple process of making the session entirely informal. The group sits in a semi-circle; all lights are turned out except a bridge-lamp set near the central table; neither leaders nor other participants rise when they speak. This makes the meeting a conference rather than a testimony-meeting or a recitation.—C. E. World.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
 Financial Secretary Foreign Board
 1925 East 5th St.,
 Long Beach, California

MISSIONS

Send Home Missionary Funds to
R. PAUL MILLER
 Home Missionary Sec.-Treas.
 Berne, Indiana

Tent Work in Argentina

During the six months of good weather for tent work we have labored this year in Rosario, Firmat, Almafuerite, Rio Tercero and Hernando. Brethren Juan Pisani and Federico Juan Sotola have been with the tent all the time, while before Christmas Brother Juan Izueta had charge and since that time the writer. Brethren Sickel, Siccardi, Farre and Zeche have also helped.

The first four meetings have already been reported. They were all successful meetings, but the last one has been the greatest of all. Hernando is a town of nearly 9000 inhabitants and though it is the next town east of Tancacha it has never had more than colportage work, except several small meetings in private homes.

We came to the place with the tent without announcement and late in the afternoon, yet that night as soon as the tent was opened we had a crowd, and from that first night until the last, five weeks later, the crowds constantly increased until we had twice as many on the outside as could get into the tent. The town has had the reputation of being so priest-ridden that it would be impossible to do much. This would have been true for a lone worker in a hall, but the tent with a corps of workers is a dominating factor and transforms the sentiment of the majority in every town where we labor.

The Ford agency gave us permission to use a corner lot, but when the priests saw the great crowds going there while only a few attended their nine-day series of sermons in honor of Saint Joseph, they got some of the clients of the Ford agency to threaten to withdraw their patronage if we remained there. Rather than cause them loss we moved into a hall across the street and the crowd followed. Then the priests got others to interfere with the owner there and threaten to take away some boarders he had, country children attending school. Then we got a larger and better hall where we can defy the priests. Their conduct stirred up resentment in the town against them.

We do not like controversial campaigns, but it is hard to avoid them. The priests began by circulating bulletins filled with vile slanders against us. Then they put on a week of special sermons against us by their best orator. We changed the hour of our meetings so that we could first listen to Brother Farre and then all go and listen to the priest. The priest used such abusive language that many Catholics were disgusted and quit going to hear him. He proved to be ignorant of the Bible and of history and his discourses furnished themes for Brother Farre the night following.

The priest had only a few women to listen to him until our crowd, nearly four hundred strong, would come in. There were three policemen to guard the meetings in the church but we had none in ours and needed none for we had the best of attention throughout. We cautioned those who went to listen respectfully in spite of all insults.

The last Sunday of the campaign Brother Farre followed a brief introduction by Brother Reina in a meeting in the plaza in which some fifteen hundred people gathered to hear him. His scholarly and forceful presentation of the defense of the Gospel won the town. The mayor and many leading people attended regularly and many have voluntarily offered to help to support the work. Several hundred publicly professed faith in Christ, but that does not mean that they are ready for baptism. They will need a lot of teaching and some of course will not go on.

Brethren Reina and Pisani will care for the work as a branch of the Tancacha church for the present, although the town merits a pastor who can live there and follow up the campaign with faithful pastoral work. What a pity that we must be so short of workers.

The priests in Hernando recently had a fight among themselves as to who should confess certain of the nuns there, their

anti-Protestant orator had to leave Perdices some months ago on account of ruining a girl there.

This is the class of religious guides the Roman Catholic church has in this country, yet the people are taught from childhood up that they are the only true and authorized representatives of Christ and many old women are loyal to them in spite of their immorality and tyranny. But the men in general and the educated class in particular no longer have any faith in the priests and many would be quite willing to help to lynch them or drive them out of the country.

The town of Hernando has been completely aroused and the sympathy of the leading people as well as the poor people is now with the Gospel Mission and we can have a strong work from the start. It would be a terrible mistake to abandon a town in this condition and allow the wolves to enter and scatter the flock.

The weather is not yet very cold but we consider it more important to care for this new work than to have another campaign where we cannot follow it up to establish a mission. Pray for these hundreds of new believers and other hundreds that have begun to attend and are on the way to conversion. Pray that we may have men and means to enter all the towns in our district that are waiting for similar campaigns.

C. F. YODER.

Almafuerite, Argentina.



FALLS CITY, NEBRASKA

The meetings for which we have been planning and praying for weeks have been held. The attendance from the very beginning was good. New faces appeared in the audience every evening. After more than a week, we counted as many as twenty-five who had not attended a previous service.

The membership of the church has always cooperated with the writer, and during these meetings they lived up to our expectations. The class in "Evangelism", which had been taught by Brother J. G. Dodds for a number of weeks, was busy during the meetings, without any urging on our part. We had a prospect list of more than a hundred and most of these were visited by members of the class or by Brother Cook and myself.

In our visits with those who had become indifferent and those who had become hardened, Brother Cook was well girded for the battle, a workman that needeth not to be ashamed. His messages at the church were principally Bible Lectures and were interestingly illustrated with a large chart. We thank the Portis church for loaning Brother Cook to us and we thank him for his help.

In addition to reconsecrations, fifteen came forward during the meetings; thirteen were baptized, including one who came prior to the meetings, one was received by letter, and two are awaiting baptism. Of those baptized, three were adults, and the others children, most of whom had been studying for several weeks in the pastor's class in

"The Meaning of Church Membership." There are others in the class who did not come forward, and we hope to see several more of these confess the Lord at an early date.

We believe much good will result from these meetings. And our prayer is that the Lord will richly bless the good seed that was sown.

When the forces of righteousness unite in a campaign, the Devil must work a little harder. So we find he was busy sowing the tares, but we pray that his efforts may be brought to naught. H. H. ROWSEY.

FALLS CITY, NEBRASKA

Our labors together in a Pre-Easter service with the Brethren at Falls City Nebraska, is one that will long be remembered by the writer. We began Monday evening, April the third and the crowds were good from the start. This speaks well for the preparation that was made by the pastor. Brother Rowsey is their faithful leader, and their work looking forward for the meeting showed careful and prayerful preparation. His good wife, Sister Rowsey, had charge of the music and she did her part well. We all rejoice over the number that were led to Christ at this time, and we thank God for the privilege of laboring together with him in the harvest. To the writer there is another cause for rejoicing greatly manifested in these meetings and that was the interest by the church for the Word. It

was indeed a pleasure as we called upon so many of these dear people, to discuss so freely the WORD of God, and to help find the answer to so many questions in which they were interested.

I was greatly impressed with Falls City and its opportunities to the Brethren church. And our church is splendidly located. Surely the Brethren Church has a Gospel the old world needs today—A WHOLE GOSPEL. "And I, if I be lifted up from the earth will draw all men unto me." Not the world, but HIM, Christ. "The Word was made flesh and dwelt among us." Surely if we lift up the Word, we lift him up.

The first week I was entertained in the home of Brother and Sister Dan Sargent. The second week at the home of Brother and Sister H. J. Prichard. We surely do appreciate the kind hospitality shown in these homes. We took our dinners out, but went to the parsonage for lunch every evening after service. All these kind acts helped us to forget how tired we were at the close of the day's work. However, we will look upon these two short weeks of service with the pastor and his people at Falls City as a bright spot in our life's work.

J. S. COOK.

NORTH LONG BEACH, CALIFORNIA

Brethren Evangelist,
Dear Brethren:

Friday morning, March 10, 1933 man's power was demonstrated here in the Bay by a naval parade. In the evening, God exhibited his power, lifting the earth thirty inches, jarring it northward eight feet, and southward five and one-half feet. Millions of dollars' worth of brick and other walls were wrecked during these eleven seconds and some of the frame and stucco bungalows were skidded from one inch to four feet northward off of their foundations. Nearly one hundred lives were lost and many more injured; but OUR people came through safely.

Our church was one of the few that will need no repairs, and we praise God for it. True, the dishes were broken, but God is ever pleased with more fasting and less feasting.

The city, fearing panics, ordered that there be no gatherings in public buildings until the tremors were less severe and less frequent. So we met in a tent the following few Sundays, but used the building as usual thereafter.

How true it is that the mighty works of God do not have the tendency to cause men to turn to him like the power of the gospel has, and that what the world needs is Jesus, it was Jesus himself who said, "And I, if I be lifted up from the earth, will draw all men unto me." As in the days of old, the acts of God tended to harden the heart of the unbeliever, while the Christian sees in them greater reason to say with the Apostle Paul, "I know whom I have believed, and persuaded that he is able to keep that which I have committed unto him against that day."

Our pastor, Rev. John Lienhard, plans to hold a three-weeks' evangelistic meeting at Fillmore soon. After his return and after the next quarterly meeting, we will send in our regular report.

Yours in his service,

MRS. SAMUEL KIRBY,
Church Correspondent.

NEWS OF THE COLLEGE

Commencement Week Events

Baseball: May 20, Kenyon; 26, Kent State at Kent; 27, Fenn; 30, Wooster at Wooster; June 3, Muskingum; June 10, Wooster at Wooster.

May 19—May Festival, College Campus, evening, Directed by the Y. M. C. A. and Y. W. C. A.

May 20—May Day, Redwood Stadium, 10:30, Pageant—"As You Like It." Crowning of the May Queen, Gwendolyn Ogle.

12:30 Alumni Luncheon, down town.

2:30 Baseball game, Kenyon.

8:15 Senior Class Play, "Arms and the Man." High School Auditorium.

Junior Recitals

June 5—Sarah Smith, assisted by Margaret Ralston.

June 1—Betty Helbert, assisted by George Wetherbee.

Post Graduate Recitals

May 24—Lulu L. Wood, assisted by Gertrude Jesson.

May 28—Catherine Teeter, assisted by Charlotte Teeter.

June 6—Catherine Neff, assisted by Misses Bickler and Wilgus.

Sunday, June 4th—Park Street Church, 3:00 P. M. Baccalaureate Services. Sermon by Rev. C. H. Ashman, Johnstown, Pa.

Wednesday, June 7—College Chapel, 10:00 A. M., Farewell and Recognition services.

Wednesday, June 7—Park Street Church, 8:00 P. M., Class Address by the Hon. Vernon Riegel, former superintendent of Public Instruction for Ohio.

Followed by the Class Reception by President and Mrs. Jacobs, 230 College Avenue. Thursday, June 8—Redwood Stadium (no rain) 10:00 A. M., Class day. Conferring of degrees, Academic procession.

Monday, June 12—Opening of Summer School.

Monday and Tuesday, September 11 and 12, Registration for the Fall Semester, 1933.

You are cordially invited to attend any or all of these events.

E. E. JACOBS.

TRAVEL FLASHES

New Lebanon

Again I have had the privilege of leading in a revival. Due to the California earthquake and the cancellation of his engagement with them by Dr. Bauman, this Brethren church asked me to "pinch hit." "It is an ill wind that blows nobody good." I had a very fine and wonderful time during the two weeks of the meeting. I had a splendid home and good care with Sister A. J. Bowser. We had wonderful dinners out each day. I got to go hunting for mushrooms with the Postmaster. I had a day off to make a Commencement Address. The pastor with the evangelist and Brother Barnard spent a day in Columbus with the Dry Forces of the state.

One of the largest delegations that ever came to one of my meetings came (150 strong) from Dayton, 12 miles away. High School Night packed the house to the limits. Big audiences were the order of the day. Enthusiastic acceptance of the whole Gospel message was encouraging. "The Old-Fashioned Dunker Service" brought 16 ministers and a fine meeting with the sermon on "Some Strange Commandments."

The Pastor, Lester V. King, with his good wife and five daughters made every endeavor

or to achieve a good meeting by keeping the evangelist busy, well-fed and in good humor. The pastor had this field most thoroughly canvassed and mapped. He spared no effort to make the harvest all that could be hoped.

I am sorry that it was not all that it should have been. Belated spring had held back the farmers so that every possible moment had to be utilized to get on the ground and get plants and seeds started. Hence there was no continuity of attendance from many prospects of the farmer type. Two weeks are not time enough for a conquest that had both to draw people and make them Christian. I'd like another chance with longer time.

I was surprised to find this the second largest church in Ohio. In the midst of Brethren of three groups, it is one of the finest fields in the brotherhood for conquest. Brother King has been here longer than most pastors last and the splendid crowds proved that he has not lost his hold on the community. He is a lovable, likeable man with talents of congeniality and fraternity not possessed by all preachers. I was glad again to have the opportunity to work with Brothers Hoover and Kinzie, with both of whom I had before been associated in the ministry of evangelism.

It was my first visit to New Lebanon church, but I hope it shall not be my last. If I preached some sinners out of the world and some church-sinners out of their sins or into a deeper consecration and surrender, then I shall believe that it was vastly worth while.

Columbus, Ohio

A part of two days were spent in this capital city of our state with the dry forces endeavoring to forestall the advance of the evils of intemperance and do our bit to save the 18th Amendment in Ohio. Brethren everywhere will need to know that this thing has to be fought or the generation that is wiser and not more moral will gain a long-time advantage. Ohio Brethren should help in the circulation of petitions to revoke the Mosier Bill and begin to work now to defeat it at the fall election because it is one of the most unfair bills ever thought out by an enemy of temperance.

Sunday School Quarterlies

The new copy is now in the hands of the printers. We shall try to be sure to have enough of this issue. If our Brethren will keep up the increase set by the last orders, we shall soon be shouting. Brethren have only one Publishing House to which to give fidelity.

CHARLES A. BAME.

LANARK, ILLINOIS

We are rejoicing for the victories that are being won for Christ and for his Church in various places throughout the brotherhood. The past few weeks have brought showers of blessings to us here at Lanark. A week of union meetings were held during the week preceding Palm Sunday. The churches of the town and one rural church cooperated in the meeting. This meeting was a season of fellowship and inspiration because of the splendid attendance each night. There were no confessions during these meetings. They were held in the First Brethren church. Merrill Davis, a student in Moody Institute, was with us to direct the singing. He did his work well and endeared himself to all. During and following these meetings the pastor with others

of our workers set themselves to personal evangelism and as an immediate result of our efforts folks began to come to confess Christ. On April 9th six came. April 16th eighteen others, and again on the 23rd, three more responded to the invitation. Of this group six are heads of families. Two came by relation from the Church of the Brethren and two were life-work decisions. Eighteen have been baptized and the others will soon receive the rite.

On Easter evening our choir under the direction of Vada, our daughter, presented a very deeply spiritual Cantata entitled, "The Resurrection Hope." It was heard by a large appreciative audience. It seems that all departments of the church are moving along with a growing interest. I am led to mention especially our young people's work. This society, though only one and one-half years old, has come to be one of our strong departments. It is an exclusive group having only those of high school age. Their meetings are wonderfully interesting and are continually attracting the young people of the community. They are a willing group, ready to help out when called upon.

The pastor is just completing a "Bible Teachers' Training Course" using as a basis for our study, "The Great Doctrines of the Bible", by Evans. This has been a wonderful course in every way. I can recommend it to any contemplating such a course. It gives our young people just the kind of a foundation that they are needing. Yes, and need so much in these days. The church has kindly extended a call to the present pastor for the fifth year of service. Our work here has been pleasant and blest of God thus far and we shall endeavor to keep ourselves in the center of his will for us in the future. We have our problems here the same as everywhere. The task has not been at all an easy one, but our God has brought us through thus far, has given us a harvest of souls occasionally, and has kept us a thoroughly united people. This alone is victory, for which we thank him.

I should not fail to say that a goodly number of our people are reading the Brethren Evangelist and it is our testimony that our editor is giving us a great church paper for which we are appreciative. Yes, and what we are saying of the Evangelist we are also saying of all our publications. We read them all with interest.

There is much sickness among our folks at present. Last week we laid to rest our dear Sister Livengood, wife of Elder Z. T. Livengood, who will be remembered by many of our readers, especially the older ones because of her labors with Brother Livengood through so many years in the ministry.

Let us all endeavor to be faithful in the task that he has assigned us until he shall appear. Greetings to all our Brethren in Christ.

Yours, "Under the Precious Blood,"
C. C. GRISSO.

WATERLOO, IOWA

Dear Evangelist Readers:

Every department of our work at Waterloo is doing splendid work. A marked interest has been manifest all winter in Bible study. The mid-week service of prayer and Bible study, as well as the preaching services, have brought a very fine attendance. The Church school is growing. Two Christian Endeavor societies are wide awake and challenging our young people and children.

Two Sisterhood groups are taking care of the girls and young women, as well as is the W. M. S. ministering to the women and using them as a real service for Christ. The pastor is mightily pleased with the response from each department.

Pre-Easter Services

conducted by the pastor and choirs of the church were very helpful. Seventeen were added to the church, 15 by baptism, one by letter, one by relation. The Easter Sunday in Iowa was a most beautiful day, with our people worshipping in well planned services for the day. The evening was given over to the Senior and Junior choirs who presented the, "Holy City" (Gaul).

Holy Communion Services

will have been conducted before this letter is read. We are planning for the largest communion in five years.

Pray, brethren, for us, that our witnessing in this trying time for many people may be effective and very earnest. Even though many may have been severely tested, remember it is a rich opportunity to serve and witness for our Lord and Master, Christ Jesus.

E. M. RIDDLE, Pastor.

SUNNYSIDE, WASHINGTON

On January 2nd, 1933 we held our annual all-day business meeting, with dinner and fellowship hour at noon, then in the afternoon the business session with the election of officers.

Following is the report of our pastor, H. D. Fry: During last quarter he preached seventeen sermons, Dr. Lamb occupied pulpit twice, and Brethren Reed, Barber, and Baker, (American Sunday School Union) each twice, One Sunday evening, was given to our Christmas cantata, and three evenings we united with the Presbyterians. Evening and morning church audiences have been splendid, if anything on the increase. Considering sickness, this is commendable and encouraging.

Prayer meeting, despite sickness, cold weather, and scant money for gasoline has averaged about twenty-two (22). Have baptized and received six—three out of our Sunday school on confession of faith, and the other three on re-consecration and a desire for our fellowship. Y. P. Bible Class has disbanded for a season that opportunity for musical instruction be given. During last quarter, secured services of ablest and most spiritual choir director in Valley, perhaps in State, his expenses being cared for by the choir. The ministry of music in worship services of our church has greatly increased to the profit of the church. We intend to make another effort to enlist, and entuse in a deeper life, some of our young people not staying for church. We desire that this church's every activity will be fruitful among young and old, and that especially the many young people in our community at present unfounded and unfound, may be attracted to our Lord and his service. We hope that we may be in much prayer, and fervent spirit that God will send us, if it pleases him, a real revival in the coming months, with his own chosen servant to lead us in a campaign for souls. The work is hard, because men's hearts are hard; but as we each unitedly take up the work let us have greater hope and joy. I especially commend the congregation for their love, loyalty, and generous giving to

their church, and to all the Lord's work; and more than I can express, do I appreciate your kindness to the pastor's home during this long trial and affliction. Let us have faith during the new year.

I know not what shall befall me, as I tread the coming year. The past is still in God's keeping, the future his mercy will clear, and what looks dark in the distance will brighten as I draw near.

Oh, restful, blissful ignorance! 'Tis blessed not to know, it keeps me still in those mighty arms, that will not let me go. My soul is hushed to peaceful rest, on the bosom that loves me so.

Sister Fry has been ill for the past year, nervous prostration; let us remember Brother and Sister Fry in prayers. I know they will appreciate it. She is slowly regaining her health. We hope she will soon be able to be with us again. We miss her, in all the activities of the church.

One week of Post-Easter services was followed by communion, April 24. The pastor conducted the services.

Lord's Day services for past quarter have had better audiences than for many years. This, in spite of the fact that many loyal members cannot afford gasoline to come, is encouraging.

Easter Sunday, in Bible school decision services, four young women accepted Christ, making now eight awaiting baptism. One young lady previously baptized united with the church.

"The Holy City", an oratorio, was presented by the choir Easter evening, to a huge audience. It will, by request, be repeated April 30.

Foreign offering taken Easter Sunday amounted to \$300.00. This amount will at least be doubled, in the next month.

Brother Fry preaches the Baccalaureate sermon, May 28. He is District Counsellor of Christian Endeavor and preaches, beginning May 1, a series of evangelistic sermons for the Presbyterian church, in a nearby community. Our young people will help in this meeting and in later ones as a Gospel team. May God bless our young people in his service, and give them souls for their hire.

We get good reports from all our Christian Endeavor societies and all auxiliaries of the church. Brother Fry has recently started the young people's Bible Study again. He is a good Bible student and is true to the Word.

We are having good attendance at our Sunday school.

We re-elected our efficient Sunday school Superintendent, Halley Mackey; we think he is doing a good work with his helpers and teachers, and an enthusiastic song leader, Brother Patch. They vary the opening and closing exercises which make it very interesting and helpful in a spiritual way. His hopes are to increase our Bible school attendance, and to make our Bible school more constructive and interesting and inspiring.

We have Special Bible Fund, White Gift offering, College Fund, a special offering for needy fund, and for Washington's Children's Home. MRS E. A. ROSE,

R. F. D. 2, Sunnyside, Washington.

CANTON, OHIO

It has been several months since a report of activities in the Canton church has been made, therefore we are happy to once more tell others what "our Father in Heaven is

A WORD FROM DUTCHTOWN

Near Warsaw, Indiana

Dear Brother Baer: Perhaps the brotherhood thinks we are off the map but will white you concerning the great revival of interest we are experiencing. We are located in the lake district of Kosciusko County, about seven miles from any large town and our country church had the same experience of many other country churches. We managed to have Sunday school, but the interest was not great. The Lord heard the prayers of the faithful and Rev. Riddle, then pastor at Warsaw, held us a two weeks revival. That was in April of 1932. Our

MOTHER'S SMILES AND MINE

By H. A. Gossard

*There are days I choose to cherish
And adore in work or play;
These days I greet at sunrise with a
smile;
But a day that cannot perish
Long as heaven and earth shall stay,
Is that day in which I smiled on her
awhile.*

*In the home, . . . though she was busy
With her heart, and hands, and feet,
She was never quite too busy for a
smile;
Though I think she oft grew dizzy
In the cares she had to meet,—
As she toiled for me, . . . yet loved me
all the while.*

*On those golden days of childhood
I reflect now as a man—
(I pity them who cannot do the same)
While my soul goes to the wildwood
Where my mother led her clan,
'Midst the birds and flowers, to play
some pretty game.*

*While those days are gone forever,
They in memory still remain—
In daily visions, and in nightly
dreams—
I see her whom naught can sever;
And with her smiles, through ease or
pain,
She bids me come, Come on! through
clear or turbid streams.*

*She's become my lure to glory;—
I'll obey her as before,
When she directed me through God's
commands.*

*When we meet, I'll tell the story
Of her smiles across the shore,
As I kiss her, and caress her angel
hands.
Lanark, Illinois.*

average attendance previous to the revival was around 30, but the entire community was solicited and the revival was largely attended. The Lord rewarded our effort with 13 additions to the church and more than that, there was a general re consecration of indifferent members. Immediately after we held a business meeting. Officers were elected, deacons and deaconesses were ordained and a pastor was hired. The cloud had lifted and begun to move and we began to grow. The Lord especially blessed us in our pastor, Rev. Wm. E. Overholser, a member of the Church of the Brethren. Rev. Overholser, a very close friend of our beloved Ex-Moderator, Irwin Duker, lives

about four miles from our church and while he has been offered many good pastorates in his own church, he declined to accept until his daughter could complete her High school course at Warsaw. He preached one sermon during the revival and the Brethren were so impressed by his ability they took action to have him serve regularly. He agreed to help us until his daughter completed her work. He is a powerful leader, deeply spiritual and is especially blessed in ability to get people to work. Most every one has taken some part since he has been with us. His family is gifted in music and singing, a great aid to our special programs. He is serving full time and a good number are always in attendance.

The first of March with our average Sunday school attendance of 55 we set our goal at 100 before or by Easter. A contest between the Adults, Young married people and young people began and lasted for eight weeks, ending last Sunday, April 30. Here are some of the interesting results. Every home was canvassed that was not attending services anywhere. We took in a radius of about three miles, and nearly all responded at least one Sunday of the eight. A transportation system was organized for those having no way to come (a good practice and we aim to continue). The adults increased their attendance from 16 to an average of 33 for the 8 weeks. At least 60 different people were in the class at least once. The young married people, who won, increased from 8 to 20 for a gain of 150%; the adults increased 105%. 35 different people attended this class. The young people increased from 16 to 38 for 140%. More than 60 young people attended. On April 2 for the first time in the history of our Sunday school more than 100 were present. There were 108. On April 9, we had 176, which included 30 visitors. On the closing Sunday we had 164 from our own community. We averaged 122 for the eight weeks. More than 200 different people attended, so it is possible for us to reach 200 if we continue to try. We have a great future in our young people. We have no Christian Endeavor but they respond quickly to special programs. Our Easter Cantata was composed of 30 voices. Our church was filled and some on the outside, for this program.

Heretofore with our limited numbers and finances we were barely able to meet our own expense but this year with the greater increase of interest we were able to support the Benevolent fund and raised by means of a sacrifice offering \$10 for foreign missions. We solicit your prayers that we may be able to hold much of the gain we have made, and while the Lord's work is more than a mere contest for numbers, we feel it has done much good and no ill feelings arose as sometimes occurs and the whole staff of teachers and leaders did much to strengthen the spiritual status of the church.

Many of the older Brethren will be interested to hear from Elder Thomas Plew. Brother Plew and his wife are still able to attend our services occasionally, and while their years of service are telling on them, they are always a great inspiration to us. Many of us have received our baptism at his hands, and he seems to us much as the Apostle Paul did to Timothy.

The Sunday School Superintendent and Church Moderator, Louis Engle, was called into the ministry on February 19 by a

doing for us." The week before Easter was devoted to pre-Easter services and Easter Sunday itself was begun in a rather different manner than in former years. At 5:30 A. M., about 75 people (from Louisville and Canton) gathered in the Canton church auditorium for a sunrise meeting. Plans had been made to have this outside, where we could really "see" the sun rise, but the Lord saw fit to permit a downpour of rain at that time and so we simply rejoiced in the resurrection memories of our Lord and Savior Jesus Christ, inside the building. Olive Whitted opened the program with a beautiful cornet solo, after which there were several talks given, the main message being brought by Rev. Whitted from Louisville. It was a season of spiritual feasting such as is seldom experienced and we feel it was so very worth while that no doubt it will be repeated next year, if the Lord tarries. On Easter Sunday there were four confessions, six baptized, and six confirmed, and the day was fittingly closed by observing Holy Communion, at which time 165 brethren participated. The total number of confessions during the regular services of the church for the first four months of this year is forty-three. Of these 21 have been received into church membership, and most of the others will also be received in the near future. We were happy to have one young man present his life for missionary service on Easter Sunday. The missionary spirit is certainly on the increase here, and we enjoyed the visit of Brother Yett very much. That the entire church seems to be missionary-minded was evidenced by the amount of the Foreign Missionary Offering, which was over \$650.00.

The Sunday school attendance averaged 305 for the first four months and is steadily increasing, the attendance being 373 last Sunday. The S. M. M. girls celebrated S. M. M. Fellowship week, during which time a fellowship program and luncheon was held for the girls of the church and Sunday school. Fifty-nine girls came out to this meeting and as a result, a new Junior S. M. M. has been started with 30 members, and the Senior society received several new members. The Senior girls also took charge of a mid-week prayer service, at which time we were privileged to have Miss Lucille Guiley, one of our own S. M. M. girls (who has been accepted for missionary service in India) give a very fine talk based on the S. M. M. slogan, "Do God's Will."

The two weekly Bible classes are being finely attended, as well as the Men's Fellowship meetings which are held monthly. A prayer group meets after the Thursday afternoon Bible class each week; and the evening prayer meetings are being conducted by various members, with a very greatly increased attendance.

As a church we are very happy in the knowledge of James 1:17. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, WITH WHOM IS NO VARIABLENESS, NEITHER SHADOW OF TURNING," a characteristic which certainly is found in none else these days, and so we keep looking up for that great Day when we shall enjoy a reunion, which will far surpass the blessed times we enjoy at our State and National Conferences (happy as those times are),—the time of 1st Thess. 4:13-18.

GLADYS SPICE,
Church Correspondent.

unanimous vote of the church. His name has been presented to the District Examining Board for further action.

We extend greetings to our former pastors and friends and again ask your prayers that we might continue to grow and be a bright spot for Brethrenism out here among the lakes and resorts where the temptations are great and worldliness has in the past predominated.

(Editor's Note.—This good letter was mailed without signature or any mark of identification, doubtlessly unintentionally so, for anyone might be proud to own such a splendid report. Our good but unknown correspondent will pardon us for taking this occasion for admonishing all correspondents to sign names to all contributions, sermons or news letters.)

THE REPEAL RESOLUTION

By Edward B. Dunford, Attorney, Anti-Saloon League of America

Citizens of the United States will vote on a question of transcendent importance when they take part in the election of delegates to the Conventions which will act on the proposal to repeal the Eighteenth Amendment.

This question involves the moral issue of whether permission shall be granted to any unit of Government to legalize the traffic in intoxicating beverages. It also involves the important question of where the Legislative authorities shall reside as between the National and State Governments.

The Eighteenth Amendment provides one uniform National policy of Prohibition and contemplates the united effort of State and National Governments for its enforcement.

The Seventy-second Congress on February 20, 1933, passed S. J. Res. 211, proposing to repeal the above amendment and to substitute therefor the following, which, if ratified, would be the Twenty-first Amendment to the Constitution of the United States. The proposal reads:

"Sec. 1. The Eighteenth article of amendment to the Constitution of the United States is hereby repealed.

"Sec. 2. The transportation or importation into any State, Territory, or possession of the United States for delivery or use therein of intoxicating liquors, in violation of the laws thereof, is hereby prohibited.

"Sec. 3. This article shall be inoperative unless it shall have been ratified as an amendment to the Constitution by Conventions in the several States, as provided in the Constitution, within seven years from the date of the submission hereof to the States by the Congress."

This proposal marks the first time in our history that there has been a formal submission by Congress of a proposal to expressly repeal a provision of the Constitution of the United States. It is also the first time that a proposed Amendment to the Federal Constitution has been submitted by Congress to Conventions to be held in the states.

By this action final responsibility has been definitely placed by Congress upon the voters in the several states. No national issue involving as many potentialities for good or evil in this and in coming generations has ever been placed before the voters of the nation. Therefore, every voter should carefully study the legal, social, and economic results of retaining or repealing the Eighteenth Amendment.

HOW TO USE THE BIBLE

When in sorrow, read John 14.
When men fail you, read Psalm 27.
When you have sinned, read Psalm 51.
When you worry, read Matt. 6:19-34.
Before church service, read Psalm 84.
When you are in danger, read Psalm 91.
When you have the blues, read Psalm 34.
When God seems far away, read Psalm 139.
When you are discouraged, read Isaiah 40.
If you want to be fruitful, read John 15.
When doubts come upon you, try John 7:17.
When you are lonely or fearful, read Psalm 23.
When you forget your blessings, read Psalm 103.
For Jesus' idea of a Christian, read Matt. 5.
For James' idea of religion, read Jas. 1:19-27.
When your faith needs stirring, read Hebrews 11.
When you feel down and out, read Romans 8:31-39.
When you want courage for your task, read Joshua 1.
When the world seems bigger than God, read Psalm 90.
When you want rest and peace, read Matt. 11:25-30.
When you want Christian assurance, read Romans 8:1-30.
For Paul's secret of happiness, Colossians 3:12-17.
When you leave home for labor or travel, Psalm 121.
When you grow bitter or critical read 1 Cor. 13.
When your prayers grow narrow or selfish, Psalm 67.
For Paul's idea of Christianity, read 2 Cor. 5:15-19.
For Paul's rules on how to get along with men, read Romans 12.
When you think of investments and returns, Mark 10:17-31.
For a great invitation and a great opportunity, read Isaiah 55.
For Jesus' idea of prayer, read Luke 11:1-13; Matt. 6:5-15.
For the prophet's picture of worship that counts, read Isaiah 68:1-12.
For the prophets' idea of religion, read Isaiah 1:10-18; Micah 6:6-8.
Why not follow Psalm 119-11, and hide some of these in your heart?—Selected.

MOTHER

By Ruth Waymire

*She wanted to go to far-off lands
To see the world, to roam.
But many years have come and gone
In the village she calls home.*

*She longed to sing to the multitude,
To make them laugh or cry.
But the song she sang so softly
Was a baby's lullaby.*

*She yearned to speak with wisdom rare
The words her Lord revealed.
But the fellowship she had with him
Remained within her, sealed.*

*But still her Spirit wanders far—
She sings an old time hymn.
With simple words and loving heart,
She points the way to him.*

*Lord, bless the ministry of these
Our Mothers, who with hands
All toil-worn, forgot themselves
To obey Love's commands.
Englewood, Ohio.*

ANNOUNCEMENTS

GENERAL CONFERENCE PROGRAM NOTICE

All organizations and individuals who have been asked to have a part on the National Conference Program are asked to send their programs and subjects in immediately. All have been written to,—some several times. If subjects and programs are not in by June 1st. The Executive Committee will supply the same. Also,—all addresses, sermons, etc., are requested in writing. You may deliver them according to your wish, but have them in writing to present to the Conference Secretary. The Conference will convene August 21 to 27, at Winona Lake, Indiana. The Executive Committee asks the hearty support of all in bringing the program to its final form by June 1st.

Executive Com. Sec.,
CHARLES H. ASHMAN,
Johnstown, Pa., R. D. 5.

FIRST CALL TO THE

Fiftieth Anniversary Conference of the Ohio Brethren Churches

This is the first call to our next Ohio Conference of our Brethren Churches.

The date is June 20-23, 1933.

The place is Dayton, Ohio.

The theme is, "Our Stewardship in God's Commitments."

It will resound with historical and reminiscent studies and addresses.

Principal men of our churches have been asked to "do their bit."

The purpose of this "call" is to start putting it on the map as a great Conference. In a beautiful city, in a beautiful church with plenty of room for every emergency, with the lowest cost of travel and the lowest prices for "keeps" after one is there, this should be an outstanding conference. Music will be in charge of Donald Bame and Robert Cline. With several choirs in the Miami Valley and with the great organ of the Dayton church and with an organist with a National reputation, the music will surely be right. This is the call of the Moderator,

CHARLES A. BAME.

THE STRANGLEHOLD OF THE BREWERS

The April 14 issue of The Civic Bulletin, of Albany, New York, is devoted to reprinting the most startling facts in Ernest Gordon's great book, "When the Brewers Had the Stranglehold."

In 1916 the U. S. Government seized a car load of secret documents, letters, reports, etc. of the U. S. Brewers' Association, and many of these amazing letters of the brewers to one another—their trickery, bribery, corruption and bulldozing methods, were all laid bare when the Government printed these letters in a public document, which letters Mr. Gordon gives in his book, many of which are reprinted in this issue of The Civic Bulletin.

This Bulletin shows how the brewers raised their corruption funds and how they spent them; how they bought the press and labor leaders, corrupted politics and sought to break down the U. S. Constitution.

A copy of this 16 page Civic Bulletin, containing over 20,000 words, giving so many startling facts concerning the brewers, taken from official sources, can be had for only ten cents, by addressing its editor, Rev. O. R. Miller, Albany, New York.

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May 20
1933

THE BRETHREN EVANGELIST

Ashland College

is asking for your support in
money and students on
Educational Day, June 4th



Make it a Brethren College
indeed by filling its halls with
Brethren Young People

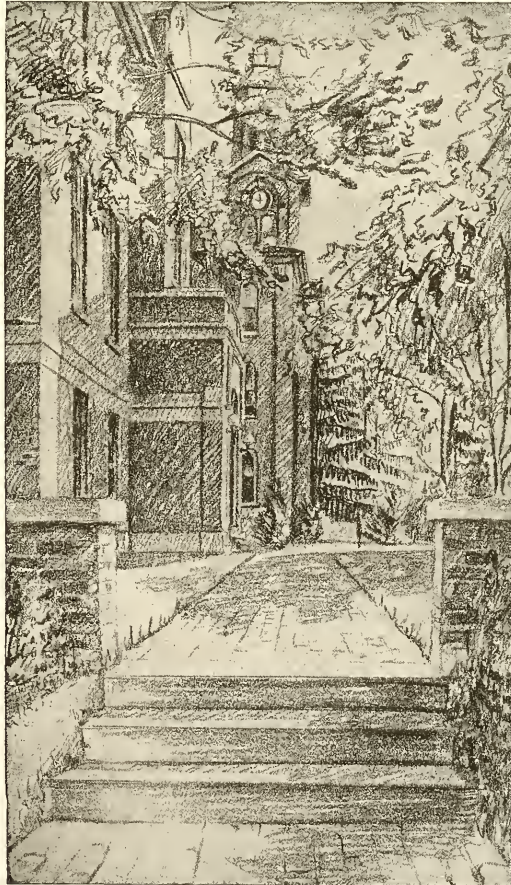
Keep it a Standard College
by filling its needy treasury with
your sacrifices



The Goal

A Student and an Offering from
every church

A total of 50 new Students and
\$2,500 in offerings from the
Brotherhood



Signs of the Times

by
Alva J. McClain

(The following interesting briefs are quoted from *World Dominion*, a quarterly international review of the progress of Missions.)

HOLY Mother Suttee

In these days, when so many, especially in the United States of America, fall easy prey to the idea that seems to be abroad that "India is all right. Gandhi will lift her up," I want to tell them about a **suttee** which took place here recently in the presence of hundreds of spectators. The woman was heavily drugged and seated on the pyre. She took her dead husband's head in her lap (whereat, say the Hindus, the corpse smiled) and was burned to death, while the Hindu priests drove back the men and pushed the women forward to see this "holy woman," while they exhorted them to "go and do likewise," and to follow the example of a holy Hindu wife. The District Commissioner was at the time a Hindu, and reports are rife that he was appealed to by the police by wire, but that he replied, "Let it alone!" Later, his wife (the highest lady in the district) was one of the thousands who came to this shrine to offer worship.

The ashes of the poor woman were hardly cold before her three little girls were brought to the place, and their little tear-stained faces were rubbed with the ashes of "holy Mother Suttee." Their future may better be left unmentioned.

MOMENTS That Make History

One hundred and six years ago the French Consul in Algiers came to protest to Hussein Dey against the plunder by the Dey's ships of cargoes belonging to French merchants. The Dey became excited and, with the fly whisk which he had been wielding, he lightly flicked M. Deval's face. This constituted a technical insult against the dignity of France which brought on a three years' war, changed the face of North Africa, brought the Muslim-Mediterranean Empire under European control and gave impetus to the French penetration of West Africa and the vast Sudan.

Thirty-three years ago a forged document, purporting to come from the foreign diplomatic body in Peking, enraged the Empress Dowager of China, who exclaimed, "Let us exterminate these foreigners before we eat our morning meal!" Thus a lie which produced a moment's wrath brought on the Boxer movement a slaughter of Chinese and foreigners, the invasion of Peking by the Powers, the disappearance of the oldest throne in the world, and the break-up of the Chinese Empire.

Sixty odd years ago a Chinese cart, a springless vehicle like a dog-kennel on wheels, curtained and dust-covered, trundled in through one of the massive gateways of Peking. In it sat a solitary Englishman, unwilling to attract the eyes of the curious and hostile Chinese. Although he had come to help and heal the Chinese people he was unheralded and unwelcomed. But, as a result of the work which this medical mis-

sionary began, the throne of China was touched and Western medicine received Imperial recognition to the ultimate benefit of uncounted millions.

THE New Jerusalem

The New Jerusalem of today has strangely changed to one who knew it under the Turks. From suks,* shops and streets comes the confused murmur of Arabic, but not in the former strength and volume, for Hebrew is fast becoming a living language, and is the most widely used medium of speech and print in the city. Indeed, a recent census for Palestine records that out of a total Jewish population of 175,006, 165,632 Jews speak Hebrew.

The city grows amazingly. The population has increased since 1914 by 60,000. On the way to Bethlehem now stretch the new suburbs, and looking across the city and beyond, the eye rests upon the imposing buildings of the Hebrew University, Government House, the Italian Hospital, the Strauss Health Centre, the Scottish Memorial Church (dedicated to King Robert the Bruce), the King David Hotel, the Rockefeller Museum, the Abyssinian Building, with its heraldic sign of the Lion of the Tribe of Judah, and the lofty towers and domes of the new Young Men's Christian Association, which will be opened at Easter by Lord Alenby.

An event of greater importance than this will be the opening this year of the new port of Haifa—probably by the Prince of Wales. Here will end the oil pipe line which starts twelve hundred miles away at Kirkuk in Iraq. Four million cases of oranges, valued at about £1,825,000, will be shipped this season, together with an ever-increasing volume of merchandise from this busy port. Improved communications increase tourist traffic, and between Jerusalem and Jaffa there is now a motor-bus service.

The stabilization of the currency is fostering trade everywhere in Palestine. The days are happily over when the Turkish majidi and bishlik were paid by the authorities at a quarter less of their value than they accepted them, and when their purchasing power in the shops varied every twenty-four hours. English, Arabic and Hebrew are inscribed on the coins, reminding one of the three languages which were current here in the time of our Lord—Latin, Greek and Hebrew. An interesting item on the coinage and one which appeals to Jews, is the inclusion under the word Palestine, of the two letters Aleph and Yod, letters which commence respectively the two Hebrew words which signify "Land of Israel"—a term fraught with prophetic significance. Fear on the part of the Arabs of the final supremacy of the Jews is without doubt the root cause of the fierce antagonism which exists between the two races.

UNIFORM DRY PIN

The national temperance organizations have adopted a uniform pin for all friends of the Eighteenth Amendment to wear and display in the present temperance emergency. This is an attractive pin, with a gold alloy rim, carrying the slogan "Retain 18th Amendment."

The pin has been designed and produced

*markets.

by the new National Prohibition Emergency Committee which was brought into being at the dry temperance conference held in Washington, March 7 and 8 to make plans for the fight to retain the Amendment. The National W. C. T. U., the Anti-Saloon League and the other 34 national temperance organizations are cooperating in the functioning of this united committee. Col. John E. Edgerton, former president of the National Association of Manufacturers, is the temporary chairman of the Committee and the Committee headquarters are at Washington.

The uniform pin is intended to accomplish two things—display the strength of the dry forces by identifying millions of dry sympathizers and benefit the finances of the dry organizations. The pins will be sold to individuals for 25 cents each and the profits will go into the treasury of the various dry organizations. Quantities can be obtained from the offices of any of the national dry organizations or from the National Prohibition Emergency Committee, 642 Investment Bldg., Washington, D. C.

WANTED—A WORKER

God never goes to the lazy or the idle when he needs men for his service. When God wants a worker, he calls a worker. When he has work to be done, he goes to those who are already at work. When God wants a great servant, he calls a busy man. Scripture and history attest this truth.

Moses was busy with his flocks at Horeb. Gideon was busy threshing wheat by the wine-press.

Saul was busy searching for his father's lost beasts.

David was busy caring for his father's sheep.

Elisha was busy plowing with twelve yoke of oxen.

Nehemiah was busy bearing the king's cup.

Amos was busy following the flock. Peter and Andrew were busy casting a net into the sea.

James and John were busy mending their nets.

Matthew was busy collecting customs.

Saul was busy persecuting the friends of Jesus.

William Carey was busy mending and making shoes.—Unknown.

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GEORGE S. BAER
Editor

R. R. TEETER
Business Manager

Send all moneys to the
Business Manager

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Why Support the Church College

It is our conviction that there has not been for a long time so much danger as now of church colleges being pushed into the background and finally into the discard by state schools and richly endowed non-denominational institutions. Church schools have been putting up a hard fight in the face of handicaps for sometime, but in these days of acute financial distress the denominational school stands to suffer more severely from lack of support than other institutions of higher education, unless there is a revival of appreciation and loyalty. And if the state succeeds in driving the church out of this field of education, it will be a hard blow to the church.

The progress of the church in the long run largely depends on the church college. A certain denomination had its early home and chief strength in the state of North Carolina, but it built no college in that state until many years afterward. However a college was built by the members of another section and far corner of that brotherhood where the church was weak. This college grew to strength and prominence, and as a result the church in that section was gradually led out of weakness into strength. It kept its youth, intensified their denominational convictions and strengthened their fighting spirit. Whereas the original home of this church lost much of its leadership and numerical strength because it neglected higher education. This is the judgment of leaders of that particular church. Such testimony could be multiplied from experienced educators and church leaders. The church cannot afford to allow her institution of higher education to be taken from her. She must keep it to increase her strength to accomplish the work which the Lord has committed to her.

But there is danger that this shall be done. The church pioneered in the field of elementary education and taught the state how to do the work. When the state realized the great value of such education to her own perpetuity and welfare, she took unto herself entirely the work of educating her children by means of free, tax-supported schools and the church was dispossessed of the opportunity. Then the church launched out upon education of a higher level in order to continue her educative influence upon her youth, and academies were established in large numbers under the control of the church. The state soon learned the importance of this advance in education and began to build up free secondary schools which rapidly took away the patronage of the private academies, and church controlled education was again a thing of the past. Again the church pioneered in a further step in the field of education and began to build colleges so as to control the completion of education. This is perhaps the most critical and strategic step of all—most critical, because it takes the youth away from the home and the local church for the first time, and strategic, because it finds youth at the period in life when decisions and preparation must be made for life work. Again the state quickly seeing the value of higher education, began to build colleges also and to compete with the church in this new field. Will the church eventually be driven out of this field of education by the state's greater resources, as she has out of elementary and secondary education? Some think so, but we do not, if the church has the courage and the conviction and the consecration to maintain higher education that is distinctively Christian. The trend of modern education in the state schools and the richly endowed, independent universities is presenting to the church schools their greatest opportunity.

In these great universities there are many irreligious, godless and atheistic professors wielding a powerful influence on the youth against faith in God and the Bible. And if the actually atheistic teachers are not yet numerous, as Dr. A. T. Robertson thinks, yet there are many who are godless and Christless. They sneer at faith and denounce it as a violation of intelligence. They teach that the Bible is in irreconcilable conflict with science. They give

to life and experience a mechanistic interpretation that has no need of religion and no place for God. Thus they are undermining, not only religion, but civilization itself. Something must be done about it. The righteous indignation of the Christian conscience demands it. This is the church's opportunity.

Three things are being attempted.

First, there is a crying out against such teachers and teaching on the part of some noble hearted educators and church leaders, who think it possible to arouse sentiment to support a move to free our state universities of such poisonous instruction. But the obstacles in the way of such a course seem insurmountable. The basic difficulty is the prevalent belief that state education is and must be essentially godless, that the policy of the separation of the church and state requires the separation of religion and education.

Second, practically every denomination has built, or is building, churches on the fringes of the state university campuses, hoping to entice some of the students, particularly of their own church affiliation, to come under their protecting care and influence, and may thereby be given some antidote to the poison injected into their hearts and lives. We say godspeed to all such churches who are holding out a true Gospel light. But such efforts at best are so feeble and ineffective, when considered with the bigness and difficulty of the task to be done, that they mean almost nothing. The *Christian Statesman* says: "They will be as futile to stem the tide of atheism flowing from the godless state schools as would a man with a broom to sweep back the ocean's onrushing tide."

Third, there is the building of church colleges, which by the very nature of their institution and control, can be kept free from the poison of godless teachers, if the church so wills it. Here, we repeat again, is the church's opportunity, an opportunity which our own church has seized upon. In the building and maintenance of such a school as Ashland, the church is doing its part toward counteracting the faith-destroying teachings of the state schools and providing a place where our own young people may be given the advantages of higher education distinctively Christian in character and environment, and also advantages of instruction and training in Christian leadership. It is to such a school as we have established at Ashland that Brethren students are invited to come, where the place of God in his universe is acknowledged, the revelation of God in Christ is accepted, and the Christian teachings and standards are held before the minds of youth. In such a school there is little danger that a student who comes to college a Christian shall have his faith destroyed because of the college. And it is to the financial support of such a school that National Conference has requested the churches to make their contributions on Educational Day.

One thing that is troubling the church is the fact that more members are concerned about what they can get and store up for their future welfare, than what they can do for the glory of Christ and the salvation of their fellowmen. The selfish spirit, no matter how piously it expresses itself, never adds to the power and vitality of the church.

Most of the so-called modern revolt of youth is merely a revolt of modern youth. In their casting off of the traditions and standards of their elders and striking out for independence of thought and action, they are likely neither worse nor better than have been the sinning, rebellious youth of every age. The drama of human life, or tragedy as it often is, persists in being repeated. And adults seem not much improved over youth. They go on in their independence and waywardness, leaving Christ and his ideals and spirit out of their program and life.

EDITORIAL REVIEW

Is religion for you a cloak or an armor? It makes a vast difference which it is.

If people used less cold cream and more of the milk of human kindness, there wouldn't be so many wrinkles to worry about.

Fortunate is the man whose habits are for him and not against him.

The heaviest cross the Christian has to bear is the one made by the crossing of his will with the will of God.

The idea of a suffering Christ is almost as hard for us to accept in all sincerity as it was for the Jews of old, because it involves so much of self-denial on the part of the disciple.

Brother C. A. Stewart, vice moderator of Ohio Conference, has a word this week about the coming meeting in Dayton. He is right, the pastor alone isn't enough to represent a church at a district conference. Send a delegation. The date—June 20 to 23.

Dr. R. R. Teeter, our business manager, writes about Evangelist subscriptions and other things in his department. We are especially grateful for the expressions of appreciation that have been coming to the Evangelist office and wish to thank all who have cooperated to make the church paper the great means of blessing that under God it has become.

A successful evangelistic campaign was conducted in the Dayton, Ohio, Brethren church preceding Easter with Dr. W. S. Bell as the preacher. Brother R. D. Barnard is the much loved pastor of this church, and on a recent trip to Ashland reported about sixty persons to have taken a stand for Christ during the campaign. But we shall await his written report for further details of the victory.

Brother W. A. Ogden, pastor of the church at Fillmore, California, writes in a personal communication accompanying his subscription renewal to *The Brethren Evangelist*: "We are in the closing week of a three weeks' revival campaign with Brother John Lienhard of North Long Beach as our evangelist. We are having the largest attendance of any meeting we have held during our more than six years at Fillmore. There have been nine or ten decisions to date. The spirit of conviction is present night after night and we believe there will be many more to find Christ as the meetings continue."

Brother W. H. Schaffer, pastor at Conemaugh, Pennsylvania, informs us through his church calendar that his good people completely surprised him two weeks in advance of his birthday with the presentation of a new suit and a pair of shoes. One of the members remarked that the reason they did not give him the money was that they feared he might give it to missions rather than buy the clothes and shoes, to which the pastor replied they were probably right. Well, anyway, it shows the care that people will take of the pastor they love. Such experiences help wonderfully to bind pastor and people together.

Dr. W. H. Beachler, who, in addition to his duties as pastor, is busy these days, as we have learned, with commencement addresses and lectures, for which he is so splendidly endowed, took time out to give four days of preaching service to Burlington, Indiana, closing with a communion service on the fourth day following a sermon. Three were added to Christ by confession of faith, and the field is said to have shown promise of still further reaping if time had permitted a continuation of the meetings. This church has been without preaching services, but has been keeping active by means of the Sunday school.

A card from Brother W. R. Deeter of Carleton, Nebraska, informs us that he is "getting back to normalcy" after his experience in the hospital and he is "thankful for seeming complete recovery." He preached a Mother's Day sermon on the morning of the

second Sunday in May and a baccalaureate sermon in the evening. He is to have baptismal services on the evening of May 25th, which means souls are being saved. He recently assisted in a Church of the Brethren communion service five miles out of Carleton. This is another evidence of the growing fellowship between the two Dunker groups that gives hope for the future.

In her "Fifty Years Ago, and Now," our correspondent from Milford, Indiana, reminds us that the Brethren congregation of that city is fifty years old and recalls some of the leaders who were prominent in its beginning. Among them was Dr. G. W. Rench, who is still active in the service of the church at New Paris, Indiana. A church cannot have lived that long without having accomplished much for their Lord, more perhaps than is evident or can be estimated by human wisdom, but God does not forget or overlook any service. It is encouraging to know that the lamp of this church's influence has not been allowed to go out, even though in recent years it may not have burned as brightly as formerly. The Sunday school, the W. M. S. and the young people have been holding on and performing their service with perseverance, and now the whole church has taken on new life under the capable leadership of Brother W. I. Duker, who took on this pastorate the first of the year along with his public school work in Goshen. A number have been added to the church and the people taken on new courage.

Dr. K. M. Monroe, secretary of the Seminary faculty, gives us another installment of news regarding that institution, reporting the recent graduation exercises, concerning which we made mention in these columns recently. The Seminary faculty members continue teaching in the college till the close of college, then in the Summer School for the summer, except Prof. McClain, who is doing work for the Foreign Board and will engage in Bible Conference work. Prof. Monroe's remark about plans for next year's work suggests to us the advisability of churches searching out their talented and consecrated young men and women and sending them to Ashland to be prepared for Christian work. This is a thing some churches have seemingly felt no responsibility for doing. Every congregation ought to be ambitious to supply at least one minister in a generation for the ministry. It is better for the church as a whole for a dozen churches to send in one new student each for the ministry than for one church to send in a dozen. Every church ought to be making its contribution to the future leadership of the brotherhood. It will mean much to the churches thus cooperating.

The First church of Philadelphia continues to press forward under the capable leadership of Brother A. V. Kimmell, who upon a recent visit to Ashland, the occasion of the Foreign Board meeting, told at the Ashland church prayer meeting something of the very important place that prayer is having in the program of their church. Our correspondent refers to it in her report, saying the first Wednesday in each month is set aside as a day of prayer. The entire day is given over to prayer, sessions being held forenoon, afternoon and evening, when hours are spent in prayer, and by means of which the church is brought close to God, and empowered, and the spirit of fellowship and mutual understanding is caused to abound and problems are solved and difficulties settled in a marvelous way. This reminds us of the prayer meetings held in the Jerusalem church as reported in Acts. A week of Bible lectures brought to a close on April 9, saw seventeen confessions of faith. At their impressive Easter service \$2,000 was laid on the altar for foreign missions. Later the amount was raised to \$2,200, which no doubt represented much real sacrifice.

PRAYER REQUESTS FOR THIS WEEK—

Pray for an evangelistic campaign to be held at Conemaugh, Pennsylvania, beginning May 24th, with Brother R. Paul Miller as evangelist—W. H. Schaffer, pastor.

Pray that the church may rise to meet the crisis in the Brethren Home at Flora, Indiana.

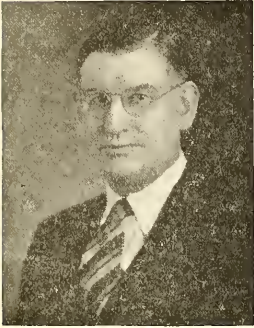
Pray for an offering from every member of every church on Educational Day, the first Sunday in June.

An OFFERING from EVERY CHURCH on EDUCATIONAL DAY

An Appeal From The Deans

The Church and the College

Professor E. G. Mason, Dean of the College



Dean Mason

It is an inexorable law of nature that each generation must acquire the permanent and enduring heritages of the past by a process of learning known as education. In addition, each generation must be able to interpret these heritages in terms of the society in which it lives. It is obvious then that the broader and more complete this education is, the greater will be the capacity of each generation to meet and solve the problems with which it is faced. In this generation,

a broad education has come to mean (1) the acquisition and understanding of the contributions of past generations to the knowledge-content of the present; (2) the preservation of a fine balance of the intellectual or cultural, spiritual or moral, and physical or bodily development of the individual; (3) the attainment of certain skills peculiar to the capacities of each individual; and (4) the ability to apply this knowledge and these skills to the business of living. The accumulation of knowledge-content has become so great that now the period set aside by custom for its acquisition is too short to master it, so society has come to demand a higher education for its leaders. In other words, higher education or a college education can not be left out of modern society.

The work of the Church is largely concerned with that phase of education that deals with the spiritual or moral development of each generation. Moreover, the Church has fostered general education, and is the mother of the college, the institution of higher learning in which the rich heritages of the past have been preserved, and the wonderful opportunities of the future are opened. The Church and its part in the present program of higher education can not be over-emphasized, but its very life is dependent upon the retention and the increase of its contribution to the three-fold nature of modern higher education. The Church and the principles for which it stands must be perpetuated from generation to generation, if it is to survive and function in the lives of men. In other words, the Church dare not be left out of higher education.

Right here is the critical problem of the Brethren Church with respect to Ashland College. Stated very simply, the Brethren Church can not long survive unless it contributes its full share to the program of that higher education which modern society demands of its leaders. The Brethren Church can contribute its spiritual and moral teachings only through a college over which it has control. Ashland College is distinctly Brethren and is now under Brethren control, but can it remain so long if

it is not supported strongly by the Brethren Church? The answer is NO.

Brethren support is the key to the situation, and this support constitutes a challenge to the Brethren Church. Support can be given in three different ways, all or any of which will greatly increase the influence of the Church in modern higher education. First, Ashland College needs more students from Brethren homes throughout the brotherhood. It may cost the parents of a Brethren boy or girl a little less to patronize a college closer home, but it weakens the influence of the Brethren Church upon higher education. Second, Ashland College needs the moral support and confidence of Brethren people and Brethren ministers, not their destructive criticism and willingness to listen to idle rumors. Third, Ashland College needs the financial support of the Brethren Church, not only in order to retain recognition in the great accrediting agencies for colleges, but also in order to preserve the control of the college by Brethren interests.

Ashland, Ohio.

Faithful to the End

By Dr. J. Allen Miller, Dean of Ashland Seminary

St. Paul has a wonderful word about continuing faithful to one's trust to the end. He says, "Moreover, it is required in stewards, that a man be found faithful" (1 Cor. 4:2). Now a steward is one to whom another's affairs are entrusted not alone for safe-keeping but for profitable administration. Our Lord also upon one occasion said that only those who endure to the end shall be saved. Here is indicated the same principle of faithfulness to a charge. Now what practical and personal applications of this great teaching can we make as to ourselves?

First of all, we are members of the Church and as such we have certain obligations. These we voluntarily and sincerely assumed when we became members of the Church. These are also obligations which can neither be shifted nor left unmet, if we would retain our sacred relationship to our Lord. Of the Church founded by our Lord he himself says that it can never be prevailed against. He says that he is the builder of it. And he adds there are no powers that can prevail against his Church. I am devoutly hoping that every one who reads these few lines has this firm conviction that will never permit him to be shaken in his faith. He who belongs to the Church which Christ is building can never be lost. This is the certainty of personal salvation through faith in Christ.



Dr. Miller

There is however another aspect and that is that to

every member of the Church a task has been properly assigned. This individual work for the most part takes the form of supporting the particular work of the Church with which the individual stands identified. As for example, I am addressing for the most part, doubtless, readers who are members of the Brethren Church.

Upon an organization such as the Brethren Church certain specific tasks are definitely imposed. They are those necessary to the most successful carrying out of the work committed to us as a people. Among these are to be mentioned the local activities of a working congregation or assembly of believers. Of these tasks I will only say that unless they are kept going failure comes to such a group as a Church. There are also the wider activities of the larger whole that must be kept alive and going if the work committed to us as a people is to live and progress. I refer here to the work of Missions whether at Home or in Foreign Lands, to the Publication interests which are so important a factor in the propagation of the Gospel, to the care of at least some of our older people—especially the aged ministers and the Brethren Home.

But in addition to the special interests and activities named there remains another interest which is both basic and essential to the full and complete carrying forward of a Church program. I refer now to the EDUCATION OF OUR YOUTH. Certain provisions have been made by the State, that is true. But the Church has always insisted that in part at least there belongs to her the right and therefore there rests upon her the duty of directing the education of her children. What is so universally accepted as a principle, namely, that a group of people, like the BRETHREN CHURCH, has a right to offer to, and direct the intellectual and spiritual education of her youth, I will not here argue.

I have written all the foregoing to say a few very simple but inescapable things. They are: If the Brethren Church constitutes a part of the Church of the Living God and if as members thereof we sincerely desire to carry on the work committed to us THEN WE MUST CONTINUE THE FAITHFUL SUPPORT OF ALL OUR INSTITUTIONS. We can not hope to have a BRETHREN CHURCH unless we pay the price of her maintenance in every possible manner. This is the basis of my plea for the support of ASHLAND COLLEGE on Educational Day.

Ashland, Ohio.

Do You Still Want a Brethren College?

By Dr. R. R. Haun, Dean of Men and Professor of Physics

This is not a rhetorical question. It is a question put in all seriousness. I am sure that your answer would be that you must have a Brethren Seminary to train Brethren ministers. However a

seminary could be associated with any college or university. Our seminary professors say they would rather have it associated with one of our large churches so that their students could see how the work of the church should be carried out in a practical situation. But I raise the question, do you want a Brethren College, where the whole Bible and Brethrenism are taught along with, and as a part of, secular education to young

men and women who are preparing for every walk of life and profession?

I am sure, too, that the Brethren church has been answering that question in the affirmative for many years in the past when people have given so unstintedly to endowment and when they held the college before their congregations for constant prayer, discussion and financial assistance. But I raise the question, "Do you still want a Brethren College?" If the answer to that is "yes", then several things must be done by Brethren people.

In the first place, to have a Brethren college we must have Brethren students. This can not be a Brethren college if the Brethren students constitute only a small percentage of the student body. The other students here must be taken into consideration, too, and their religion is not Brethren. They can not be refused admission for there would not be enough Brethren students here for a college. We wish that there were. And when our Brethren fathers and mothers, pastors and leaders, send their children here instead of to other denominational and faith-destroying universities then we can have a Brethren college.

In the second place the church will have to continue to support the college with financial assistance. This will continue as long as it remains the custom among colleges for the student to pay only part of the cost of his education and the rest is to be raised by some other means. A gift of five dollars every year in the Educational Day offering means just as much to the college as \$100 given to the endowment fund. Five dollars a year from every member of our church would be equivalent to a couple million dollars in permanent endowment funds. And who could not give five dollars a year to the maintaining of a worthy cause if they really wanted to and felt the need.

And then, too, Brethren people must continually keep the Brethren college before them in their thoughts and prayers. I do not see how a church can claim to be a booster for the college and never give that college any consideration in its program. How can a Brethren college be maintained under criticisms instead of prayers? We make mistakes here for we are not perfect. But I challenge you to find a college where Brethrenism is upheld any better or, for that matter, where the general tenets of Christianity are lived and taught in a finer way. I have personally been enrolled in five different institutions of higher learning and have had occasion to learn something of the life and teachings in a good many more and I testify with conviction and sincerity that I have never found another institution that even approaches Ashland in its Christianity and in its moral life and teaching. I am proud of Ashland College and think you should be too. Brethren, be boosters for your college and remember us in your prayers, not in your criticisms.

Ashland, Ohio.

Education and the Christian College

By Doris C. Stout, Dean of Women and Associate in Elementary Education

From every corner we hear the statement, "Higher education is undermining our spiritual world." The questions before us as a brotherhood supporting a Christian College are, first, What is education? Secondly, What is our purpose as a Christian College? and third, Are we defeating our own purpose?

The old conception of education was to indoctrinate—to imitate. The individual was given a "philosophy of life" from the church and was taught to reverence God and the King. They educated for acceptance, not improvement, and as a result education became remote from life.



Dr. Haun

Education is life, it is action. Knowledge is no longer a passive, immovable solid, rather it has become liquified. Knowledge is actively moving in all the currents of society today. Education today is endeavoring to develop social powers and insights realizing that through what we do in and with the world enables us to read its meanings and measure its values. With such an approach we find development of special intellectual interests and the integration of personality. Education gives one the ability to review facts impartially and objectively and in so doing build up the capacity to analyze and synthesize. Too, education gives meaning for self-expression. Bode says, "The democratic ideal in education is not merely to fit one for a job, but to insure him the opportunity to have life and have it more abundantly."



Miss Stout

If education is all of this what should our purpose as a Christian College be? Ideals and appreciations are the normal outcomes of intellectual reconstruction. A philosophy of life is necessary. Through ideals and appreciations a philosophy can be built up if thinking and reflection take place. Our daily problems can not all be settled by science, neither can tradition solve them. They have to be answered according to our standards

of living—our philosophy of life, which should be constantly growing and reconstructing itself. Education needs to touch all of life. There should be both intellectual and emotional participation and growth. Hence to teach all of life should be our aim.

Since education in the true sense of the word is life, it cannot undermine the spiritual, for the spiritual is not a thing set apart and off by itself, it should be an integrated part of our personality. Each individual in order to live a rich, full life must express himself—himself, mark you, and not another. Plato once said, "The slave is one who in his actions does not express his own ideas, but those of some other man." We need to be guided in our thinking in order that we may gain the ability to think clearly for ourselves. Character is more than subject matter, self realization should be our goal.

It is my sincere conviction that the Denominational College has a very definite part to play in the education of our youth. If the individual is to develop harmoniously his physical, intellectual, aesthetic and moral qualities he must find self reaction and self expression in a life of social activity. Any institution which truly educates must do this for the individual. What College would be better equipped to meet all the phases of life that make for an integrated personality than is the Christian College with its wholesome and Christian environment?

Ashland, Ohio.

The Nation's Pet Snakes--A Parable

By Jas. E. Clarke

Once upon a time, many years ago, and following custom which had long prevailed in other lands, some men came into certain American communities with snakes for sale as pets. That statement should not surprise, as it may, for there are still parts of the world where men peddle snakes.

They were beautiful little snakes offered by these

tradesmen. They were perfectly harmless, the people were assured, and many bought them as pets.

In the course of time the people of these communities where pet snakes abounded began to realize that they were enduring much suffering of many kinds—inefficiency, disease, poverty, crime and insanity. Naturally, they began to investigate the causes of this individual and social suffering. For many years the cause could not be found and conditions become worse.

One day a discovery was made. It was that all of the pet snakes, beautiful though they were, and gentle as they seemed to be, were poisonous. Without the knowledge of their owners and practically without pain, they would insert their fangs beneath the skin and deposit poison.

When this discovery had been made there followed a careful investigation of the effects of such poison. It was found that boys and girls became dull, fell behind in their classes; dropped out of school because they had absorbed some of this poison. Men and women who had been efficient workers lost their skill, became unable to see well and often lost their jobs entirely and were reduced to poverty.

As the investigation proceeded it came to pass that in some cases persons affected by this poison were denied all chance to work in their chosen occupation. For instance, railroad managers discovered that men who were victims of the snake poison could not read orders correctly, see signals clearly or act quickly enough in emergencies. As a consequence, such men were the direct cause of many wrecks, costly in money and human life. So the railroads made a rule never to keep in their employ any such victims of the snake poison.

Having made such discoveries, the intelligent people in many communities undertook to teach all other citizens, especially the boys and girls, concerning the effects of the poison, and to persuade them to get rid of the snakes. Unfortunately, the effect of the poison was such that many of the victims could not be persuaded at all, or, if persuaded, were unable to carry out what they knew to be best for themselves and their families. The conclusion became generally accepted that dependence must be placed mainly upon the education of the young people concerning the effects of such poison.

But a serious obstacle was encountered. Naturally enough, the spread of knowledge concerning the effects of the poison caused such a loss in business to the dealers in snakes that they took counter measures. They also put on a program of "education," in the effort to convince people—especially the young people—that the snakes were not poisonous. Freely they gave the attractive little reptiles to boys and girls in the effort to form the pet snake habit.

At length the people who sincerely sought the welfare of their children and their communities became desperate. They determined to forbid the sale of snakes and several communities passed laws that these creatures could not be sold. But the snake lover could still go to a nearby town and buy and the laws passed were not very effective.

People put their heads together and determined that they would make laws which would effect whole counties. They did so, but still snakes could be secured from adjacent counties and still there were plenty of people, indifferent to the public welfare, who were more than ready to deal in snakes for the profit to be had.

It was the welfare of children for whom the more intelligent people were most concerned and in one state a

state law was passed, forbidding the sale of any of the pet snakes within four miles of a school house. This law was a great help, but it did not apply to large cities and it was still possible to secure snakes and cultivate the habit of keeping them as pets. Next the people decided to forbid the sale of the creatures anywhere within state boundaries. But, of course, some were still sold on the sly and some could be secured from other states, and it was found that, in spite of all of these efforts, many of the older people were hopelessly poisoned and many of the boys and girls were seriously infected.

Finally the situation became so bad that the people of the nation rose up and said, "We will no longer allow any traffic in snakes in the whole United States."

That is why and how we got national prohibition. Shall we legalize the snakes again?—The Presbyterian Advocate.

SIGNIFICANT NEWS AND VIEWS

SIGNIFICANT SIGNS

No one need be called an alarmist today who sounds a note of warning regarding the condition of human affairs, and the conflict to which the nations seem to be inevitably drifting. A recent address of Mr. Lloyd George at Sheffield has aroused widespread interest and comment in Britain. It was a clarion call to the churches and was the subject of a leading article in *The British Weekly*, entitled "The Churches and the Menace of War". Here are some of the utterances of the former prime minister of Great Britain: "There is an economic war between all nations, the worst the world has ever seen, and actual war is preparing. They are all marching to the battlefield with the dove of peace embroidered on their banners. . . . Now you can hear, if you listen, the rumbling of the cannon underground, getting louder and louder. That is the world we have to deal with. What is going to happen?"

This is one of the menacing signs of the times in which we live. Over the world there hangs the shadow of impending war, and when the conflagration will break out no man knows. Another sign to many people less menacing perhaps but none the less significant was the recent visit of the Prime Minister of England and Sir John Simon to Rome to interview Mussolini. At the time this editorial is being written there is a strong feeling of "rapprochement" between Great Britain and Italy, and many there are who see in this the possibility of the speedy revival of the ten kingdoms of the Roman Empire. Elsewhere we have referred to the persecution of the Jews that has arisen in Germany. Out of this many people expect that there will be a large exodus to Palestine, and a great flow of wealth into the Holy Land, thus further fulfilling God's purposes there.

Let us not be deceived into thinking that such striking events as these and others that are happening today are the result of blind chance and without significance in the prophetic plans of God. They are undoubtedly preparing the stage of human affairs for the culminating events of this age's history, even though they may not be the subject of specific prophecies. Surely God is speaking very plainly to the world in the happenings of today, and coming events are casting their shadows before.—The Evangelical Christian.

VILE PUBLICATIONS

The action of the Legislature in Ontario in taking steps in the form of a bill to prohibit the publication of obscene, seditious or blasphemous articles will have the support of every right thinking man or woman within the Province. For too long have the purveyors of muck and filth been allowed to broadcast their uncleanness through the medium of the printed page. It has been a mystery to multitudes of people in Ontario how certain of these obscene sheets were allowed to continue their calumny and veiled blackmail. That they have a certain measure of support is certain or else they could not continue publication. So long as there are people to be found who will delve into the muckheaps of the world and dredge the sewers of human filth and obscenity for so

called news there will be readers for the pabulum they serve up. Toronto is cursed with several of these sheets whose only appeal is to diseased minds and debased imaginations. There is no excuse in the world for their existence at any time, and in times like these when it is generally found that sedition and filth go hand in hand the Government should take stern measures in dealing with these scandal sheets. We know it is not by law and by legislation that the Kingdom of God is going to be established upon the earth, but the law can do a lot to make conditions here better for all. There is no reason why publications such as these complained of should be allowed to corrupt and debase young men and women, foment disturbances within the country and flaunt their vile propaganda in the face of decent Christian people—Evangelical Christian.

"IMPROVES WITH AGE"

"Improves with age!" We have seen it in connection with advertisements. In some cases the ads may not have meant much to the reader, for as a recommendation the words must get their significance from the character of the thing to which they are applied. But they should have a world of meaning when applied to a Christian; for they indicate a Christian ideal. A Christian should improve with age—becoming more intelligent concerning spiritual things, more thoughtful and considerate toward others, more kind and sympathetic and charitable and fruitful. His experience of God will become rich and satisfying—that is, if he has been the right sort of a disciple in the school of Christ. And his faith will become stronger, less susceptible to circumstances and the external things which may bear upon it. If, then, a Christian improves with age, why should he look toward advancing years with unpleasant foreboding? It takes the years to bring his character to maturity. And that is the thing that counts most.—Religious Telescope.

UNBELIEVABLE BILLIONS!

Many a citizen has thought a little, in the past few weeks, about the most expensive of all national luxuries.

In making out his income tax return he has been reminded that something more than two dollars out of every three which the government takes from him for federal expenditures are military dollars. . . .

Men who are not shocked by these figures of wasteful and ridiculous excess are deeply grieved when a church or a group of churches asks that military expenses be reduced!

If we lived in a rational and really practical world, the general outcry would be not against the forces that would reduce our military outlay, but against any man who hindered or delayed that reduction.

We live, of course, in a fantastically unreasoning world, where France wants to be armed against Germany, and Poland against Russia, and the United States against Japan, and Italy against France, and Japan against China or Russia—no nation seeming to consider that present militarism may be a greater menace than any possible enemy of the future.—Northwestern Christian Advocate.

MODERNISM IN AUSTRALIA

The churches in Australia have not escaped the controversy with Modernism that is agitating our own and other continents, the source of which in that country seems to be the University of Sydney. This institution is under Presbyterian control, but in its theological school, known as St. Andrew's College, there are students from the Congregational and Baptist denominations as well. These students have been sitting under the instruction of Professor Angus, whose interpretation of the Bible and Christian doctrine has been increasingly alarming to evangelicals.

From Rev. David C. Hughes, a Methodist minister of Randwick, we learn that among other strange ideas of Professor Angus are these:

Jesus did not believe until the end that his death was necessary. Jesus believed in forgiveness by moral conditions, not by object outside of self. The disciples were not above committing forgery to establish their views. Philippians 2, from the religious point of view, was meaningless, for we could not conceive of such objective reality. Such a God as this was no God to us—the passage was mythology. Concerning the martyrdom doctrine of Jesus, Paul

could not have had the ideas of Peter and John. They knew him as a martyr. Paul knew Jesus as spirit and made a mythical Christ connect with a historical Jesus. Gethsemane showed a young man who did not want to die, but was ready to die, if necessary. Paul's Christology was unhistorical and speculative. His mythology was based on a historical figure.

Before this reaches the eyes of our readers a meeting of the Sydney Presbytery will have been held to discuss the question of demanding the professor's resignation, but we should not be surprised if the motion did not carry. Here, for example, is a former Moderator of the Presbyterian Assembly saying that Professor Angus "is doing a magnificent work among the students at the University." Here is another Presbyterian minister who gives his opinion that the professor is "the greatest New Testament teacher Australia has ever had," and so it goes. The nearly twenty years of the professor's teaching in which he has turned out many classes of young preachers, has done its work, and this is the result of it. A correspondent writes us that the theological schools in all the colonies, Melbourne, Adelaide and Brisbane as well as Sydney, are more or less contaminated, but nothing is being done. And nothing will be done, we fear, till our Lord comes.—Moody Monthly.

unable to end their pains by death. Suppose that it was for eternity. But a far worse fate awaits the unbeliever in our Lord Jesus Christ.

Demons and Hell a Reality

Imagine if we can what it will mean for that kind neighbor, that beloved son or daughter, husband or wife to have to spend eternity with such creatures. How it should drive us to pray daily that they may be saved from so terrible a fate, for hell is real. The demons are real also and fearful beyond human imagination. Yet men will build the structure of their entire life just on the slippery edges of hell. Although demons belong to the unseen world, they are no less real and sometimes God pulls back the thin veil that separates us from them, and lets a man look through.

There is music in the air about us, but our ears cannot catch the notes until the radio has done its work. The air about us is full of angels but our eyes are not made to see them (Heb. 1:14). They are no less real and God has often sent an angel through the veil that separates between the visible and invisible world.

Unseen World at Death

Last winter, some five miles from where I now sit, a woman lay dying from the result of a sinful life. She had the doctor to promise to let her go without pain and the needle lay on the stand nearby. She had persuaded some friends to remain at her side until the end. During the night they were talking on common subjects as usual when a sudden expression of terror flashed upon the face of the dying woman. She threw her arm across her eyes as if to hide a horrible sight. Then, springing up in bed with a terrible scream, she fell back and was dead.

At death, what terrors open up before the eyes of the lost no mortal tongue can tell. Our Lord warned over and over again of the place "where the worm dieth not, and the fire is not quenched" (Mark 9:44). What a joy awaits those who fall asleep in Jesus. As they close their eyes to this life and open them beyond the veil, there are the angels of God ready to conduct them to mansions in the skies (Luke 16:22).

The terrible scene of suffering brought on by the fifth trumpet, brings to end the first woe. But there are two more to follow (Vs. 12).

The Sixth Trumpet

"And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels that are bound in the great river Euphrates" (Vs. 13, 14).

The voice locates the sin. Abel's blood cried unto God from the ground (Gen. 4:10). On the day of atonement, the blood of the bullock was placed upon the horns of the golden altar in the earthly tabernacle (Lev. 16:18). Then, the horns cried to God for mercy for the sinner. Now they have been outraged and cry for vengeance. Probably people have been using religion as a cloak for their meanness.

Four Evil Angels

These four angels are evil. If they were not, they would not need to be bound nor would they destroy men when set free. We can thank God that these great magnates of power are not free in our time, for if they were not bound they would have rushed forth on their mission of destruction, long ago.

They have been chained in some remote age that is past. At the flood, some angels kept not their first estate but left their own habitation (Jude 6) and through the daughters of man, corrupted the human race (Gen. 6:1-5). These angels are still in chains and will remain so until the judgment day (2 Pet. 2:4). When these four angels were chained we do not know. They may have led man into rebellion at the tower of Babel for they are chained in that region. Or they may have been chained ages before Adam and Eve were formed.

Martinsburg, Pennsylvania.

Anyone wishing a good help to the study of the Book of Revelation would do well to get "Lectures on the Apocalypse" by Joseph A. Seiss. There are three volumes, the usual price being \$3.00, but now can be secured for \$2.00. Address: "Approved Book Store, 1721 Spring Garden Street, Philadelphia, Pa. This suggestion is made in the interest of our readers and not to advertise a particular book or dealer.

R. I. HUMBERD.

OUR BIBLE STUDY DEPARTMENT

Studies in the Book of Revelation

By R. I. Humbert

(Study Number Twenty)

Fallen Creatures

It is the very nature of a fallen creature to delight to destroy and to bring others down to its own level. Why does the boy delight to shoot the bird and why does the man delight to teach the boy to swear and take his first smoke? It is thus with these locusts or demoniacal creatures.

Let us note that they are not true earth locusts for they are commanded to hurt no grass nor tree, but only those who have not been numbered in the company of the sealed ones (Ch. 9:4). They are intelligent creatures; they have heads like a man and are able to distinguish the seal of God.

These fearful creatures are evil in disposition and are armed with power to torment. A half dozen mosquitoes make life almost unbearable for me but there is some comfort in being able to take vengeance and kill one. But there is no indication that these infernal locusts can be caught and killed. They dart where they will and live in darkness. They have shells something like turtles, only they are of iron; probably making it impossible to destroy them.

Suicide Impossible

They have stings like scorpions. A person stung with a scorpion will often roll on the ground for agony, gnash the teeth and foam at the mouth. For five long months these creatures are free to torment mankind. The length and breadth of this woe can only be known by those who experience it. Death itself is preferable, but strange to say, even suicide is impossible (Vs. 6).

When Satan tormented Job he was not allowed to kill him but here are men desiring to die and death flees from them. Why wouldn't a man die if he put the end of a shotgun into his mouth and pulled the trigger? It may even be that these infernal pests will have power to prevent such an act.

God's Merciful Provision

When God drove Adam and Eve out of the Garden of Eden and placed Cherubim to keep the way to the tree of life, he did a merciful act. They had sinned and death was at work in their bodies. Suppose they would have gotten to the tree of life in this terrible condition and have lived forever in a mortal body. Imagine if we can a man with a cancer, eating away at his body and yet he cannot die. God in his mercy has made it possible for this body to die and then when we get our new body, a body that will never get sick nor tired, we will again have right to the tree of life. Here we see the terrible plight of men, tormented and yet

<p>W. I. DUKER, President Goshen, Indiana</p> <p>E. L. MILLER Vice-President Maurertown, Virginia</p>	<p>NATIONAL SUNDAY SCHOOL ASS'N.</p> <p>MAGAZINE SECTION</p> <p>M. A. STUCKEY, EDITOR, ASHLAND, OHIO</p>	<p>N. V. LEATHERMAN, General Secretary Berlin, Pennsylvania</p> <p>M. P. PUTERBAUGH, Treasurer Ashland, Ohio</p>
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The Summer Bible School for Individual Churches for Pupils of All Ages

(Continued from last week)

How to Run a School

1. First of all there should be a complete understanding between the pastor and teachers on the one hand and the pupils on the other—in that the great purpose of the school is to make the pupils acquainted with their Savior—that Jesus loves them and that we must know him and his Word in order to please him.

2. That to attain this end discipline must be strict—just as in Public School.

3. That everything is done in LOVE and that LOVE is the principle of the School—John 3:16 the motto and point of departure.

4. The school each day should begin with an opening exercise of not less than twenty minutes. A hymn, a chapter (specially relating to the Lord Jesus) a prayer, a hymn, reciting of special verses, a full list of which is given on pages 111, 112 of "The Way of Life."

5. At the close of the opening exercises the classes in a perfectly orderly manner should file out to their own class rooms and take up their tasks the same as in Public School.

6. About the middle of the morning they should have a recess of fifteen minutes.

7. Whether having a daily closing exercise is profitable is a debatable question—much no doubt depends upon its character. But beyond all question there should be a great closing exercise at the finish of the term.

Each class should be assigned a limited time to show something of what they have accomplished.

The community will be astonished at what they see and hear.

The following slogans are repeated in concert at the opening exercises each day for the first two weeks at the Third church, Chester.

We will pray for our school each day.

We will not miss one day.

We will do our best.

We will boost our school.

All these things we will do for Jesus' sake.

These maxims said in concert arouse great interest and enthusiasm.

How true they are to these principles the history of the school shows—percentage of attendance the past year, 95.

Stars and Emblems

The work done to get a Star or Emblem varies with the grade.

In more advanced classes something more should be required for each award, and in the lower classes something less; until finally the Kindergarten; one verse perfectly recited should be sufficient for a gold star, one question in their Catechism should be sufficient for a yellow heart or a yellow star, etc.

Every spirited child will try to win all these. If a child only wins half the num-

ber it has done well—as they all represent practically perfect work.

Of course it is understood that each pupil has his or her own individual Star Report Card and that all cards are put on display in a conspicuous place in the room.

A large card is also posted in the Assembly Room with class pitted against class.

THE CURRICULUM

Kindergarten

(Pupils three and four years of age)

- (1) The Books of the New Testament.
- (2) The Twenty-third Psalm.
- (3) Fifteen questions from "Catechism for Young Children".
- (4) The Lord's Prayer.
- (5) Bible Stories.

PRIMARY

First Grade (age five years)

- (1) The Lord's Prayer.
- (2) First Psalm. Twenty-third Psalm reviewed.
- (3) Twenty-two questions from "Catechism for Young Children."
- (4) Twenty-third Psalm.
- (5) Books of the Old Testament.
- (6) Special Bible Verses.
- (7) Bible Stories.

Second Grade (age six years)

- (1) "The Bible, The Christian's Sacred Book"—first half.
- (2) "The Life of Jesus"—twenty-one questions.
- (3) "Beatitudes"—Matt. 5:3-12.
- (4) "Catechism for Young Children"—fifty questions.
- (5) Psalms 8, 15, 24. Review of Psalms 1, 23.
- (6) Selections from "The Way of Life."
- (7) Readings from "The Child Life of Christ."

Third Grade (age seven years)

- (1) "The Bible, The Christian's Sacred Book"—completed.
- (2) "The Life of Jesus"—fifty-four questions.
- (3) Matt. 5:1-24.
- (4) "Catechism for Young Children"—One hundred questions.
- (5) Selections from "The Way of Life."
- (6) Psalms 19, 27. Review Psalms 8, 15, 24.
- (7) Readings from "Life of Christ."

INTERMEDIATE

Fourth Grade (age eight years)

- (1) "Catechism for Young Children"—completed.
- (2) Psalms 32, 34. Review of Psalms 19, 27.
- (3) "The Life of Jesus"—reviewed and completed.
- (4) Shorter Catechism—questions 1-15.
- (5) Matt. 5:1-48.

(6) Readings from "The Child's Life of Christ."

Fifth Grade (age nine years)

- (1) "Adam to Saul"—forty-three questions.
- (2) Psalms 37:1-11, 46, 51. Review of Psalms 32, 34.
- (3) "The Twelve Apostles of Our Lord"—pages 1-15.
- (4) Matt. 6:1-23. Review Matt. 5.
- (5) Selections from "The Way of Life"
- (6) Readings from "The Child's Life of Christ."
- (7) Shorter Catechism—questions 16-30; review questions 1-15.

Sixth Grade (age ten years)

- (1) "Adam to Saul"—reviewed and completed.
- (2) Psalms 65, 67, 72. Review Psalms 46, 51.
- (3) "The Twelve Apostles of Our Lord"—reviewed and completed.
- (4) Matt. 6:23-24; Matt. 7:1-14. Review Matt. 5, 6:1-23.
- (4) Shorter Catechism—questions 31-50; review questions 1-30.
- (6) Selections from "The Way of Life."

JUNIOR HIGH

Seventh Grade (age eleven years)

- (1) "Saul to Christ."
- (2) Psalms 84, 87, 90. Review of Psalms 65, 67, 72.
- (3) "The Apostle Paul"—questions 1-48.
- (4) Matt. 7:14-29. Luke 2:8-20.
- (5) Shorter Catechism—questions 51-75; review questions 1-50.
- (6) Selections from "The Way of Life."

Eighth Grade (age twelve years)

- (1) Psalms 91, 121, 122; 1 Cor. 13.
- (2) Review Psalms 84, 87, 90. Matt. 7:14-29 reviewed. Luke 2:8-20.
- (3) Nine Lessons from "The Way of Life."
- (4) Twenty-eight pages from "The Geography of Palestine" (A. L. Phillips).
- (5) Shorter Catechism—questions 71-90; review questions 1-70.
- (6) "The Apostle Paul"—completed.
- (7) Kings and Prophets of Israel and Judah.

Ninth Grade (age thirteen years)

- (1) John 1:1-18; 3:1-21. Review Psalms 91, 121, 122. 1 Cor. 13.
- (2) "The Way of Life," eighteen lessons. Isaiah 35.
- (3) Shorter Catechism—completed.
- (4) Geography of Palestine (A. L. Phillips)—completed.
- (5) Bible History (Blaikie)—begun pp. 1-84.

SENIOR HIGH

Tenth Grade (age fourteen years)

- (1) Bible Atlas, pp. 1-6; p. 11, pp. 13-19; pp. 26-46.
- (2) Romans 8. Isaiah 40. Review John 1:18; 3:21; Isaiah 35.
- (3) "The Way of Life"—twenty-eight lessons.
- (4) John 14.
- (5) Bible History (Blaikie)—begun pp. 1-84. 84-192—review pp. 1-84.

Eleventh Grade (age fifteen years)

- (1) Bible Atlas pp. 47-83. Review 14th year. (Changed to conform with new edition of the Atlas.
- (2) Isaiah 53. John 15: Review Isaiah 40 and Romans 8.
- (3) "The Way of Life"—completed.

(4) Bible History (Blaikie) pp. 192-351 (Omitting Kingdom of Israel). Review 84-192.

Twelfth Grade (sixteen years and older)

(1) A Study of the Gospel by John Memory chapters 16, 20, 21. Review John 15. Special Chapter the Third—see Curriculum Ninth Grade.

(2) "The Way of Life"—reviewed.

(3) Bible Atlas, pp. 94-129; pp. 134-142. Review pp. 47-83.

(4) 1 Cor. 15. Review Isaiah 53.

(5) Bible History (Blaikie) pp. 351-500 (Omitting interval between Old and New Testament). Review pp. 192-351 (Omitting Kingdom of Israel).

POST-GRADUATE AND TEACHER TRAINING COURSE

(first year)

(1) "The Book of Acts" (A Study) Chapters 1-14. Memory Chapters Acts 2.

(2) Oliver's Teacher Training Course Lessons 1-25.

(3) *Bible Atlas, pp. 7-11; pp. 21-25. Review principal features to p. 84.

(4) Bible History (Blaikie) "The Kingdom of Israel or the Ten Tribes pp. 267-299. Review of principal facts in Blaikie to p. 299.

(5) General Review of the first-half of "The Way of Life."

(second year)

(1) "The Book of Acts" (A Study) Chapters 15-28. Memory Verses, Chapter 20 (Acts) 17:35; also 2 Timothy, Third Chapter, (throughout) and Fourth Chapter, verses 1-8.

(2) Oliver's Teacher Training Course Lessons 26-50.

(3) *Bible Atlas, pp. 84-93 pp. 143-154. General Review pp. 84-154.

(4) Bible History (Blaikie) (Interval between Old Testament and New Testament) pp. 382-408. General Review of Blaikie pp. 300-500.

BOOKS AND PRICES

It is evident to any experienced teacher that text books play a most essential part in conducting a school.

The books as indicated in the various grades (see above) are here listed with their prices.

"Way of Life"	\$.50
The Bible, The Christian's Sacred Book .....	.03
The Life of Jesus .....	.03
Catechism for Young Children .....	.03
Shorter Catechism .....	.03
Adam to Saul .....	.03
The Twelve Apostles .....	.03
Saul to Christ .....	.03
The Apostle Paul .....	.03
Geography of Palestine .....	.15
Blaikie's Bible History	1.50
Rand & McNally's Bible Atlas	3.50
Oliver's Teacher Training Course .....	.50
The Gospel by John (A Study) .....	.60
Character Building—True Stories, Legends and Anecdotes .....	.25
Combination Star and Report Card with Envelope .....	.04

A change is being made in the books used for reading to the classes. Instead of "The Child's Life of Christ" and "Beautiful Bible Stories," which, however, will still be handled, we now recommend "A Handful of

Corn"—a most fascinating story book of the Old Testament, and "The Lamb of God," equally charming; being a story of the New Testament. Both by Margaret Livingston Hill.

STUDYING THE SUNDAY SCHOOL
LESSON
 at the
Family Altar
 with
Dr. R. R. Teeter

JESUS AND HIS FRIENDS

(Lesson for May 28)

Lesson Text: Mark 13:33 to 14:9. Golden Text: John 15:14

MONDAY

Jesus Warns His Friends. Mark 13:33-37

It is so easy to become somewhat careless or indifferent toward the consummation of an event that is long delayed. Jesus had held close communion with his disciples in regard to the events that should accompany the close of his earthly ministry, as well as to the things that should come to pass after his earthly career had been brought to a close.

Knowing the common trend of human nature, and desiring to spare his friends the consequences of their own weaknesses he warns them of their danger by relating the brief story of the return of the "lord of a house" from an indefinite stay in a far country.

TUESDAY

Jesus Anointed in Bethany. Mark 14:1-9

In spite of the intimate conversations between Jesus and his disciples, it seems they were slow to comprehend the nearness of the close of his earthly ministry. Seemingly no thought had been given to any special preparation for this end and for the care of his body after the terrible tragedy should have been enacted. But while he was at supper in the house of one of his most appreciative followers a most devoted and humble woman did for him what his disciples had failed to think of doing, when the box of precious ointment was poured over his head. It was an act of love on the part of Mary, the gentle perfume of which still pervades the house of humanity.

WEDNESDAY

Jesus Among Friends. Luke 10:38-42

While Jesus spoke the truth about a permanent place of abode when he said "The son of man hath not where to lay his head," he yet had friends who were always willing to furnish him with lodging or a resting place in lieu of his own lack of such. Among the most cherished of such homes was that of Mary and Martha and their brother Lazarus.

It was while stopping for a brief while at this home that Jesus found occasion to teach Martha, and through her to teach the whole world, that there are things in this life that are of vastly more importance than common household cares or physical comforts. While there is no intimation that these common duties should be neglected yet he would impress Martha and us with the thought that spiritual needs should take precedence over physical comforts. It is a lesson on the importance of learning to put "first things first."

THURSDAY

Ministering to Jesus. Luke 8:1-3

There are but three verses in this reading for today, but they have opened a thought to the writer that never appeared before in his many years of Bible study and teaching. This thought will not be given now as a positive conviction, as there is not sufficient time to give it proper investigation. But the thought is this, that in ministering to Jesus, as the subject of today's reading indicates, not only the twelve apostles accompanied Jesus in some of his travels, but at least on the occasion of this journey, there were certain women who were under particular obligation to Jesus, because of the healings that had come to them, who also joined this traveling "evangelistic party" that they might minister to the needs of Jesus and the twelve. Read verses 2 and 3 and see if they do not indicate that such services were rendered during the journey.

FRIDAY

True to Jesus. John 6:66-71

It is not always an easy thing to follow Jesus. Perhaps it is more difficult for some to recognize his intellectual and spiritual teaching than to accept his physical ministrations. Anyway, when he frankly stated to the large group of his disciples that "no man can come unto me, except it be given unto him of the Father," many of them "went back, and walked with him no more." But when the question of following was put to the twelve Peter answered, "Lord, to whom shall we go?" And we are glad to note that at least eleven of the twelve stood true to him until the end.

SATURDAY

Friendship Rewarded. Luke 22:24-30

The tendencies of human nature frequently "cropped out" in the association of the twelve with Jesus and with one another. Their simple humanity was manifested in their conduct on many occasions, but perhaps nowhere more strikingly than in the contention among them as to which one of their number was accounted to be greatest.

It was a beautiful lesson Jesus taught them when he glorified "service."

How many there are who are always willing to accept service, but are not so willing to render it. But Jesus told these faithful ones, that because of their faithfulness to him in his "temptations" they should "eat and drink" at his table in his kingdom.

SUNDAY

Jesus' Love for His Friends. John 15:9-17

Expressions of love are variously made, and, sad to say, they are not always sincere. Witness the many divorce and breach of promise suits that clutter up our courts. Also many protestations of love to Jesus or to the heavenly Father are equally insincere. "Why do you call me Lord, Lord, and do not the things that I say?"

One can not read the verses indicated in the lesson for today, in the light of the succeeding events in the life and death of Jesus, without feeling that his protestations of love for his friends were as true and sincere as God himself.

"I thought on my ways,
And turned my feet unto thy testimonies.
I made haste, and delayed not,
To observe thy commandments."

*Changed to conform with new edition of the Atlas.

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MISSIONS

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 Berne, Indiana

The Kind of Evangelism We Need

By Rev. E. M. Slichter

Vice President Commission on Evangelism, East Pennsylvania Conference of the Evangelical Church.

This burning message by Mr. Slichter to the Evangelical Church is good for the Brethren church and for all churches, and the evangelism he suggests is the mission of the church, both in the home land and on foreign fields. It was previously published in The Evangelical Messenger.

We do need an evangelism. The meager progress organized Christianity is making forcefully expresses that need. It is a serious question whether we are gaining or losing. The thin veneer of genuine Christianity that overlies a mass of pagan selfishness in even these parts of the world generally considered Christianized, is a mute appeal for a genuine evangelism. When we read the Sermon on the Mount and try to square our customs and practices by its precepts we are puzzled.

We are the inheritors of an industrial system that is unchristian in spirit and product. It is unchristian because it is producing greed, luxury, lewdness, softness, weakness, effeminacy and disdain at the so-called "Top" of society and another type of selfishness that fruits in bolshevism and radicalism at the bottom. We have Wall Street greed at the one end and the situation in the coal fields of Pennsylvania and Illinois at the other. Rich men's sons and poor men's daughters racing to hell together—the one damned by money, the other damned by poverty. And for the most part the American pulpit stands in a swaggering, apogetic posture, makes frantic gestures to invite attention and mutters pious incoherent platitudes that are not apropos.

If we look in another direction the picture is no less disquieting. The aftermath of the war with present world conditions has left the people of the country pleasure mad. From coast to coast Hollywood's sinful pre-eminence for lust and obscenity is everywhere manifesting itself in immodest dress, indecent dances, salacious literature, vulgar stage jokes and obscene plays and pictures. From high schools and ward schools, where dancing is not only taught but frequently made compulsory, the Bible is kicked out; and from fashionable clubs run by nominal, luke-warm church members, or their children, where debutantes stagger half dressed and often drunk down the steps of the modern dinner dance to lives of proud, selfish, useless, barren, domestic infelicity, comes the same shallow sound as a tinkling cymbal. We bravely count our increasing church members and our great gifts to missions, and education, and overlook the fact that most of our young people from our families are very much at home on the ball-room floor, but strangers in the prayer meeting. We boast of our great Sunday schools, the classes of which are often taught by poorly equipped teachers, who have no training in leadership, who know nothing of the fundamentals of teaching, of the psychological approach to reach that pupil for Christ. The result is these pupils are irreverent, inattentive, unprepared, and

badly behaved. We overlook the streams of youths and adults that pour away from the church at the church school and worship hour to spend the day spooning, joy-riding, feasting, singing silly songs or crowding places of amusements such as ball parks during the summer and in the fall of the year football parks, even to movies and swimming pools.

Parenthood has lost its conscience and authority. The home is on the breakers of the divorce courts. Preachers are denouncing divorce and then marrying divorced couples for the fee. The laymen are busy making or repairing fortunes. The women-folk are absorbed in society, while the young people are going all the gaits down grade. So far as genuine, bold spirituality goes, a spirituality flushed with the joy of witnessing to the divine presence of the risen Christ—they are both ignorant and indifferent.

We have a type of culture that is producing an intellectual pride that is as pharisaical in its attitude as were those to whom Jesus referred when he thanked the Father that some things were hidden from the wise and prudent and revealed them unto babes. This so-called modern culture is producing a science which ignores a first cause, a psychology without a soul and a system of ethics without a moral dynamic.

On the one hand we have an avowed atheist in one of our eastern colleges, declaring that he has made a survey that sixty per cent of the teachers of science in our secular colleges do not believe in God or immortality, and that fifty per cent of the students who enter college with religious faith have lost it when they leave. But this would not be so disquieting if the subtle enemy had not crept within the walls. When confronted with great questions of God—personality, inspiration, the atonement, the resurrection and immortality—many modern critics, preachers and teachers stammer in a learned but uncertain and unsatisfactory language.

A certain congressman writes in a magazine that he had asked four questions concerning inspiration, the atonement, the supernatural element in religion and the resurrection, of representative ministers he had met, and all had begun their answer with, "The consensus of modern scholarship," etc.

The general public knows little of the results and less of the processes of literature and historical criticism, but they know enough to know that the attitude of scholarship to the Bible has changed, that the ministry is hamstrung by doubts and intimidated by learned conjecturers. Their tone of authority has gone, their passion for

souls modified, and their zeal turned to promoting reforms rather than to preaching a prophetic message of life and love and power. Today we are about to substitute sanitation and service for salvation, reform for religion, and education for regeneration.

Facing such conditions we need a revival of evangelistic preaching that will set preachers, including evangelists and pastors, to preaching the simple spiritual truth of the gospel, and cause them to become so busy interpreting the essence of the deep and fundamental things of Christ and his kingdom to a generation of selfish, pleasure-mad, money-loving, nerve-racked, Sabbath breaking, profane, gossiping, adulterous people, that they have no time to stop and quibble on either side of the question of the authorship of Pentateuch, the truthfulness of the story of Balaam's ass, and of Jonah and the whale and similar matters. What has an ancient redactor to do with the modern need of regeneration?

In my judgment both sides of this controversy are wrong, in that they are shifting attention to mere collateral issues. Someone has said: "The critics will take care of each other and God will take care of the Book."

Let's preach, "Christ the power of God and the wisdom of God." St. Paul said: "My speech and my preaching was not with enticing words of men's wisdom, but in demonstration of the Spirit and power; that your faith should not stand in the wisdom of men, but in the power of God."

We do not need a sensational superficial evangelism, but we do need in this our day an evangelism that centers about such great themes as prayer, the atonement, regeneration, the Holy Spirit, the kingdom of God, brotherhood, holiness, love and service. We need an evangelism in which the divine element is conspicuous. Once the Lord said to Gideon: "The people with thee are too many—lest Israel vaunt themselves against me saying mine own hand hath saved me." The same danger exists today with much organization, blowing of trumpets, building of tabernacles, organization of committees, publicity, counting of cards signed or hands held up, and the getting of funds. If we do not beware there will be many who will give praise to the evangelist or preacher, but few to give glory to God saying: "We never saw it on this wise."

We need a revival of individual work for individuals that will run through the home, the Sunday school, the League and our social life, putting into practice today the methods so beautifully set forth in the first chapter of John, where we read that Andrew found Simon and brought him to Jesus, and Philip found Nathanael and said: "Come and see."

We need a revival of Practical evangelism that will set men who are as shepherds over flocks to planning and praying for the souls of men, until their people will catch the spirit. Then together they should plan, play, organize, train special workers, inspire and utilize the home, Sunday school, Christian Endeavor League, the laymen and the lay women, cottage prayer meetings, personal worker's bands, open air meetings, in short any and all methods to win men, women and children to Jesus Christ.

Finally, we need a revival of Pentecostal joy, boldness and power that will make Christian believers true and loyal witnesses for Jesus Christ. This, and this alone, will enable us to break into the enemy's ranks

and take men captive by the attractive power of the magnetic Christ.

It seems to me that in the main today the church in America is content to follow the line of least resistance, work on the most favorable material, confine itself to a well defined group of people instead of boldly breaking into the most unfriendly camps and subjecting her methods and her messages to the most drastic test. The early church turned the world upside down. It made evangelists of persecutors, created a new and ever-increasing constituency, invaded every rank of society, threw down the

challenge of a joyous life before kings, governors, and pagans and constantly recruited her ranks from the most stubborn and uncompromising material.

Saul was found praying, the jailer and his family were saved, and even Festus listened eagerly to him who said: "Would that thou wert altogether such as I am." In mission fields the same thing is happening; idolaters become worshippers, yellow faces and black light up with a new found joy. Something like this must come to us if we hope to take our communities for Christ.

reached us, our first thoughts were: "How will this affect our Church and people in Long Beach? What will this do for our Missionary Offering? Will Brother Bauman be able to hold our revival as planned for so many months ahead?" Of course we were disappointed to hear soon afterward that it would be impossible for him to conduct this meeting for us.

But our hearts were soon gladdened when we found we would be able to have Dr. Charles A. Bame come and lead us in this revival campaign. So with little change in our plans we began the meetings on Easter Sunday evening and continued for two weeks, closing on Monday evening with Dr. Bame's famous lecture: "Remaking America."

It is not necessary for me to speak of Dr. Bame's ability as a Gospel preacher and evangelist. His fame is known too well among our churches for that. Even though his time has been given to office work in our Publishing Interests the last few years, he has lost none of his evangelistic effort nor love for lost men. His sermons throughout the campaign were straightforward, convincing and helpful. I am sure the church appreciates the services rendered us during his stay here. We hope he may return some time later for a three or four weeks' meeting.

The immediate results of the meeting were 20 confessions for the first time and 5 received into the church by letter and relation, making a total of 25 responding to the invitation. Of these 16 have been received into the Church at this writing. Eleven were baptized in the baptistry at the church on the last Sunday of the campaign. Several others are to be baptized in the stream just as soon as weather conditions permit. Due to the hard rains the streams are too high and cloudy to make such a service beautiful as it should be.

But these figures do not altogether give the results of this meeting. Friends have been made for the church which will result in permanent good in the future. We believe many are thinking favorably our way and will soon come into the church. There was another confession last Sunday, with another promised for this Sunday. We hope this will be an added blessing to be experienced each Sunday by the church. We believe the evangelistic spirit has been created which will continue.

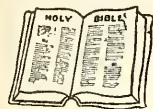
We were glad to have with us on Easter Sunday our returned missionary, Brother Yett. He filled the pulpit ably on Easter Sunday morning and then showed his pictures to a full house in the evening. At the close of this service Dr. Bame inaugurated the revival campaign. Then Brother Yett filled the pulpit the following Friday evening in the absence of Dr. Bame. Our Foreign Missionary Offering was the largest the church has ever given to Missions.

The inability of many of our members to give financial aid, the carelessness and indifference of too many church members to the church, the unrest and doubt hanging over the people, along with some local problems has made our work the most difficult of any year since we have been here. However the Lord seems to be pointing the way out and this gives us added zeal and faith to continue the fight however hard it may be. We ask an interest in the prayers of all God's praying people.

L. V. KING.

NEWS FROM THE FIELD

Our Lord's Greatest Apostle was a Great Correspondent.



SEMINARY NOTES

Friday morning, May 5th, two young men graduated from our Graduate School. These young men, Brothers Arthur Carey and Elmer Keck, have completed their four years of College work, and three years of Seminary work in our Graduate School.

The preceding Sunday evening, our Baccalaureate service was held in the Park Street church, with Dean J. Allen Miller bringing the message.

At Seminary Chapel on Tuesday morning, a preparatory communion meditation was given by Brother L. S. Bauman, and Thursday evening over thirty men attended our special communion service, with Brother McClain presiding.

The writer of these notes gave the Graduation address at the College Chapel, speaking on the subject, "The Place of the Christian Minister in Modern Life."

Dr. Miller, Prof. Stuckey and Prof. Monroe continue their teaching in the College for another month. They expect to remain in Ashland for some work in the summer school, with several trips to Conferences and Young People's Camps of the church. Prof. McClain is carrying on work for the Foreign Mission Board, and endeavoring to consummate his work at the school before leaving for the West for conference work.

We are already making plans for our work next year, and invite any interested in Seminary work to write either Dean Miller or Associate Dean McClain.

K. M. MONROE.

REPORT OF TREASURER OF BRETHREN HOME

The following statement will show the money received by the undersigned, Treasurer of the Brethren Home, from January 1, 1933 to May 1. There are two lists as you will see, namely churches and individuals.

W. M. S., Los Angeles, First	\$ 5.00
Lathrop Church	13.05
Pittsburgh S. S. and Church	25.07
Penn. Sisterhood Girls	20.90
Young Men's Bible Class, St. James	5.00
Los Angeles, Second	13.00
Laymen's Movement	8.00
North Manchester	26.00
Kansas Friend	20.00
W. M. S., Dayton	10.00
Hamlin, Kansas	30.00
New Paris S. S.	6.63

Carleton, Nebraska	3.87
Ashland, Ohio	26.53
Meyersdale	20.00
Louisville, Ohio	7.55
Milledegville	11.00
Dayton	31.25
Waynesboro	21.35
Pittsburgh	35.55
Clayton	5.00
Waterloo	10.42
Sunnyside	6.43
Oakville	6.75
New Lebanon	9.05
Roanoke	3.00
Mexico	8.13
Washington, D. C., S. S.	17.80
Washington Church	30.75
Bryan	7.00
Carleton, W. M. S.	2.50
Hagerstown	10.00
Smithville	15.67
Muncie	10.00
Mt. Olivet	5.75
Calvary	4.15
Allentown	1.75
Sidney	1.30
Fairhaven	8.59
Gretna	8.35
Raystown	2.50
Louisville	5.00
Martinsburg	3.00
Sergeantsville	7.50
Fremont	8.10

Total receipts from above churches \$538.24
 In addition I received from 26 persons 96.78

Making a total from all sources of \$635.02 I am not giving names of individuals who have contributed because some do not like to have names mentioned. To all of the above contributors we express our sincere thanks.

HENRY RINEHART,
 Flora, Indiana.

NEW LEBANON NEWS

Some time has elapsed since a report of the activities of the New Lebanon church has appeared in the columns of this paper. For this we ask forgiveness. For it is to these news items we always turn first when receiving the paper.

For some 6 months this church has been planning for a revival meeting for this spring with Dr. L. S. Bauman as the evangelist. When news of the earthquake

FIRST BRETHREN CHURCH OF PHILADELPHIA, PENNSYLVANIA

We have been reading in the Evangelist how the Easter season has been a blessed time, in many of our churches throughout the brotherhood.

We, in Philadelphia, are happy to join our voice with theirs to say that we had a Joyous Easter season also. The first week of April, from the 2nd to the 9th, inclusive, was given to special meetings, with Dr. A. I. Brown as our Bible teacher and lecturer. These services were largely attended, and strengthened our faith anew, in the Bible, as the very Word of God!

On Sunday, April 9th, Dr. Brown gave a special message to the teen age boys and girls of our Bible school. As a result, 17 of them stepped out for Christ, some of whom were baptized on Easter Sunday.

Easter Sunday morning was a merged service, at which time, the young people of our Bible school rendered an impressive program, in commemoration of the Resurrection. This exercise also set forth a strong appeal for sending the story to those who had never heard, making a fitting time for the lifting of our missionary offering.

We had with us our three little boys born in Africa, Roger Jobson, Lester and Paul Kennedy, who stood in the center of the platform, holding the offering plates, while every department of our school, from the Cradle Roll to the Home Department, sent up their contribution. Then, too, each organization of the church gave an offering, until \$2,000.00 were laid on the altar for Foreign Missions! Our pastor then offered the prayer of dedication, and the congregation stood to sing with full hearts "Praise God, from whom all blessings flow."

Thus far, this amount has increased to \$2,200.00, which we know represents, perhaps, more than ever, sacrificial giving. We are reminded of the Scripture, 2 Cor. 8:2.—"How that in great trial of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of the liberality."

On Wednesday, May 3rd, we held our regular Spring Communion service. The day was given to special prayer. It has been our custom for some time, to set aside the first Wednesday of each month as a day of prayer. Many have been the blessings received, by so doing.

The evening began with a baptismal service, which makes a number of accessions recently. Then followed the blessed Communion, at which time we had the largest attendance ever recorded.

So we feel, we have much to thank God for in Philadelphia, as we go forward in his service.

MRS. H. RAUDENBUSH,
Church Correspondent.

FOUR DAYS AT BURLINGTON

No, not Burlington, Iowa, but Burlington, Indiana. One of the smaller, but splendid, substantial congregations of Indiana is located at Burlington. They are equipped with an excellent church building and parsonage; And having been without a pastor for some time, Brother Willis Polk was instructed by the Board to write me if I could come for several days and do some preaching and conduct for them a communion service. I found that I could be away during April 17 to 20 inclusive, and I went.

We had eager listeners to preach to, and

very good audiences, made up of the church people of the various churches of the community. Three choice young people made their decision for Christ. We came away regretting that we could not continue for another ten days. There was every evidence that many more could have been led into the Kingdom. The final service was a deeply spiritual and uplifting communion service following the sermon on the fourth night.

Our stay among these good Brethren was a continual round of pleasure, made so, because of the many congenial contacts, and genuine hospitality. The good home of Brother Polk and his faithful wife was something of headquarters; but from there I branched out into various other delightful homes and covered considerable ground even in four days.

I would say that this group is in remarkably good shape even in the absence of a pastor. And there were times when I was almost tempted to wonder if, after all we pastors are as important as we sometimes think we are. Perhaps so. A young man, Brother Hanna is at the head of the the Sunday school, and he is to all appearances doing a good, sound piece of work, being loyally supported by the entire membership of the church.

It was my pleasure to meet Brother and

MY LAST WORD ON BRETHREN HOME CRISIS

In the Evangelist of May 6 I made a sincere and genuine appeal for help for the Brethren Home. It was a proposal that seemed possible. I consulted with every member of the Board and others and the plan was approved. The HOME must have support. Just remember that. I have received some encouraging replies. But not nearly enough to carry us through.

Just remember the proposal—One Hundred or more individuals, churches or church organizations give at least \$1.00, and as much more as possible, for a period of ten months.

Surely that does seem possible.

Remember that it is an institution of the Church.

The total cost of running the Home is very moderate. Superintendent and Matron and all help for work and caring of the inmates is only \$1,400 per year. Annuities, interest and Land Bank payments, doctor bills, and funeral expenses have accumulated until we can not meet them with the small income. TO CARRY ON THE HOME WE MUST HAVE HELP. Where are the responses to my 200 letters and the appeal?

Please turn back to the appeal in the Evangelist and read it again. Pastors, please respond to my personal appeal. I have hope and confidence that the brotherhood will help us.

I can do no more. I am only the unfortunate representative of the whole brotherhood called upon to bear a burden that must be shared by others. I am speaking for the whole Board of Directors. Sincerely,

J. ALLEN MILLER.
Ashland, Ohio.

Sister Ankrum and their fine family, both at Burlington and in their Flora home. All in all it was a delightful trip. It was a quest for money for Ashland College that took me to Burlington the first time. I was glad to go this time free from the duty of asking for money. God bless the Burlington people.
WM. H. BEACHLER.

"FIFTY YEARS AGO, AND NOW" Milford, Indiana

"God moves in his mysterious way, his wonders to perform." Early in the year 1883, a little body in Christ as the only Lawgiver, was collected in our town of Milford when arrangements were completed for other services to follow which were held in a sister church. The Progressive church, as it was known then, had a steady growth and many were added to its membership through the evangelistic efforts of Rev. K. F. Mallot, Rev. S. H. Bashor and Rev. G. W. Rench. But it was not until October 24, 1886 that the new church was dedicated. At that time it was considered as one that reflected much credit to any town. Its tall spire still points upward and the old bell has lost none of its charms. The old stone threshold is deeply worn where members and friends have stepped upon it, many, many having gone on. They have left another impress, too, that of a devoted Christian life upon the hearts of their fellow-men. It is just as our beloved Longfellow so beautifully wrote:

"Lives of great men all remind us,

We can make our lives sublime;

And departing, leave behind us,

Footprints on the sands of time.

Footprints that perhaps another

Sailing o'er life's solemn main,

A forlorn and shipwrecked brother

Seeing, shall take heart again."

Pastors, too, have come and gone, and the church not always been privileged to have the preached word. Yet we "carried on" along the lines of Sunday school work and that of the Woman's Missionary Society. Then, too, a number of our young people from 14 years and on are affiliated with the Young People's Union, a group of 100 or more from the churches of the town and township. They meet in one of the churches each Sunday evening at six o'clock. One of the outstanding things they did recently, was to sponsor a series of meetings beginning on Palm Sunday and closing on Good Friday night. At the close of the old year of 1932, Rev. W. I. Duker of Goshen heard the call "Come over to Milford and help us." Since New Year's Day, we feast every Sunday morning on the good things he has in store for us. Rev. Duker and Mrs. Duker are "back home" when they are in Milford. Already a number have been added to the church by baptism and plans are being made to hold a communion service on the last Sunday in this month, May 28. The Milford congregation extends a cordial invitation to those who might feel a desire to worship with us in this particular way.

Yours in the Master's work.

HATTIE V. GROVES.

WITHOUT GOAL POSTS

"A university professor was talking recently with a group of his students. He called on them to be men and play the game of life. 'But how are we going to play the game of life,' one of the students asked,

'when we don't know where the goal-posts are?'

"That is the trouble; how are you going to make a great life when you have no assurance that life itself has any meaning or purpose, or significance? If there are no goal-posts, there can be no game. Our first business is to find the goal-posts for the greatest of all adventures."—Selected.

ANNOUNCEMENTS

LINWOOD, MARYLAND

Holy communion services at Linwood, May 28th, beginning at 7 o'clock. A kindly invitation to all neighboring Brethren churches to come and participate in these blessed services with us.

J. L. BOWMAN, Pastor.

FLORA, INDIANA

The First Brethren church of Flora will hold the spring communion service Tuesday night, June 6, commencing at 7:30. An invitation is extended to all believers to share this service with us.

FREEMAN ANKRUM, Pastor.

CARLETON, NEBRASKA

The Brethren church of Carleton, Nebraska, will hold their semi-annual communion service on Friday evening, May 26, 1933 at 8 o'clock. Brethren of like faith and any Christians will be welcome to enjoy this service with us. May this indeed be a blessing to all concerned.

W. R. DEETER, Pastor.

ASHLAND, OHIO

The Brethren of Ashland, Ohio will observe the Holy Communion service Sunday evening, May 21, beginning at 7:30. All members are urged to be present and other children of God are invited to participate.

DYOLL BELOTE, Pastor.

OAKVILLE, INDIANA

I would like to challenge 999 other men and women of the Brethren Church to give one dollar apiece for two months,—May and June—to pay the \$2,000 indebtedness on the Old Folks' Home at Loree, Indiana. The need is desperate, for if lawsuits are started, some of the creditors may ask for a receiver, and what a shame that would be. We already have \$30,000 or \$40,000 paid on this fine property. Why take a chance of losing it now. Send money to Henry Rinehart, Flora, Indiana.

S. LOWMAN.

EDITOR'S NOTE

This splendid suggestion of Brother Lowman's is in harmony with the plan proposed two weeks ago by Dr. Miller for the Brethren's Home Board, and we are sure Brother Lowman will be glad for us to say for him, though we have not time to consult him before going to press, that he will be glad to have his challenge go forth on the basis of the Board's plan, namely, a dollar a month for a period of ten months, or any shorter time that the one making the pledge may consider necessary. Any one making a pledge of one dollar per month for ten months, has the privilege of canceling his pledge at any time that it becomes necessary before the ten months are up. Of course all who can, will be glad to go through the entire time with the Board. But those who find it impossible to give that much should not fail to give what they can. If you can give only a dollar a month for

a period of two or three months, or five months, or perhaps 50 cents a month for ten months, do not fail to do that, it will be gratefully received by the Brethren's Home Board.

GENERAL CONFERENCE PROGRAM NOTICE

All organizations and individuals who have been asked to have a part on the National Conference Program are asked to send their programs and subjects in immediately. All have been written to,—some several times. If subjects and programs are not in by June 1st, the Executive Committee will supply the same. Also,—all addresses, sermons, etc., are requested in writing. You may deliver them according to your wish, but have them in writing to present to the Conference Secretary. The Conference will convene August 21 to 27, at Winona Lake, Indiana. The Executive Committee asks the hearty support of all in bringing the program to its final form by June 1st.

Executive Com. Sec.,

CHARLES H. ASHMAN,
Johnstown, Pa., R. D. 5.

SECOND CALL

To the Ohio District of the Brethren Church.

Every church in the Ohio district should have upon their hearts the District Conference which will be held in June in the Dayton church. This conference should be a matter of deep concern and earnest prayer for every member of the church in Ohio. It is not going to be an easy thing for the churches to send delegates to this conference. But great things are not accomplished in an easy way, and we cannot reach goals that are worth while by sitting down and complaining about the rough, hard way. Every church should be represented by more than just the preacher as a delegate. This conference is not for some group that is not worth while, but for the Brethren church that God has called into existence and given a definite work to do. We must remember that God has given us great opportunities in this part of his vineyard, and if we are going to be efficient workers his business must be cared for. Conference is the place that we meet to plan for the future.

We have all learned in the recent past that material things are not abiding and they do slip away from us. But the church is a living and an eternal institution and deserves our attention, our money, our time, our prayers and our all. The greatest investment we can make is in our church. The church will not run by itself and we cannot afford to let it run in a haphazard way. Every one should be interested in it, and make every sacrifice possible that it may be of the greatest service to the world. This cannot be done unless there is unity, for in unity there is power. There cannot be unity unless we all have a part in the work of the church. This then demands that every church be represented in the conference. Pray earnestly and definitely that the Lord will make it possible that we may meet in conference at Dayton, Ohio, and plan together under the leadership of the Holy Spirit, that there may be a great awakening in the Brethren church, and that God will use us in a mighty way to glorify his Name.

Set your faces and head your cars toward Dayton, and, the Lord willing, we will meet you there.

C. A. STEWART,
Vice-Moderator.

Business Manager's Corner

APPRECIATION

It is now nearly thirty days since we mailed the last notices to a group of Evangelist subscribers whose terms of subscription have expired. We have received an unusually large response to our appeal for renewals, but yet there are quite a good many who have not yet renewed. We appreciate the hearty response we have received from the many, and sincerely and sympathetically urge the remaining unrenewed subscribers to make a real effort to have their paper continued.

Who Needs the Evangelist

We have received many expressions of thanks from our subscribers to whom we have been sending the Evangelist, though their subscriptions are past due, but we will quote from just a few, representative of the many.

One pastor writes, "You have certainly been more than kind in continuing the paper through these months. I have been enjoying every issue."

An isolated sister, living in Pennsylvania, with her church membership in Illinois, writes, "I can not get along without the Evangelist, as that is the only way I get any church news, and I am a TRUE Brethren." Hallelujah! May her tribe increase.

Another reader says "I am not a Brethren, but The Evangelist is sure O. K., and ought to be in every BRETHERN home. There will never be a time when The Evangelist will not be a welcome visitor in my home. May God favor your cause in leading souls to Jesus." If a member of another denomination will say that about OUR church paper, what should our own members say?

We trust these testimonials may give courage to any faltering Brethren who may feel hard times urging them to give up their church paper, and that they may be led to say "By the help of God I will sacrifice something else in order to still get the spiritual sustenance that comes through my church paper."

The Brethren Annual or Conference Minutes

Quite a number of pastors have not yet made remittance for the number of copies of The Brethren Annual that were mailed to them upon their publication.

With every package that was mailed was enclosed a colored slip stating that this was being done in harmony with a resolution passed by the last General Conference, and that each congregation was expected to pay for its proportionate number of the total number printed. The price of twenty-five cents per copy is also printed on the cover of each copy.

Sunday School Accounts

Invoices were mailed to all Sunday schools upon the receipt of their order for supplies for the present quarter. Because of the banking conditions all over our country we have not made any special effort to collect accounts against our Sunday schools that ordered their supplies on credit; but as we feel the effect of the banking situation more than any single Sunday school can possibly feel it, we will appreciate it very much if these schools will do the very best they can in an endeavor to pay these accounts.

R. R. TEETER, Business Manager.

A Statement from the Seminary Faculty

We desire first of all to offer sincere thanksgiving to God for his continued blessing, which has been poured out upon us through the churches and pastors, through the Women's Missionary Society and National Sunday School Association, and through the many faithful Christian friends whose gifts have made our work possible. "We give thanks to God always for you all." Without your prayers and your help this Brethren Seminary could not have carried on and made progress.

Together with you, we realize that the times are very difficult and that the support of the Church's interests has meant genuine sacrificial giving on the part of many. In such giving we have tried to share as the need arose, and we have found spiritual blessing in doing so. However, we believe that better times are at hand. And those institutions which get ready during the days of adversity are the ones that will make the greatest progress in the days of prosperity. **If the Brethren Church expects to take advantage of the coming days, to build new congregations at home and abroad, we must prepare the men and women who shall be called of God to do this work.** For such a ministry our Seminary exists.

We believe that the immediate future presents to the Brethren Church the greatest opportunity in all her history. People on every hand are realizing that temporal things have no certain value, and they are ready to listen to the message of Eternal Life. Many are sick of hearing unbelief from modernistic pulpits, and are actually searching for a Church that stands without wavering for the Word of God. The world is hungry for the Bread of Life. Many of our pastors are finding an unusual response to the Brethren message. The harvest is great, and ready. **We must go on preparing laborers, therefore, lest we be found wanting in the day of opportunity.**

The Ashland Theological Seminary belongs to the Brethren Church, teaches the Faith of the Brethren Church, and is answerable to the Brethren Church. As teachers in this institution we believe in the future of the Church. We believe in her message because it centers in Christ and is founded upon the whole inspired Word of God. We can see no salvation for men in mere educational processes, scientific technology, social reforms or political expedients. Modern religion stands uncovered, powerless to save. Our only hope is Christ, the Eternal Son, who entered human life by virgin birth, died upon the Cross in our stead, rose again from the dead, for whose coming we watch and pray. In him alone there is life eternal. Apart from him men are lost and forever doomed under the abiding wrath of God.

What Christ taught, we must teach. What he believed, we must believe. The servant is not greater than his Lord. As long as the Seminary stands for these things, she deserves the prayers and support of the Church. If she ever turns to any other Gospel, we believe the doors should be closed and the Church's money spent for some more worthy purpose.

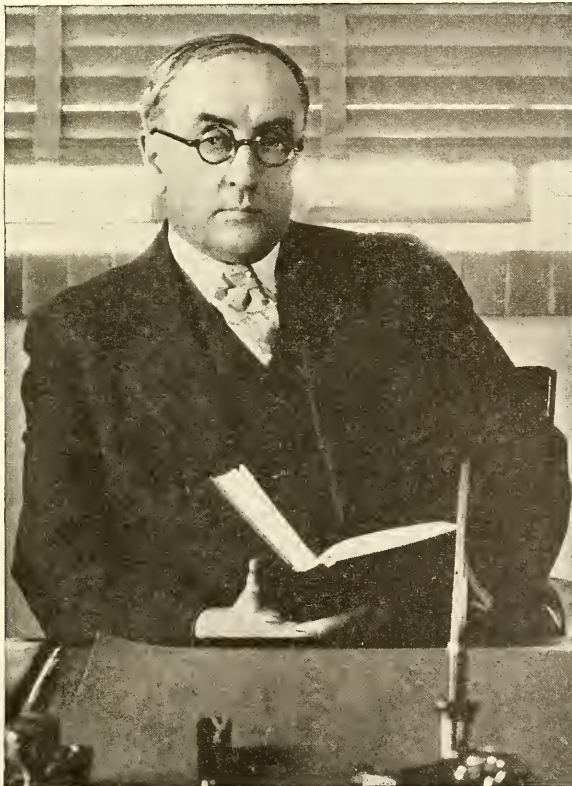
These are some of the reasons why we presume to ask the churches and our many individual friends to remember the Seminary work on Educational Day. We ask, first of all, something that all can give—YOUR PRAYERS TO GOD ON OUR BEHALF. We have found by experience that he answers prayers according to our needs.

Signed: J. ALLEN MILLER, MELVIN A. STUCKEY,
ALVA J. McCLAIN, KENNETH MONROE.

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1933

THE BRETHREN EVANGELIST



Under the Efficient
and Aggressive
Leadership of
PRESIDENT JACOBS
and his
Wise Counsellors
and
Loyal Faculty

Ashland College

has gained its
place among
Standard Schools



It can hold this
place only by the
LOYAL SUPPORT
OF THE CHURCH

Special EDUCATIONAL DAY Number

THE MASTER TEACHER

By Coradel Jacobs

"And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land."—How many, many times do we read just such passages as this, in the New Testament. Teaching was Christ's life;—his purpose; it was his constant task.

Then, is it not fitting that we should take him as our example? That we should cultivate or instill within ourselves those characteristics that set him apart as the Master Teacher?

What were Christ's objectives in teaching? To lead his disciples to trust God completely, and love him as their Father; to win them to active faith in himself as the Son of God; to teach the Christian way of life, in contrast to merely formal religion and worldly living; and to prepare and train his disciples to be active workers, witnesses, and leaders in spreading this faith and this way of life throughout the world.

The great instrument of God's Spirit is the truth. Truth must be instilled in the life of the teacher and since it was deeply embedded in the Spirit of Jesus, he was fittingly qualified. Jesus believed not only in the seeds that he sowed but also in the soil.

Christ, in his teaching was original and independent. His teaching was based on life, not theory. He saw Eternal Truths in common things and had a keen knowledge of men. The Words which fell from his mouth were as poetry. None more beautiful with thought have been heard.

Not only in his teaching was he the Master, but his character was a greater teacher than his words, as was his works.—Methodist Protestant-Recorder.



BRETHERN STUDENTS IN ASHLAND COLLEGE

In order that every evangelist reader may know the names of the students and the congregations from which they come the following list is submitted. That the College is proud of these young people is putting it mildly. These churches may feel highly honored, and justly so.

Does your church and some of its esteemed young people appear in this Honor Roll?

ALEPPG, PA.	Stüger Lohr	LAVERNE, CALIF.	Curtis Morrill
ASHLAND, OHIO	*Herman Hoyt		Elias White
	Arlene Hoyt	LEON, IOWA	Alice Garber
	Charlotte Teeter	LONG BEACH, CALIF.	*Paul Bauman
	*Elmer Keck		*Donald Carter
	John Buskin Garber		*Ernest Pine
CANTON, OHIO	Edwin Jacobs, Jr.		*Orville Lorenz
	Thelma Bechtel		*Ray Klingensmith
	Evelyn Fockler		Clarence Corrigan
	Margaret Eikenberry		Edward Colburn
	Leah Ann Robinson		Ray Hinkle
CLAY CITY, IND.	Kenneth Long		Leah Belle Carter
CONEMAUGH, PA.	Ruth Snyder		Cecile Robertson
CORINTH, IND.	*Ord Gehman		Karl Garling
	Clayton Maus	LOS ANGELES, CAL., 2d Ch.	Ferne Sandy
COUNTY LINE, IND.	Platon Fetters	LOST CREEK, KY.	Garber Drushal
DALLAS CENTER, IA.	*Floyd Shirey		Gordon Drushal
DAYTON, OHIO	Mabel Kinsey		Viola Smith
	Barbara King	LOUISVILLE, OHIO	Elton Whitted
FAIR HAVEN, OHIO	Carl Martin	McLOUTH, KANSAS	Russell Williams
	Robert Keener	MEYERSDALE, PA.	Miriam Bird
	Margaret Keener		Florence Strenq
	*Dallas Martin	NEW LEBANON, OHIO	*Everett Niswonger
GRATIS, OHIO	Myron Kimmel	PHILADELPHIA, PA., 1st Ch.	Raymond R. Robinson
HAGERSTOWN, MD.	*Frank Coleman	PLEASANT HILL, OHIO	*Arthur Carey
	*Conard Sandy	RIO CUARTO, ARGENTINA	Robert Yader
JOHNSTOWN, PA. 1st Ch. ...	Kenneth Ashman	ROANOKE, VA.	Paul Dowdy
	Mary Ashman	SMITHVILLE, OHIO	Marjorie Dintaman
	Robert Ashman	SUNNYSIDE, WASH.	Willis Belcher
	Florence Cobaugh	WAYNESBORO, PA.	Bernice Miller
	*Tom Hammers	WHITTIER, CALIF.	*Bernard Schneider
	James Kyle		
	*Gen Tilly		
	*Norman Uphause		

If all the churches will search out their ambitious high school graduates and send them to Ashland to be added to the above splendid list, what a fine enrollment of Brethren students we might have. Let the pastors present this possibility on Educational Day, along with their appeal for an offering. Remember the slogan—A new student and an offering from every church.

P. S.—Those who put their "Hoarded Gold" into the Educational Day offering will be guaranteed protection from federal prosecution!

LOREN T. BLACK.

* Denotes student in Graduate Seminary.

From twenty-seven to ninety-five per cent of the students in Christian schools in Japan who come from non-Christian homes become avowed Christians before they graduate. These schools are the greatest evangelizing agency which the Church in Japan has. The bishop of one of the great denominations in Japan is authority for the statement that forty-five per cent of all the baptism into that church are of students in their Christian schools.

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GEORGE S. BAER
Editor

R. R. TEETER
Business Manager

Send all moneys to the
Business Manager

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The Day for the Remembering of Sacrifices

Memorial Day is a day set apart for the remembering of sacrifices. That has been the underlying thought from its beginning. When it was nothing more than a "Decoration Day", the basic sentiment prompting the strewing of flowers on departed soldiers' graves was the desire to fan the flames of memory and to cherish with fresh intensity the recollection of what they did and meant to their comrades and country. It is a beautiful and noble thing to remember, and also a sacred duty to remember, the lofty heritage of service and sacrifice that has been handed down to us.

He is a thoughtless ingrate who forgets, or will not bestir himself with memories, and by reason of his mental indolence he becomes an impoverished and disinherited son of the past. He has no capacity for possessing because no power of appreciating the spiritual riches that have accumulated through sacrificial services rendered by men and women under trying circumstances. His soul is small because it is self-centered and empty because he has no memory of, nor gratitude for, that by which others have enriched the common life. Greatly to be pitied is he who does not remember the sacrifices of the past.

And, that men may be stimulated to remember, there is need of these Memorial days, and the spiritual leadership of the people will do well to encourage the preservation and the observance of such days in the highest and truest manner possible. If men could be led to be more mindful of the sacrifices of the past, it would be a service of incalculable worth, and would be manifest in many ways.

The Price of Liberties

For example, he who remembers at what price his liberties were secured, will not carelessly let them slip from his grasp, but will cling to them with purpose and determination. Men who do not think for themselves, or who do not remember experiences or trends of the past (and there are hosts of such people) are easy prey for politicians and demagogues. They supply the harvest for newspaper propaganda, and the dupes for the political spell-binders. What they read in bold print they believe without thinking and what they hear from smooth-tongued orators they accept with utmost credulity. There is no disposition to "search the Scriptures", so to speak, or to "reason within themselves", or to call in question the things they read or hear. They are as credulous in many respects as children. What a demonstration of unthinking credulity our nation has experienced! When has there been a sorer need for citizens, particularly Christian citizens, who are able to remember and are determined to think for themselves?

The Folly of War

For a second example consider that men who remember, are likely to be strongly convinced of the folly of war, and ready to give encouragement to policies and programs that tend to lessen the causes of war and promote peace among the nations. Their minds are stirred with the remembrance of the thousands upon thousands who have marched in serried ranks under the battle flags of the nations and have been mowed down by the lords of war as a farmer mows his wheat. How prodigal have the nations been with men! Aye, how prodigal our own nation! She scattered them like seeds at Gettysburg and on Flander's fields. What vast numbers have been called upon to leave their peaceful walks of life never to return, or to return maimed in body or impaired in mind! Unpleasant though it is, yet it is profitable to be reminded of the somber side of war, rather than the dress-parade side, that we may not forget the horror of it. We are not unmindful that real and permanent peace can only come as Christ is enthroned before the nations of the world, and for that glorious event we work and pray, but we cannot remember the sacrifices offered without number and

in vain to the god of war without being moved to do our best to make effective protest against carnal warfare.

The Liquor Traffic

Again, we may have an example of what a little serious thinking and remembering will do for one in relation to the liquor traffic, granted, of course, that he has the right kind of a conscience. Any one whose experience goes back to the days of the legalized saloon, cannot help remembering, if he had any accurate information about the situation, what a terrible curse the drink traffic was, and will be moved by that memory to a strong determination to do all within his power to destroy the evil. And this is a time for the stirring of memories along that line. Many seem to have forgotten or they are holding their recollections in abeyance for some strange reason. Many others seem to have lost courage and have come to feel that aggressive opposition to the return of the legalized liquor traffic is useless. While some have become intimidated through political influences. There is need to remember that the cause is the Lord's and demands our loyalty. There is need of a revival of the old-time fighting spirit that obtained among the temperance forces and courageous Christian people. The call is especially urgent in Ohio at present to stand up and do some real fighting. Unless the Mosier bill is defeated (which seems possible), the state delegates to the Repeal Convention will be 100% wet.

This is a crisis time for the forces of righteousness and Christian people ought to be found standing united and strong for the cause. Individualism and disaffection will as certainly prove fatal among Christian and Prohibition forces as among mountain climbers. Three young men were roped together as they climbed the Alps. One stumbled and fell, the second fell with him, the third got home safely. But at the little Alpine inn none would speak to him. The host shunned him. His sweetheart avoided him. His mother broke down in sorrow. A whisper was heard on every hand: "He cut the rope." No man lives unto himself, and assuredly no Christian can act in a selfish, individualistic way in the presence of a danger that so threatens the entire social fabric.

The Place of Religion

More important than all other examples is it to consider the effect of remembering and pondering concerning the place of religion in the life of our people and nation. And, of course, by religion, we mean the Christian religion. Christ and his Gospel were laid into the very foundation of our national being. And religion continued for many years to be an important element in the superstructure reared thereon, and has entered into every phase of our common life. Even at the present time, discouraging as moral conditions are in many respects, religion is the finest, most abiding and most faithfully sustained portion of our country's values. The churches have kept up more nearly to their normal standards of spirituality and power than have other lines of activity kept up to their standards. Industry has practically closed down, but the churches have only opened the wider. The labor situation is at a standstill, but the work of the church goes on in most cases without a break. Banking operations were suspended the country over for a season to prevent a financial collapse of a nation wide scope, but the churches continued and still continue to do business right through the depression, though naturally greatly handicapped and at much sacrifice. But sacrifice is a spiritual resource and the church thrives on it. Commerce and trade have practically ceased to function, but the church has suffered very little retrenchment in comparison in its foreign missionary service and practically none at all in its home evangelism. When we consider these things we are more strongly convinced than ever of the supreme worth of

religion and that it deserves first place in the lives of all people.

But when we remember the needs, we realize that perfection is far from being reached, that the church is not without its challenge and religion does not begin to occupy the place in the lives of men and women that it ought to have. The gospel message must continue to find entrance into new hearts and become increasingly more effective in the character and lives of those who have received it. The fires of devotion must be kindled more generally and more brightly in the home and all the wider social environment of the individual. Religion must seek to renew and reorganize and re-motivate life in all its relations and activities. Christian men and women must rise to a higher plane, separate themselves from the contaminating influences of the world and center their hearts and minds more completely in him whose they are and whom they serve. Remembering these things, how vast the reach ahead appears!

EDITORIAL REVIEW

The meeting at Roanoke, Virginia, with Brother R. Paul Miller as the evangelist, came to a close, so Brother Koontz, the pastor, informs us, with "80 decisions for Christ including new converts and reconsecrations."

Two young souls were baptized into Christ last week by Brother Dyoell Belote pastor of the Ashland Brethren church. One was received Sunday into the fellowship and the other will be received promptly. The Communion on May 21 was largely attended and was a very blessed service.

One good brother writes: "Give us the news of all the churches as far as possible and some preaching." That is just what we are doing, "as far as possible." We can give the news only when it is sent to us. So, will the church correspondents and pastors not neglect to write, at least once a quarter, and oftener if you have something you would like to report? Pastors are also invited to send digests of sermons, or brief editorials to the "Voice of the Churches". It's your move now.

The secretary of the Ohio district conference, Brother L. V. King, has a word in this issue about the coming state meeting in Dayton, June 20 to 23, and also calls attention to the fact that some churches have not responded to the appeal for statistical reports. Cooperation is the key to success in such matters. That holds for pastors in other districts as well as those of Ohio, and it is to be hoped that in this fiftieth anniversary year of the organization of the Brethren church there may be a one hundred per cent reporting of Brethren statistics.

In a communication from Brother S. M. Whetstone of Goshen, Indiana, dated May 8th, he writes: "We had another good day yesterday. 560 in Sunday school, which is slightly above our average. Had a fine communion service last night too. Last Friday night more than 300 Brethren young people met here for a 'blossom time banquet' representing northern Indiana churches. Shipshewana Camp and Ashland College were emphasized by the different pastors." Brother Ephriam Culp, of Goshen, paid a visit to our office recently and was enthusiastic about the growth and prospects of the Goshen church under the leadership of their pastor and his splendid co-workers.

Brother S. C. Henderson reports the work of the Lord at Roanoke Indiana, where he is the faithful undershepherd. A two weeks' revival conducted by the pastor, resulted in eight additions to the church, six by baptism and two by relation. Two others had previously been received by baptism, making a total of ten new members. Brother Henderson says his people are loyal and that peace and good will reign in their midst. That, we have noticed, has usually been the prevailing spirit in Brother Henderson's pastorates. He is accustomed to build his people up in the ways of righteousness and peace. And we are glad to believe also that we have some splendid people at Roanoke, and capable local leaders.

We learn through Dr. J. Allen Miller, that the Brethren Home Board is encouraged by the response being made to the appeal to meet the present emergency. If responses continue to come in as they have been, the church will be able to meet its sacred obligation to the old people who are dwellers in the Home and also save

the properties that were in jeopardy. In this connection, Brother Homer Anderson expresses an attitude of loyalty which is quite prevalent regarding this critical need, namely, one of quick response. If every church would do as much as Pleasant Grove, there would no longer be an emergency.

The Southeastern District conference will convene at Bethlehem church, Virginia, on June 14 to 15. Brother John F. Locke is pastor of the entertaining church, and Brother Frank G. Coleman is the conference moderator. We are just in receipt of the program from the secretary, Brother H. W. Koontz, too late for publication this week, but we are glad to call attention to it, and to urge our brethren of the Southeastern District to plan for a large attendance. We know the splendid rural church near Harrisonburg will give you a royal welcome and fine entertainment. The secretary-statistician requests us to remind pastors of that district that unless their statistical report is sent to statistician in time to be tabulated, they "thereby deprive themselves of a vote in all the deliberations of this conference." That calls for immediate action.

The South Gate, California, church is rejoicing in the blessing of God upon their work, and they attribute their success to the growing spirit of prayer in their church life. The pastor writes in his church calendar: "Thank God for a people who believe in earnest, old-fashioned prayer meetings. We do not mean to boast, but humbly speaking, when any church can have 50% or more of its membership present each Wednesday evening on its knees,—brethren, God will bless and honor such a church. For a praying church is walking with God." Then he recalls the Scripture: "While they communed together and reasoned, Jesus himself drew near, and went with them" (Luke 24:15). Brother Polman is truly at the heart of the matter. Get a church in large numbers to praying,—praying earnestly and by the inspiration of the Spirit, and you have it where God can use it.

We appreciate the good report from Brother Ray Klingensmith concerning his work at Ankenytown church, Ohio, for which he cares in connection with his Seminary work. This church is very much alive, the young people especially displaying a commendable loyalty by their attendance at the pastor's Bible study class, their singing for the church services and their missionary enthusiasm. But the faithfulness manifested is not limited to the young people for the older people are also commended. The fact that they have not allowed themselves to get behind in finances is evidence of devotion to the Lord's cause. The meetings of the Official Board in connection with evening meals is a splendid suggestion for other churches similarly situated. Usually there is to be found a way of taking care of the church's "house keeping" requirements if resourcefulness is applied.

Brother Freeman Ankrum, pastor of the church at Flora, Indiana, reports four new members added to the church since last report and forty-one altogether since he took up the work a little more than two years ago. He rightly takes courage from the fact that the new members are active in the work of the church. He states that the Brethren church is now the largest numerically of the seven churches in that town, though the Church of the Brethren is close on its heels. The Sunday school is showing progress and is well officered, while the teachers are stressing the teaching and authority of THE BOOK. We note the once-a-month meeting of teachers for instruction and study in problems and methods. We do not hear so much about the teachers' meetings as we once did in relation to the work of our Sunday schools. We are glad to see that some are maintaining it in some form or other. It helps to unify thought and improve method.

Dr. G. C. Carpenter gives us an encouraging report of the work at Smithville, Ohio, where his leadership is bearing fruit in a splendid growth. The Sunday school contest of seven weeks resulted in a marked increase, averaging 207 per Sunday, and the gain over last year seems to be holding up well. The revival of two weeks conducted by the pastor with the cooperation of local leadership resulted in thirteen accessions to the church, eleven by baptism and two by letter and relation. And with these new members the church found its way into seven new homes. With the fine local leadership and the harmony this church possesses, it has a bright future notwithstanding the apparently overchurched

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The Heroic Dead and the New Patriotism

By Dr. William H. Beachler

Memorial Day is here again. And now, as ever, it challenges us to think, and to consider the present in relation to the past. Memorial Day would have us reconsider our national heritage as a fact, at the same time putting new edge on our consciousness, and keeping us reminded that because this heritage did not drop out of the sky, but because others in the past made it possible for us, it is therefore a priceless and sacred trust.

It is almost needless to recount that we have this heritage because in the very outset a group of superb, gallant, practical men felt keenly together; they thought far ahead into the future and clearly together; and they acted courageously and fearlessly together. I refer to the founding fathers. But to make real their bold and amazing dreams the patriot fathers had to fight, enduring hardship and suffering, and many of them had to die.

Still later another desperate and bloody war had to be fought out among ourselves in order that national unity might be preserved. And it was preserved. And more recently we participated in a horrible, staggering world struggle. The whole affair was so vast and confusing that the issues did not seem as clearly defined as in our former conflicts. But we went into this conflict. We were told that it was a war to end war, and a war to make the world safe for democracy, and we seemed to believe it.

And this is what we told our boys as they went forth, for we had to tell them something. Those wonderful lads went forth in response to the voice of duty. They made their contribution. Many of the number came home maimed for the rest of their lives. And others did not return. Because war is war some of the number who went forth now sleep beneath the sod of foreign battlefields. We count them among our heroic dead.

And thus, as we think of our nation's past, and our heritage, we think of God. There are times when we think we can see his hand leading and pointing the way. We think we can see the outworking of some of his plans. At other times our follies and mistakes must have made great drains upon his loving forbearance and mercy. And then we think of those men of great minds and fearless, hopeful hearts, who, in the face of grave perils launched an astounding national experiment, or shall we say, enterprise? And we think of that multitude without number who made the supreme sacrifice. Nor do we pass by the wonderful women in those several generations who, amid the darkness of war prayed, and hoped, and worked, and wept, and sacrificed, and suffered through it all. Oh, yes, brave, loyal, daring womanhood had a great part—only God knows how great a part—in launching this heritage and preserving it safely in times of terrific stress for us and future generations. How vast and staggering is the multitude of OUR heroic dead! Brave men and brave women make up that multitude. And they are OUR heroic dead. How proud and humble we ought to be to



Dr. Beachler

"...the new patriotism vigorously holds that whereas right may now and then lose a battle, it never loses a war. This is not the first time black, forbidding clouds have hung over our nation. More than once in the past crises have arisen which tested to the utmost our nation's mettle. This is testing time now. Nor can I escape the notion that the most vital consideration at this moment is not, How hot is the fire? but, What kind of gold are we?"

claim them! Our heritage became possible because they dreamed, and dared, and died. And we honor ourselves on this and every Memorial event when we pause to honor them.

But we have only met half of the challenge that comes to us with each Memorial Day when we have strewn flowers, and recounted the valor, and sacrifice, and heroism of our heroic dead. The other half of that challenge lays upon us the solemn duty to consider soberly our great heritage and our relation to it. How strictly like true men and women are we acquitting ourselves in the present moment? How deserving are we making ourselves of a great past, and of a great present heritage? What are we doing to redeem it from graft and corruption, and to preserve it against the hand of the despoiler? How seriously bent are we on hand-

ing it on to other generations, purified, strengthened, and improved? Unless each Memorial Day drives us to frankly face such and similar questions, then the day has failed, and we have failed, and our nation is little better for having had an added Memorial Day.

Thus I am led to suggest that if we are to pay our debt to the past, and discharge fully and faithfully our duty to the present and the future, we must exercise ourselves along the lines of truest citizenship, and express ourselves, and

serve our nation and generation in terms of the new and larger patriotism. If God had a part in making possible our present heritage (and we most certainly believe he did), we do well to remember that he operated and functioned through men and women to do it. We also do well to note the quality, and the caliber of the men and women he used. And inasmuch as we firmly believe God is still vitally interested in our nation—its safety and its future—even a glance over our past will enable us to see clearly the type of men and women we must be if God is to use US in this grave crisis time in our nation's life. Only such men and women, I am bound to believe, as measure up to the standards of true citizenship, and are actuated by the new and larger patriotism, can be of service to him in such a time as this.

Now just what do we mean by the new patriotism? I shall not attempt to answer the question by bringing together a mere collection of words which might, or which might not, represent something deserving to be called a definition. I had rather have my answer represent an attempt, humble as it may seem, to indicate what is at the very heart of it—the new patriotism. Oh, yes, most assuredly, the new patriotism has a heart.

For example, the heart of the new patriotism is a thinking heart. You say, we don't think with our hearts, but with our heads. Well, maybe sometimes we think with our hearts too. At all events, the new patriotism thinks; It thinks clearly, fearlessly, independently. It is discrim-

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GIVE YOUR YOUTH TO BE TRAINED AND YOUR MONEY TO TRAIN THEM

What Your Educational Day Gift Will Do

By Edwin E. Jacobs, Ph.D., President of Ashland College

1. Your Educational Day gift will help the general cause of Christian education. Nowhere else in the world can you expect education to be builded upon, and to conform to, Christian ideals except in a Christian school and such schools are, for the most part, denominational colleges. If you have any interest in this phase of our common life, you will help by an offering to the cause on June 4th.

2. You will very materially assist in keeping an arts college in such a position as to make possible complete preparation for later seminary work. This is important. As our seminary is now organized, its full course can not be completed without graduation from a four year college course. The Board of Trustees decided upon this course three years ago and the plan has been in operation ever since. Up to this time the graduating classes have been small but from this on, likely more will graduate because they have had time sufficient to come on up through the arts college and finish the three yaers' seminary work.

3. Moreover, you will assist in keeping our recognition up to standard. I can not possibly overemphasize this point. Those of us at the place where this is a burning question, realize as perhaps others can not, just what this means. If this college loses its place in the standardizing associations, its future is exceedingly dark. It is wrong and wholly indefensible for a constituency to maintain a college and urge young people to go there and prepare for life and then have the matter of their recognition to hound them as long as they live. Christianity and its rules apply to colleges as well as to daily living, and so far as I am concerned, I want no part in thus cheating young people. That is not Christian education. Honor is more than skin deep. We boast of being a whole Gospel church. If so, then a good place to begin is at the College. This may sound like strong language, but the situation demands nothing less.

4. Educational Day is placed in our church calendar by the authority of National Conference and if you want to be loyal to ALL the interests of the church, your gift will also help in this regard.

Three things will make a complete program of Educational Day in all the churches: a sermon stressing the need of Christian education, the directing of worthy young people to Ashland, and an offering commensurate with the ability of the congregation and in keeping with the amount asked by the Board of Trustees.

The pastor is the key to the situation. Will you all respond to this plea?
Ashland, Ohio.

"A successful education rests upon a tripod of a balanced mental diet for body, mind and soul."

Help Keep Ashland College and Seminary on the Map

By W. S. Bell, D. D., President Board of Trustees

We are all proud of the achievements of our educational work. From a small and financially depressed school, Ashland College and Seminary during the past few years have gone forward and are now rated schools of the first rank in educational standing.

Through efficient leadership and the united support of the Church and of Ashland city this progress has been made.

The College like all institutions has suffered from this long period of depression. We have done well in not suffering loss from our investments to this time. The Faculty has shown a spirit of loyalty to the school and been willing to take their share of financial losses in waiving two months' pay during the present school year.

The College has lost during the past year in what is termed as living endowment, which comes as gifts to the school and if the gifts are no larger than during the past year, our standing will be endangered. The actual invested money of the school is about \$315,000.00 in permanent endowment. This represents the money given for endowment to the College and Seminary. The educational standardizing agencies require that we must have \$500,000.00. In this we are allowed to capitalize our gifts made to the school annually as income on the ratio of 5% on rated principal as endowment. For example, a gift of \$5.00 is rated as \$100.00 living endowment.

Hence our appeal for an Educational Day offering on Sunday, June 4th. At a recent meeting of the Board of Trustees this was considered imperative in the face of the present situation.

The minimum amount we are asking the church to give this year is \$2,500.00 which will work no hardship on any, if all do their "bit". Gifts of \$5.00—\$1.00—\$.50—\$.25 or ten cents will put this across easily and it means much at this time. We are asking every pastor and church to give the people an opportunity to contribute and to make Sunday, June 4th, a real Educational Day. Arrange a special program—call attention to the place of our College and Seminary in the work of our church and boost for our only school.

Milledgeville, Illinois.

A GREAT MAN'S LAST WORD

As if he were speaking from beyond the curtain of the grave, William Jennings Bryan, in his last will and testament, presented in two striking paragraphs what he believed to be the most essential thing in life. This is what he had to say:

"While I have devoted a large part of my time to the study and discussions of political questions, I feel



The "Pine Whispers" Walk

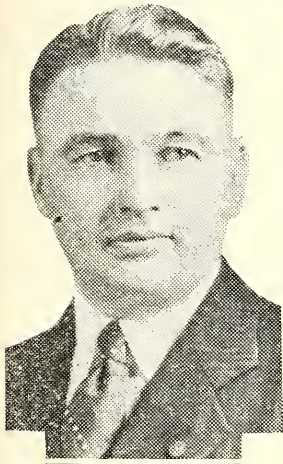
IN YOUR OWN CHURCH SCHOOL

more interested in religion than in politics, because religion is the only influence that controls the heart, out of which are the issues of life.

"Next to religion, I am most interested in education, because education can and should increase one's capacity for service. But education will not be a benefit to its possessor and a blessing to society unless widely used. I am anxious that each intellectual ship shall be equipped with a moral rudder sufficient to control its course in life's stormy sea."

Ashland College Merits Your Support

By Willis E. Belcher, Member Board of Trustees



Willis Belcher
College Trustee and Valedictorian
for Class of '33

True interpretation of life with its meanings and purposes can come only from those who have truly found and experienced a new life in him who is the Light of the World. Only eternity will reveal the ultimate good accomplished through Christian instructors who have willingly assumed a double duty; namely, mastery of their own specific field, plus an intimate knowledge of the Word of God.

There are many reasons why ASHLAND COLLEGE should be enthusiastically supported. The following are a few:

1. ASHLAND COLLEGE maintains an exalted standard of scholarship. The faculty, a high percentage of whom have the Ph.D. degree, are leaders in their respective fields, and are being widely recognized. Her graduates are going forth into the various fields of endeavor, many with marked success.

2. ASHLAND COLLEGE promotes a wholesome social atmosphere. The work of the Gospel Teams, Y. M. C. A's., Glee Clubs, Departmental Clubs, Honor Societies, and a well rounded athletic program leaves no time for the so-called questionable social functions.

3. ASHLAND COLLEGE aims to preserve and foster a deep spiritual life. Both faculty and student body meet each morning at the Chapel for a half-hour period devoted to singing, prayer, and inspirational messages. Any system of education that neglects to train man's moral and spiritual nature can never be called Christian.

4. ASHLAND COLLEGE is now training many of the future lay leaders of the Brethren Church. Graduates leave her halls of learning to assume the duties of life. Some go into fields where there are no Brethren churches. There, if they have been thoroughly trained in a Brethren home, a Brethren church and a Brethren college, they immediately become a potential nucleus for a new Brethren church. The conservation of our present membership as

well as future growth depends in a large measure upon this very thing.

5. Last, but by no means the least, ASHLAND COLLEGE has in connection a graduate school of theology, ASHLAND THEOLOGICAL SEMINARY. The future ministry of our church is now being trained here. Thus the College and the Seminary with unity of teaching and singleness of purpose will be great factors in the co-ordination and strengthening of all Brethren work. This will assure growth and expansion.

The goal set for this year, ten cents per member, would be small even in a depression twice as severe as the present one. If every member of the Brethren Church will deny himself just ONE ice cream and put its cash equivalent in the EDUCATIONAL DAY OFFERING on JUNE 4, we can go over the top in the good old American way.

Ashland, Ohio.

Believe It or Not

By Professor Loren T. Black

Historically, the Brethren Church has stood for a type of education which taught the fundamentals of Christian living along with a curriculum of cultural school subjects. From the articles of incorporation of date of August 29, 1888, we quote the following in regard to the aims and purposes of your college:

"Article I, Section 1. The Object of the Corporation:

"The object of this corporation shall be to establish and maintain a College or University for promoting Education, morality, religion and fine arts, and to secure to its members and patrons the advantages of Education in all departments of learning and knowledge, especially the education of men of approved piety and talents for the ministry of the Brethren Church."

This year 1933 finds Ashland College better equipped and prepared than ever to carry out the original purposes of the incorporators. Today you will find the school standing solidly upon these foundation principles. The fruition of the efforts of the founders of our school is being enjoyed by the Brethren students who are privileged to be here. Now your sons and daughters can choose a course of study from a wide range of subjects. This was not so fifteen years ago. Those of you who have not visited the college at frequent intervals can not possibly realize the wonderful changes brought about by those to whom you have entrusted the management of your school. To the best of my knowledge no other Ohio college has been improved so much. The success of our graduates in all walks of life bears ample testimony to this statement.

Yet in spite of this most welcomed progress some few Brethren pas-



Prof. Loren T. Black, M.A.,
Head Dept. of Mathematics

tors and laymen do not give wholehearted support. In fact, some openly criticize in no constructive way. No college is perfect, but most of them are striving to arrive. It is my humble opinion that most criticism in this instance is due to the lack of understanding of things as they are. Out of the some one hundred and fifty Brethren pastors, how many actually know many up-to-the-minute facts about the school from **FIRST HANDED SOURCES**? The best thing that could possibly happen to the cause of Brethren education would be for every pastor to make a special trip to Ashland and visit the school for one week. Yes, visit the class of every teacher, talk with the students, attend their social and religious meetings, and sample the very atmosphere of campus life. What message would these pastors carry back to their congregations? Well, it would be revealed in the increased numbers of Brethren young folks entering their own college in September, 1933. Even the Educational Board would be amazed at the amount of sacrifice exhibited in behalf of Educational Day offerings. The "On to Ashland" motto would inspire Brethren young people who would really prefer their own school. To know about Ashland is to be a booster.

In certain churches the idea seems to prevail that only those who are selecting the ministry for a life work should go to Ashland. In answer to this opinion it is true that at present approximately only one student in twenty is preparing for the ministry. This however is done in the graduate Seminary after four years of preparation in regular college studies. About one-third of the students are looking forward to teaching positions. They prepare for both elementary and High School positions in many states. Others are pursuing the four years of undergraduate work necessary to enter the professions of law and medicine. A few others are starting various types of engineering study with the intent to transfer to some engineering school after one or two years. Suffice it to say that every Brethren young person who has graduated from a first class high school should find out exactly what his school offers before considering any other.

Another idea seems to prevail in some nearby church districts. That is, that Ashland is too far away from home for son or daughter to go. They should go, according to some parents, to a nearby school, so they can return over week ends. Personally I know of no college which is concerned with the success of its students that recommends this plan. There are certain desirable features in the young person's life which can best be developed by temporary separation from home. It has been reported that parents even in the Pennsylvania and Indiana Districts think Ashland is half way around the world away! When one thinks of the sixteen students from the Pacific Coast who are at Ashland this year, well—they must go far away to school. Remember that these California boys and girls come almost from the very doorsteps of some of the world's finest universities to attend their own Brethren school. Such is true Brethren loyalty.

Ashland, Ohio.

The Scriptures teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying.—Flavel.

Some "Inside Information"

By H. H. Rowsey, Member College Board of Trustees

In referring to our Educational Day Offering, Dr. Jacobs has written in the "Evangelist": "I solemnly warn the friends of the College that, **UNLESS THE GIFTS ARE INCREASED**, we will be dropped from recognition." In this article I want to draw aside the curtain, and allow you to see just a bit of what this would mean to us. And all of these statements are based on what actually happened before we received recognition.

I am able to pass this "inside information" along, because I had the happy privilege of helping in Dr. Anspach's office during my last year as a student at Ashland. During that year many problems, relative to recognition, were presenting themselves. Both Dr. Jacobs and Dr. Anspach were working early and late, in an effort to secure recognition for the credits earned in OUR college.



H. H. Rowsey

Information relative to teachers, equipment, finances, etc., was being filled with the various state departments of education. In some cases these professors made trips to other states, to confer in person with State Superintendents. In one such instance, two personal trips were made before the Superintendent agreed to recognize our work. Then before he had made this decision a matter of record, he was called through the portals of Death. His assistant was appointed to the office, and he was harder to convince than his predecessor had been. The result was that young people who had

graduated from Ashland and secured schools in that state, (and there were a number of them), could not secure their certificates nor their pay checks, until this matter was cleared up. So we can see the necessity of retaining our membership in the North Central Association, for this eliminates all of the above, making our credits good everywhere.

Before the days of our membership in the North Central, the same process was necessary, when credits were transferred from Ashland to Graduate schools. The College was constantly in correspondence with such schools seeking recognition for the credits of former students, who were enrolling for advanced work. And during Association meetings our officials would do their best to arrange for personal conferences, in order that they might convince these officials that Ashland was qualified to do standard work. In many cases students were accepted on probation, and given no standing at all, until they had proven their ability. Some schools would not admit the students to the Graduate School, until they had taken a full year of work in THEIR under-graduate school. And a few wanted to discount our work still more. **ALL OF THIS HAS BEEN CHANGED. OUR CREDITS ARE FULLY RECOGNIZED EVERYWHERE, AND WE MUST KEEP THEM THAT WAY.**

50 NEW STUDENTS and \$2,500 for ASHLAND COLLEGE

In order to do this Dr. Jacobs assures us that our Educational Day offering must be at least \$2,500. If our offering should decrease and the College would be dropped from the Association for but one year, it would be a serious matter. The year before we were recognized by the North Central an Ashland College graduate made application, in person, for a teaching position in a school, located in a state where Ashland's teacher training work was fully recognized. This man was unusually well qualified for the position, and was so assured by the Superintendent. In fact he seemed ready to hire him, (I was present) until he ascertained that Ashland was not a member of the North Central. And even when assured that Ashland had the endowment and had met the other requirements, but was merely waiting until the next meeting to be received into membership, he had no further interest in the applicant. He insisted that since his High School was a member of the Association, it WOULD BE IMPOSSIBLE FOR HIM TO HIRE A GRADUATE OF A SCHOOL WHICH WAS NOT A MEMBER WITHOUT DIRE RESULTS when time for inspection came. So it is plainly evident that we cannot conscientiously urge our young people to attend OUR College, without doing our best to see that it remains a standard and fully accredited school. And I sincerely believe that the Church will never allow the College to take a backward step in this direction.

After meeting the standardizing requirements of the College, the Church has succeeded in securing a standard Seminary. And it is one of which we may well be proud. The former degree of "A.B., In Divinity," was the laughing stock of the educational world. When presented to Graduate Schools, sometimes they did not try to conceal their mirth, and they were always energetic in saying, "There is no such degree." But this, too, has changed. Since graduating from Ashland I have received many catalogues from theological schools. And it is rare indeed, to find any school with requirements for the Th.B. as high as they are at Ashland. The Seminary deserves our support, and this year offerings may be made for the work of the Seminary as well as for the College. A decrease in offerings will most assuredly affect the work of the Seminary, the College, and the work of the Church in general.

It is our privilege to send our young people to OUR school where they may receive an education "under influences which are positively and avowedly Christian." Let us keep faith with them on Educational Day so that when they graduate, or transfer, their work will be fully accredited and recognized anywhere and everywhere.

Falls City, Nebraska.

EDITORIAL REVIEW

(Continued from page 4)

condition of that community. At the recent business meeting of the congregation Brother Carpenter was given a unanimous call for another year as pastor, and some new deacons and deaconesses and a trustee were also selected.

President Jacobs gives us a brief report of the commencement activities that have taken place thus far. They have all been of a high order. Two events mentioned deserve special comment,

namely, the glee club entertainments and the May Day exercises. Having heard both glee clubs sing, we are not surprised to learn of very highly complimentary comments being made concerning the programs that have been given by both these singing organizations among our churches. And concerning the forenoon program on May Day, we have not known of one such program in years given under the auspices of Ashland College that has been so universally praised by those who were in attendance. The crowning of the May Queen was, as usual, a beautiful exercise. As to the play that followed, nothing need be said about the character of a drama so widely known as Shakespeare's "As You Like It," and it was rendered in a very creditable manner. The thing we wish especially to commend was the absence of anything of an objectionable nature. We understand something of the difficulty of maintaining such outdoor programs on a high level that befits a Christian college of the historic background that Ashland possesses, but we are glad to note that our college authorities are making an effort to do that. And Dr. Jacobs' statement that "Ashland has its own traditions and customs", its own "history", "peculiarities", "ideals", and is making no effort at "copying after" any other college, gives us encouragement to believe that one of its ideals is and will be to maintain a high regard for Christian standards and the proprieties in entertainment, even though they be somewhat old-fashioned. To hold to such ideals will require courage on the part of our educational leaders, because of the fact that the modern trend is all against it, and they deserve the encouragement and commendation of Brethren people for their efforts in that direction.

68 MILLIONS NOT CHURCH MEMBERS

The Home Mission Commission of the United Lutheran Church says that over 68,000,000 citizens of the United States are not church members. Every second person we meet belongs to no church, Protestant, Jewish or Catholic. Over 17,500,000, in cities of over 100,000 population, are not church members. In the three great cities of the Pacific Coast—Seattle, San Francisco and Los Angeles, there are 1,500,000 unsaved souls.—Methodist Protestant Recorder.

THE KINGDOM OF GOD

"The Lutheran tradition has never become aware of the Kingdom of God as a social and mundane reality" is to us a pivotal sentence in an editorial appearing in the Christian Century of April 26, under the heading, "Hitler's New Religion." . . .

Barring the fact that this is not a tradition with us, but a doctrine, we agree. The reason Lutheranism has not become aware of the Kingdom of God as a social and mundane reality is, first, because it is content to accept the idea of Jesus himself who declared, "My kingdom is not of this world." The New Testament's testimony to the significance of this characteristic extends from Pentecost to the final vision of St. John. Always both the "otherworldliness" of the Kingdom of God, and the opposition of the kingdoms of this world to the power of the pure gospel are in evidence. . . .

In the second place, history knows of dozens of "visible" Kingdoms of God announced as the work of divinely inspired leaders. An analysis of their principles invariably reveals a composite of politics and religion wherein the mistaken claims for power and temporal authority ultimately corrupted the teachings of Jesus. Their final form has been either a hierarchical absolutism or a gradual disintegration. Rome in 1517 was an early illustration. Russia prior to 1917 was another. The Geneva government of Calvin's day was, fortunately for the modern era, only partially successful and the Cromwell regime in Great Britain did not long survive its great leader.

Neither in Holy Writ nor in human experience is awareness of the Kingdom of God as a social and mundane reality a sign of correct apprehension of Christianity.—The Lutheran.

You can't escape "*Teaching*"; it's in the Church's Commission

<p>W. I. DUKER, President Goshen, Indiana</p>	<p>N. V. LEATHERMAN, General Secretary Berlin, Pennsylvania</p>
<p>E. L. MILLER Vice-President Maurertown, Virginia</p>	<p>M. P. PUTERBAUGH, Treasurer Ashland, Ohio</p>

NATIONAL SUNDAY SCHOOL ASS'N.
MAGAZINE SECTION
M. A. STUCKEY, EDITOR,
ASHLANG, OHIO

God's Tenth

By Rev. A. J. Gordon, D.D.

In touching the question of giving, or paying, we touch the most vital point pertaining to the consecration and spiritual power of the church. In saying this, we speak from experience, as we certainly speak according to Scripture. "Bring ye all the tithes into the storehouse, . . . and prove me now herewith, saith the Lord of hosts. If I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." (Mal. 3:10). Here, plainly, the payment of tithes is made the condition not only of an abundant outpouring of the Spirit but temporal blessings are definitely promised in the succeeding verse. "And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." Prayer, testimony, effort, self-denial—how often do we hear these duties mentioned as summing up and fulfilling the requirement of tithes! But "tithes" means money or other property of equivalent value; and the effusion of God's Spirit and material prosperity is here made contingent upon bringing in these tithes and paying up these dues to God.

A tenth of his income was required of the Jew to be set apart, and sacredly devoted to God's treasury. And this was the first tenth, and not the last tenth; the first fruits, not the dregs and leavings. And while the amount is not specified in the New Testament, the same principle is carried over. "Upon the first day of the week, let every one of you lay by him in store as God hath prospered him" (1 Cor. 16:2). Here is consecrated giving—laying by in store—a certain sum apart, and made sacred to God's use, and which thereafter one should no more think of using for himself than he would think of taking the same sum from his neighbor's pocket. And here is proportionate giving—"as God hath prospered him." Ought the proportion to be any less under the gospel than under the law? Surely not when we remember that we have as our exemplar One who, "though he was rich, yet for our sakes became poor, that we, through his poverty, might be rich." In the light of such high standards, who can say that at least we ought not to give one-tenth of our income to the Lord's work?

Two Surprises

If any Christian who has never tried it will make the experiment, conscientiously following it through to the end in prosperity and in adversity we predict for him two surprises. First, he will be astonished at the increased amount which he is enabled by this method to give to the Lord's work, and, secondly, he will be astonished at the increased spiritual and temporal prosperity which the Lord will give to him. For observe that here is an instance where the Lord actually makes a challenge to his people, and sets up a test case, saying, "Prove me now." Taking this Scripture in connec-

tion with others, we find that there are two points to be demonstrated.

1. That faithful and proportionate giving will be rewarded with super-abundant spiritual blessing. The statement does not require proof, since experience has stamped it already as an axiom. Other things being equal, that Christian who opens the broadest outlet for charity, will find the widest inlet for the Spirit. The health of a human body depends upon its exhalations as well as upon its inhalations. It is reported that a boy who was to personate a shining cherub in a play, on being covered over with a coating of gold-leaf which entirely closed the pores of the skin, died in consequence, before relief could be afforded. Woe to the Christian who gets so gold-leaved over with his wealth that the pores of his sympathy are shut, and the outgoings of his charity restrained. He is thenceforth dead spiritually, though he may have a name to live.

2. That faithful and proportionate giving, which is another name for tithing, will be rewarded with abundant temporal prosperity. This is a saying hard to be received, but it has the emphatic support of Scripture. "Honor the Lord with thy substance and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine" (Prov. 3:9, 10). This is but one specimen of many from the Old Testament. "Give, and it shall be given unto you; good measure, pressed down and shaken together, and running over, shall men give into your bosom" (Luke 6:38). Do we believe these words of our Lord? and can we question that they refer to abundant temporal returns in recompense for abundant giving?

Let us now throw light upon this subject from a few inserted leaves from a pastor's note-book.

One says:

The Guinea Means and the Shilling Means

"I knew a widow of limited means who was remarkable for her liberality to benevolent objects. But a sad change came into her by an unexpected legacy which made her wealthy, and then her contributions began to fall below the amount of her straitened finances. Once she volunteered; now she only gives when importuned, and then it is as meagre as if the fountains of gratitude had dried up. Once when asked by her pastor to help a cause dear to her heart in her comparative poverty, and to which she gave five dollars then, now she proffers twenty-five cents. Her pastor called her attention to the surprising and ominous change. 'Ah!' she said, 'when day by day I looked to God for my bread. I had enough to spare; now I have to look to my ample income, and I am all the time haunted with the fear of losing it and coming to want. I had the guinea heart when I had the shilling means; now I have the guinea means and the shilling heart.' It is a fearful risk to heart and soul, to become suddenly rich.

This is one of the reasons why God lets many of his best children acquire wealth so slowly, so that it may not be a snare to them, may not chill their benevolence; that, when wealth comes, the fever of ambitious grasping may be cooled, and that benevolence may overtake avarice."

But let us introduce another illustration furnished from a pastor's observation:

"A parishioner, who was a dear friend, read his pastor a page from life's history to this effect: When a small boy, he gave his heart to Christ. He was engaged in a brickyard to carry clay, often on his head, for twenty-five cents a day. Then he vowed that one-tenth of his income he would give to his God. This he conscientiously did, and prosperity followed until his income was \$10,000; and then the trial of his life came, in which he went down in financial disaster. He would not give one-tenth of \$10,000. Here his faith balked. He said, 'After disaster had swept all away, I learned what I had not known before—that it is easier to give one-tenth of \$72 than of \$10,000. A man is truer to God who works for twenty-five cents a day, and has less temptations and more strength to meet them, whose income is \$6 a month, than \$833 1-3.' He regained wealth, but it was in strict compliance with the vow of his youth, which his disaster enabled him to fulfil until his death."

Tithing Pays in Business Prosperity

There is a Christian league in this country, banded together to promote systematic giving. It brings every member into covenant to keep a strict account with the Lord, and to render him one-tenth of the income. An annual report is made by each member, giving a statement of his business and spiritual prosperity. The secretary recently told us that the results have been surprising even to the most sanguine advocates of the tithing system; that not only has the income of the missionary societies receiving the funds been greatly increased, but that, out of thousands entering into this league, all but two or three have reported greatly increased business prosperity. Are there not some things to be proved which we have not yet dreamed of either in our philosophy or our mathematics?

Colgate's Soap

Here is another instance from a well-known life. We find the statement in print, and believe from what we have heard that it is substantially correct:

"Many years ago a lad of sixteen years left home to seek his fortune. All his worldly possessions were tied up in a bundle, which he carried in his hand. As he trudged along he met an old neighbor, the captain of a canal-boat, and the following conversation took place, which changed the whole current of the boy's life:

"Well, William, where are you going?"

"I don't know," he answered; "father is too poor to keep me at home any longer and says I must now make a living for myself."

"There's no trouble about that," said the captain. "Be sure you start right, and you'll get along finely."

"William told his friend that the only trade he knew anything about was soap and candle making, at which he had helped his father while at home."

"Well," said the old man, "let me pray with you once more, and give you a little advice, and then I will let you go."

"They both kneeled down upon the tow-

path (the path along which the horses which drew the canal-boat walked); the dear old man prayed earnestly for William, and then gave this advice: 'Some one will soon be the leading soap-maker in New York. It can be you as well as any one. I hope it may. Be a good man; give your heart to Christ; pay the Lord all that belongs to him of every dollar you earn; make an honest soap; give a full pound, and I am certain you will yet be a prosperous and rich man.'

"When the boy arrived in the city, he found it hard to get work. Lonesome and far from home, he remembered his mother's words and the last words of the canal-boat captain. He was then led to 'seek first the kingdom of God and his righteousness,' and united with the church. He remembered his promise to the old captain, and the first dollar he earned brought up the question of the Lord's part. In the Bible he found that the Jews were commanded to give one-tenth; so he said, 'If the Lord will take one-tenth, I will give that.' And so he did; and ten cents of every dollar were sacred to the Lord.

"Having regular employment, he soon became a partner; and after a few years his

(Continued on page 14)

STUDYING THE SUNDAY SCHOOL LESSON
at the
Family Altar
With
Dr. R. R. Teeter

JESUS FACES BETRAYAL AND DENIAL

(Lesson for June 4)

Lesson Text: Mark 14:10-72; Golden Text: Isaiah 53:3

MONDAY

The Last Supper. Mark 14:12-21

To Brethren people this is a familiar story, for since the Brethren interpretation of the record of this event is somewhat different from that of most of the churches, special emphasis has been placed upon it in all "old fashioned" Brethren preaching.

By many, this is called "The last passover supper," but Brethren do not believe Jesus ate the passover with his disciples at this time, but that he only "desired to eat it with them." The Brethren interpretation is that Jesus was himself crucified at the hour the passover lamb was to have been slain, thus making it impossible for him to observe the "Jewish passover" at this time. But it was his last supper with his disciples.

TUESDAY

The Communion, or Eucharist Instituted. Mark 14:22-26

Here again Brethren differ from many other people in the interpretation of the events of this evening. The International Sunday School Lesson Committee calls this the "First Lord's Supper," but Brethren make a distinction between the Lord's Supper and the Communion, or the partaking of the eucharistic emblems. Brethren consider the common meal eaten together with the Lord and his disciples to be the Lord's Supper, and the partaking of the broken bread and of the fruit of the vine as the communion.

WEDNESDAY

Peter's Denial Foretold. Mark 14:27-31

At the conclusion of the supper and the institution of the communion, Jesus and his disciples retired to the Mount of Olives, where the stage was all set for the beginning of the greatest tragedy of the ages.

Jesus, knowing what the night and the day following would bring forth in the development of the great plan of redemption, warned his disciples of their coming disappointment, which would be an occasion of offense to them.

But, in spite of his positive assertion that nothing could give him offence, Peter was warned that three times he would deny his Lord before the cock should crow twice. One should be sure of one's self before making such positive statements of personal faithfulness.

THURSDAY

Praying in Gethsemane. Mark 14:32-42

Many people pray when overtaken in some great calamity, who have never prayed before, but the life of Jesus was a life of prayer, even from the beginning. and it was not because of his awareness of swiftly closing life that was before him that he prayed in the garden of Gethsemane, but because his entire earthly career had been according to the "will of God," and under the direction of God, and now as it is drawing to a close he must continue that close fellowship with the Father, whose will he had sought to always carry out, and which fellowship enabled his humanity to bear up under the load his divinity laid upon him.

FRIDAY

Betrayal by Judas. Mark 14:43-50

Could such a thing be done without injury to the cause and effectiveness of Christ's ministry, we would gladly "delete" this story of the perfidy of man from the account of the glorious ministry of our Lord. But such a course would rob the account of Christ's great sacrifice for man,

of the illustration of the effect of covetousness and greed upon the heart of a man who loves money more than he loves God or the Son of God. Not all men would actually and knowingly betray their Lord for thirty pieces of silver, but many men do place a higher value upon the possession of silver and gold than they do upon the Lord's work that he has delegated to his followers.

SATURDAY

Denied by Peter. Mark 14:66-72

What a contrast the dual nature of man affords. Brave, bold, bluffing Peter. Ready to fight for his Master with the sword in one moment and then, just a little while later, frightened into denying having ever known him by the question of a harmless maid. No, he did not mean to deny him, he meant to be true, but he followed him afar off, too far off to receive the strength to be had only by a close walk with the Lord. Poor Peter, we feel sorry for him, but we are glad he still had a conscience that would lead him to tears because of his weakness, and an honesty of purpose that led him to "strengthen" his brethren after he was "converted."

SUNDAY

Thirsting for God. Psalm 42:1-11

In some ways Peter and the Psalmist David were alike. They both "thirsted after God." And David found relief in tears as Peter did many years afterward. David says, "My tears have been my meat day and night."

And these tears bore a message to him, for he says "they continually say unto me, Where is thy God?"

If weeping and shedding of tears could satisfy one's thirst for God, then we would pray for more tears and more weeping; but tears and weeping alone will not satisfy such thirst. There must be a doing of God's will if one would expect to learn to know him.

CHRISTIAN ENDEAVOR AT WORK

<p>E. M. RIDDLE, President Waterloo, Iowa</p> <p>F. C. VANATOR, Associate Peru, Indiana</p>	<p>C. D. WHITMER, Editor, South Bend, Ind.</p>	<p>GLADYS M. SPICE, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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BRETHERN **C**HRISTIAN **E**NDEAVOR
RINGING **H**URCH **X**TENSION
UNCONSECATED **V**ANGELISM

Publicity Posters

By Wilhelmina J. McPherson

The publicity committee can probably do as much as any other committee to make the Christian Endeavor society a success. Something out of the ordinary must be happening in order for the publicity committee to produce publicity. This committee may encourage other committees to work by announcing the accomplishments and plans of each committee. This may be done effectively by posters.

Posters with action and color call attention to coming programs or socials, plays or conferences. Posters should tell "when" and "where" and enough "what" to arouse interest and curiosity. Crowded posters are not often read, but a blank space attracts attention.

Pictures are not absolutely essential, but neatness and accuracy are. Never be afraid

to use a ruler, for a ruler is the best friend you have to assist in making the poster well balanced. The doctor is no assistance after the patient is dead. Neither is a poster of any use if exhibited after the program is held. A poster should be posted at least two weeks in advance of that which it advertises.

A poster is stationary, but a successful publicity committee advertises wherever it goes by word of mouth and by wearing Christian Endeavor pins.

Birmingham, Alabama.

—Selected from C. E. World.

A famous Scottish preacher thinks that the Prodigal Son lived to a good old age, and that he never left home again. He said that if he were choosing a motto to go on the prodigal's memorial stone he would select Ps. 119:59, 60:

Send Foreign Mission Funds to
LOUIS S. BAUMAN
 Financial Secretary Foreign Board
 1925 East 5th St.,
 Long Beach, California

MISSIONS

Send Home Missionary Funds to
R. PAUL MILLER
 Home Missionary Sec.-Treas.
 Berne, Indiana

Why I Am a Missionary in China

By the Rev. Perry O. Hanson, Taian, Shantung, Missionary of the Methodist Episcopal Church, 1903-

"North China calls, 'Fill up the gaps.'" This was one of the cablegrams read by Dr. John R. Mott at the Student Volunteer Convention in Toronto the first day of the year 1902. Boxers in China, not depression in America, was responsible for the "gaps" at that time.

My fiancée and I heard that message as a challenge. We knew something of comparative needs at home and abroad; we knew that at least five times ten million people on mission fields would receive the Gospel only through Methodist workers, while in America, the smaller field, was relatively well manned. Our knowledge of conditions abroad made the cable from North China a call loud and urgent. In 1903 followed our glad sailing to fill some gap in North China.

We were sent to the city of Taian in the Shantung Province, the place where the Boxers first trained before starting north. Their drill-ground was an enclosure, inside the wall of which were depicted in gaudily painted images seventy-two punishments of hell, a proper atmosphere to inspire a Boxer movement. More alluring to us was the fact that our home was at the foot of Tai Shan, the oldest sacred mountain in the world, to which pilgrims had come from all over China for five thousand years. The old home of Confucius was fifty miles distant and Mencius did his life work within the territory assigned to our church. It was truly the Holy Land of China. We found that by rules of comity among the missions more people were our Methodist responsibility in Shantung than live in our state—Minnesota. Our force of workers consisted of one ordained Chinese, one missionary family and two single women. There were also some Chinese lay workers in active service. The total membership of the church in our field was only two hundred out of a population of more than two million.

In those days, before Language Schools, it was necessary to start immediately teaching English in our school for boys. Although this seemed liable to interfere with language study yet it brought to me at once wonderful possibilities for producing needed workers through our Christian schools. As the immensity of our task grew upon me, there was also the growing consciousness that the students in the school might become the evangelists, the educators, the physicians, needed in the evangelization of the millions in China's Holy Land.

Twenty-one years passed and our work became "of age." In 1924 our number of workers was sufficient (twenty-five ordained men) for us to organize our Shantung Annual Conference. There had been gratifying progress along all lines with good growth in membership, lay workers, increased number of organized churches and a better standing among the people in the regions occupied.

Now eight years more have passed and

there is a better spirit on the part of the Christians as they are making the church their own. We have little groups of believers dotted here and there all over our great field. There are scores of our former students actively engaged in Christian work in churches, schools and hospitals, or good laymen helping in volunteer service. Our great task is well begun but it is a great enterprise which will require many years for completion. It is my joyful privilege to be among friends helping, advising and giving necessary encouragement. Where in America can a man find such an immense opportunity? How could I be content to occupy any pulpit in any church in America after such experiences in building the Kingdom in this great field?

There is greater need in our field now than ever before. During recent years there has been a movement to destroy idols in Taoist and Buddhist temples. Today in our city, which has been for centuries a great pilgrim center, there is not an idol standing. There has never been any program of helpfulness under temple auspices but the people have had something visible in the objects of worship which might stimulate their religious instincts and act as a restraining influence. Now there is the opportunity to put Christ into empty and receptive hearts and perhaps enthrone him in the empty temples.—Missionary Review of the World.

HOPE FOR CHINA—HALF THE YAMEN CONVERTED

Letter from T. D. Payne, China Inland Mission, July 9, 1932 Luchang, Western Yunnan, China

Apostolic Christianity has not died out in China. A village of Tibetan-Lisu Christians, out here in Western Yunnan, has turned as a unit to the Lord and has remained steadfast for more than a year. They have been fined, beaten, and thrown into prison because of their faith. First, four men were beaten fifty strokes each with a board and fined about four months' wages each because they started to erect a Christian meeting house. Then the school tax of the village was increased and other unusual burdens were laid upon them. Since they were not permitted to have a chapel they met in the open air, the women on one side of the road and the men on the other. The laird who rules them raided this meeting place one day as they were worshiping and tied up with ropes one of the brightest young men. He was dragged to the Yamen and beaten with boards, one board after another being broken on his body until four boards were destroyed. The fifth board left him unconscious, with his body badly injured, large patches of skin being completely gone. He is still in jail, bound with a chain to a post. The war-lord told him that if he will pay some money he can be released, but the prisoner declares as he is guilty of no wrong

he will not pay anything. The laird has conscripted the young men among the believers until now his soldiers are all believers. I am told that they gather around the man chained to a post and hold divine services.

The sound of the boards coming down on poor Mr. "Fifth Month Happiness" converted half the Yamen. It seems. Last Saturday (July 2, 1932) when I visited the place to see if I could arrange for a settlement, half the Yamen came out to shake hands with me. (Handshakes are the sign of a Christian Believer in these parts.) The sergeant of the militia, who had not believed before, said to me in front of the laird: "Come to my home village and teach us, and we will all believe." The laird glared daggers at him, but the sergeant insists that he is going to live and die a Christian.—Missionary Review of the World.

MISSIONARIES AS EXPLORERS

By Edwin Tarrisse

The word "missionary" carries the idea, generally speaking, of one who proceeds to heathen lands to carry the gospel message to the heathen. While of course, this is entirely true, yet missionaries have rendered other and very different services to mankind. It is not generally known that to these brave people we are indebted for many of the tropical products that contribute to the comfort and safety of modern life.

It was the Jesuit missionaries, laboring among the aboriginal inhabitants of Peru, after its conquest by the Spaniards, who discovered the virtues of the bark of the cinchona tree. They found the natives of Peru employing it in malarial fevers, and after testing it themselves, they exported shipments of it to Europe, where it soon became a valued and well-known remedy. For a long time it went by the name of Jesuit bark the ground bark being administered as a powder, but when modern chemists found out how to extract the curative properties of the bark, it was given the name it bears today—quinine.

In their efforts to Christianize the heathen scattered throughout the vast areas of northwest South America the missionaries also discovered a tree that grew, more or less in those regions, the sap of which was valuable in stopping the flow of blood from a cut. This was also gathered by them, and in time made known to the civilized world. Today, in Europe, it retains the name, "Friars' Balsam," and in Latin America of "Balsamo Catolico."

In more modern days it was a Protestant missionary, toiling among the natives of the Niger River delta, in West Africa, who discovered the valuable properties of the stones of the fruit of the oil palms. The natives were accustomed to discard most of the stones, a few being crushed and the kernels removed, after pounding and cooking off the oil-bearing fruit surrounding them, because they were sweet and pleasant to the taste. The inquisitive missionary examined these edible kernels, and found them very oily, so much so that he tried to persuade the white traders to buy them and extract the oil. The traders, however, thought this merely an eccentric idea, almost as foolish as trying to convert the natives, and would do nothing about it; but the undaunted missionary sent some of the kernels to Europe to be tested.

It was found that the kernels contained large quantities of oil that was valuable for a great many purposes, edible and otherwise, and a trade in them sprang up at once. This has grown so fast that today it is second only in importance to that of the fruit itself. It was not long, moreover, before another use was found for this product. It was discovered that the nut-cake from

which the oil had been pressed made a splendid cattle food. Everyone now knows that oil is fattening and palatable, and evidence of the wholesomeness of the kernels upon the cattle was shown by the sheep of the natives. These animals greedily ate all they could find of this waste. The use of the nut-cakes very greatly increased the value of oil-palms.—Young People.

the church. We hardly realize that we are definitely started in our third year since taking up the work in this community. In some way they have been years of "The Canker Worm." Economically no one needs to be reminded of the discouraging events. Yet in the face of trying difficulties there has been added to the church 41 people since taking up the work here. That which inspires and helps meet the trials of the day is the fact that many of those who have come in are at work and filling places of responsibility.

The Sunday school is well manned with teachers and officers. It has been having a fine average attendance. Once each month the adult teachers meet for instruction, and study of lessons and methods. There are seven churches in Flora. The Church of the Brethren and the First Brethren being the largest. The membership of these two are about even. The last comparison the First Brethren church was possessed of the largest membership.

The times which we have been passing through have tended to discourage many who depended upon sight more than faith. There are those here who think that the church should be closed "until prosperity returns." Naturally some of these were none too liberal when there was "prosperity." The fine group of young people here, and children are a guarantee of the future of the church, provided they are rightly treated and shepherded by the older folks now in the church. The Sunday school averaged for April that which was one of the best averages in years. Efficient teachers and workers are providing special programs and numbers from time to time that are an inspiration to pastor and people. Emphasis is being laid in all classes on the teaching of THE BOOK as first and final in all things.

It was our privilege to spend a few days in West Virginia last Fall and bring a message to the Oak Hill people on a Wednesday night. There was a fine audience of old friends. They are struggling along now without a pastor hoping that they will be able to eventually get back to work on a pastoral basis. On the way back to Indiana one night was given to the church at Glenford, Ohio, where we spoke in our home church to an appreciative audience. They too have suffered in going through the years without pastoral service. Just Sunday preaching and that only half time will never build up a congregation.

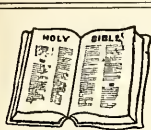
We here at Flora covet an interest in the prayers of the faithful that the work might continue. There are many new bright spots that help to hide the old dark ones. What Flora has done in the past is as nothing in comparison to what she is able to do, if fully awakened to her powers and opportunities.

FREEMAN ANKRUM,
Pastor.

SMITHVILLE, OHIO

Just a few news items to let you know that Smithville is on the map. Easter was the climax of a season of great blessing that indicates spiritual progress and growth.

The special Sunday school effort in the form of a seven-weeks' "Autocar Race" across country visiting twenty Brethren churches and Sunday schools enroute was highly successful in adding new members to our Sunday school and also new members to our church and withal in making contact with a goodly number of new people whom



NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a
Great Correspondent*



NEWS OF THE COLLEGE

The events of the commencement season thus far have been unusually satisfactory.

The Men's and Girls' Glee Clubs have already given their home concerts in our Park Street church. They were well attended and well received. The programs were of a high order.

But perhaps the first real event of the commencement season was what we call Lantern Night, when the campus was lighted with one hundred Japanese lanterns with an electric light bulb in each lantern. The campus was very beautiful lighted this way. The event was sponsored by the Y. M. and Y. W. C. A.

Saturday was May Day. In the forenoon the May Queen, Miss Gwendolyn Ogle, of Ashland, was crowned before a crowd of 2,000. This was the first time Redwood Stadium ever was full. The day was ideal. Following this event, Shakespeare's "As You Like It" was enacted before the stadium. We had invited hundreds of high school seniors. The play was exceedingly well done.

This was immediately followed by the Alumni luncheon held down town. Superintendent Bowsher of the city gave the address. Professor DeLozier, the president of the association, acted as toastmaster. The event was well attended by out-of-town guests.

In the afternoon, the College defeated Kenyon College on our own grounds in a baseball game, 6 to 21.

In the evening in the high school auditorium, the Senior class put on Shaw's famous play, "Arms and the Man". I can not speak too highly of this event, especially the inter-act singing of Edwin Colburn of California and Irene Herschler, of Ashland.

All of these events were of high order and nothing objectionable in any sense was present. And this leads me to say what I have heard several other teachers say, and that is, Ashland has its own traditions and customs and to those of us who have seen them grow and have fostered them through the years, they are particularly satisfying. Ashland does not strive to be just like any other college, nor are we copying after any. We have our own history, our own peculiarities, and our own ideals and customs. These we shall keep and improve as the years come and go. Ashland has its own distinctive features which it took a long time to build and which shall not easily be cast aside.

The next commencement event of major importance is the reception of the Senior girls by the Women's Faculty Club.

Then on Sunday, June 4, Rev. Chas. H. Ashman of Johnstown, Pennsylvania, will give the baccalaureate sermon on the subject, "The Quest of Life".

EDWIN E. JACOBS.

ROANOKE, INDIANA

Some time has elapsed since the Brethren church at Roanoke, Indiana, has been reported in the Brethren Evangelist. In common with many other communities, we have had our share of depression and bank failures that have interfered with the material plans in church work. We are happy to say that the Lord's work still continues. We have a loyal group of folks here at Roanoke, and peace and good will reign in our midst.

Our Sunday school still continues under the able leadership of Brother Kenneth Kramer as superintendent and Howard Zent as assistant superintendent. We have a loyal class of young people, who are taught by Prof. Bryan the local High School coach. These young folks compose our church choir under the direction of Sister Myrtle Bois.

In March the men of the church had a wood-cutting bee in Brother Walter Hunke's woods. Several cords of wood were cut for the church. The ladies of the church served dinner to the hungry choppers and gave the church house a physical cleansing.

The churches of the community united in the day of prayer at our church this year. The services were well attended. The union Good Friday services were held at the local United Brethren church. Our church and pastor taking part in the service.

Just prior to Easter, the pastor conducted a two weeks' evangelistic service. In spite of the bad weather the services were well attended. Several evenings we had large delegations from the neighboring churches. The visible results of the meeting were eight added to the church, six by baptism and two by relation. Four of those baptized were young men. Two others were baptized since our last report.

The pastor recently exchanged pulpits with Elder Garber, pastor of the Church of the Brethren near Decatur, Indiana. We are expecting Brother Yett with us next Thursday evening.

S. C. HENDERSON.

FLORA, INDIANA

Many things have happened here since the last report was sent in. Some of them may be of general interest to the brotherhood, others not so. Some are happy and inspiring, others are just the reverse. Since the last report four new members have been received and added to the membership roll of

we hope to win later. Another real benefit gained in the drive was the joy and blessing that came to the workers themselves. Much personal work was done. The red side came Sunday school, and he is to all appearance and profitable service rendered. And that was the goal toward which the whole school labored from the start. Superintendent H. S. Rutt and the four Autocar Conductors, Elmer Crider, John Weagley, Frank Hartzler and John Dintaman, proved to be splendid leaders.

The average attendance in our Sunday school during the seven weeks was 207, breaking all records. It ranged from 171 to 263, the latter being the highest ever. The average attendance for the three Sundays following the close of the contest on Easter was 168. This can be compared with the average attendance for 1931 of 91 and for 1932 of 127. The whole Sunday school is delighted and encouraged with the steady and remarkable growth, and that in a community that is crowded with many churches. This may be added evidence that there is a vital place in this community and every community for the Brethren church with its Whole Gospel.

Two weeks of Pre-Easter revival services were conducted by the pastor, assisted by a large number of the Sunday school and church workers. Boyd Hostetler, the song leader, and Mrs. Beulah Amstutz, in charge of the special music, rendered valuable help, as did also all the members of the chorus choir. The music was a special feature each evening. As one result of the services thirteen new members were added to the church on Easter Sunday, two by letter and relation and eleven by baptism. Three of the number are intermediates from our Sunday school and ten are adults. One unusual but pleasing fact in this result is that eleven of these accessions took the church into seven new homes. Many others should have made the great decision but procrastination, Satan's best method, won in many lives. There is no promise of salvation tomorrow. Today alone is man's opportunity. If the opportunity remains open tomorrow, then it will not be tomorrow, for tomorrow will be today. Now is God's time. Better listen to God.

Our communion service was held on Easter Monday evening with a large attendance and a very helpful service.

Our May "Church Night" was well attended and all enjoyed the fine playlet given by the Sisterhood Girls and also the social hour that followed when new members of the Sunday school and of the church were given a hearty welcome and everybody met everybody else.

Our Ashland College Men's Glee Club gave us a very fine concert on May 6. The attendance was not as large as it should have been, owing to several local hindrances. The "California Quartet" rendered very helpful service in sermon and song on two evenings of the Pre-Easter services. Thanks and come again.

At our regular church business meeting two deacons were chosen, Ephraim Swineheart and Harvey S. Rutt, and two deaconesses, Mrs. Swineheart and Mrs. Rutt. Frank Hartzler was elected as Trustee. The pastor was given an unanimous call for another year. The Lord has been very gracious toward both people and pastor during the year and a half of this present pastorate. May we continue to follow his leadership and may he lead to greater victories

for Christ and his church. We are enjoying our labors with this loyal people.

Quite a number responded quickly when an opportunity was given on Sunday, May 7 to contribute to the Brethren Home in its time of pressing need, as presented by Dr. J. Allen Miller in the Evangelist. A number said at once, "The Home must not be lost to our church." May the whole brotherhood feel just that way and evidence their feeling in prompt action.

Yours to be ready for his Coming Again,
G. C. CARPENTER.

ANKENYTOWN, OHIO

Greetings in the Name of our Lord. We read with interest some of the fine reports of our churches from week to week, and we feel so delighted with the Lord's blessings upon many of them that we want to share ours with you.

During the last year, and more particularly since the sufferings of the present day have been so heavy upon us, the Lord has been especially near to our Ankenytown church. The new devotion of our congregation really first manifested itself last fall at homecoming. Many of the Brethren who came from afar seemed so astounded at the wealth of precious young life that characterized our church. They commented about it in such a fashion as this: "Our Church is getting more religion in it." And we are so thankful that such progress can be noted.

Both young and old are completely given over to the interests of the Lord. A new zeal is expressing itself in every department of the work. The young are consecrated, for which we are thankful. The pastor now for two years has met them in an hour of Bible study each Sunday evening before the church service begins. They have studied the History of the Brethren Church, the doctrines of the Brethren Church, such as, Baptism, Feet Washing, the Lord's Supper, the Value and Importance of the Bible, the Doctrine of Sin, the Holy Spirit, etc. These have proven valuable to all and have given a new interest in the Word. A splendid choir has been formed of the young folks which furnishes inspiration to all. A new missionary enthusiasm has been imparted to all, and it first took root among the young people. The young people also have a lovely new class room in the basement, furnished with indirect lights. They are very proud of it indeed.

But let no one think the old folks are asleep. Through the terrible slump of the winter they remained faithful and loyal to the needs of the church. And they did not get behind. They are helpful and ready at all times. Our last two communions have indeed expressed the devotion to him who drew us to the service. The Official Board of the church is remarkably active. They have often met for evening meals at which sessions a new constitution for the church has been built, which already has been accepted by the church. Other matters of importance have been well handled by that Board. A committee for the beautification of the church grounds has functioned splendidly. We look to see great changes brought about by this group.

The Sunday school has taken new life and at present is studying, in connection with the regular lesson, a series of catechetical studies on "Sin", "The Life of Jesus", "The Apostles", "The Bible", etc.

We recently were richly blessed by the

presence of that man of God, Brother Percy Yett. He imparted a great blessing to all of us, and we were enriched by his presence.

The Mansfield Brethren recently paid us a visit, which visit we returned last Sunday night. At present we are preparing for the Men's Glee Club of Ashland College.

Ankenytown is very much at work and is looking for the Coming of our blessed Lord. Such a hope makes Christianity worth while.

BELL LEEDY, Corresponding Secretary.

PLEASANT GROVE, IOWA

"What thou doest, do quickly," is our opinion concerning the plea of Brother J. Allen Miller. It is time for action not discussion. The situation can be discussed after you have done your duty. Pleasant Grove raised ten dollars on Mother's Day, which I believe is a good gift, considering Pleasant Grove of today.

This was the largest gift, as I recall, that Pleasant Grove ever raised for the Home at one time, and there is a reason. It was the only offering lifted that day. We cannot do what is necessary when the Brethren's Home offering and the Superannuated Ministers' offering are to be taken on the same day. We believe they should be lifted on different days, as neither should be neglected. We must remember those who kept the home fires burning when money was as hard to get as it is now, and when they were compelled to travel more miles than any preacher is compelled to travel today. And let's do our part to meet this need. And "what thou doest, do quickly."

H. W. ANDERSON.

GOD'S TENTH

(Continued from page 11)

partners died, and William became the sole owner of the business.

"He now resolved to keep his promise to the old captain; he made an honest soap, gave a full pound and instructed his book-keeper to open an account with the Lord, and carry one-tenth of all his income to that account. He prospered; his business grew; his family was blessed; his soap sold, and he grew rich faster than he had ever hoped. He then gave two-tenths, and prospered more than ever; then he gave three-tenths, then four-tenths, then five-tenths.

"He educated his family, settled all his plans for life, and gave all his income to the Lord's work. He prospered more than ever.

"This is the story of Mr. William Colgate, who has given millions of dollars to the Lord's cause, and left a name that will never die."

Perhaps in these instances may be found the true solution of a great question: How shall we get the means to give the gospel to a lost world? It is no longer a question of men to go, but of money with which to send them. And the money is in the hands of Christ's professed disciples—enough and more than enough for all demands. If wrong habit has so shut up their hearts that they cannot be persuaded to give it, let us try at least to educate the next generation differently. And may it not be that the best system of education which can be devised is this of training Christians to set apart one-tenth of their income for the treasury of the Lord?

THE HEROIC DEAD AND THE NEW PATRIOTISM

(Continued from page 5)

inating. It knows that black is not white; nor white, black. It knows from sad experience that the promises of an office seeker is one thing, and his performance is quite another, and that if he is without character and honor there will be little performance. It knows well enough that a politician is one thing and a statesman is something else, and that whereas we have an appalling surplus of the former, there is an even more appalling dearth of the latter. And what is more, this new patriotism has finally decided that as long as our government is directed and administered by politicians mostly, it will mean the continuation of "fat years" for the classes and a continuation of "lean years" for the masses. The new patriotism thinks. It has cut its wisdom teeth. It knows some things well enough, having paid much for the information.

The new patriotism therefore being thoughtful and discriminating, recognizes fully that our nation and the world is in a tragic tangle—a staggering muddle. And no less does it recognize that the greatest task confronting us is not merely the process of recovering from the present depression, great indeed as that task may be; But the task of correcting and removing the causes that produced the depression. That's different. The depression is not a cause; It is a result. It is a malignant and terrible boil that took form on the surface of a desperately corrupt, and abused, and outraged national body. Study the underlying causes and we must see that there were bound to be boils and still more boils. As we sow we reap. We sowed "boil seed." So I say, the new patriotism is not blind to the enormity of the task, nor the extremely grave peril of the situation.

But, associated with the thoughtfulness of the new patriotism, I also like to think there is hopefulness. I mean that the heart of the new patriotism is a hoping, hopeful heart. I believe that the new patriotism vigorously holds that whereas right may now and then lose a battle, it never loses a war. This is not the first time black, forbidding clouds have hung over our nation. More than once in the past crises have arisen which tested to the utmost our nation's mettle. This is testing time now. Nor can I escape the notion that the most vital consideration at this moment is not, How hot is the fire? but, What kind of gold are we? What sort of men and women are we? How much do we really love our heritage? As much as they who made it possible? How much will we suffer and pay to redeem and save it? As much as they? Many of them died in order that the heritage might live.

And somehow the larger patriotism believes and hopes that enough men and women still live under our flag with the spirit, and loyalty, and devotion, and courage of our fathers to fight things through to the end, and that our nation will once more

emerge from the wilderness, rescued, redeemed, chastened, and safe. Notwithstanding the laments and the wails from the disconsolate and despairing, the new patriotism believes that united thought, united protest, united voting, united agitation, and united demand has not lost a whit of its power and efficacy in the United States of America. The new patriotism is therefore hopeful. But it is a hopefulness that rises far above mere blind optimism. It sees the difficulties and barriers sure enough. But it hopes and believes there is a way out.

Thus I hasten to say in the next place that in the heart of the new patriotism there is an overwhelming consciousness as relates to God. And the high spot in that consciousness is that we must bring God back to his rightful place in our nation. The new patriotism readily and meekly admits that because we have more and more relegated God to a secondary place in our nation's life; and because we have forgotten and ignored his holy laws and precepts; and because we have blinded our eyes to God's gracious guidance, and hardened our hearts against his wise and blessed restraints, we are where we are today. A forsaken and a forgotten God has been followed by the rule of gold. Placing the things we live by, above the things we live for: emphasizing and magnifying mere things, at the neglect of the un fading values and interests, we have become viciously materialistic, with the dollar mark as the symbol of success. Brotherhood, human worth, human rights sympathy, mutual helpfulness—all of these have been all too much elbowed off to the side by greed for gain, and profit, and dividends, and position. And thus the new patriotism pleads that we must bring the Ark of the Covenant home. We must bring God back to our nation, and as a nation we must bring ourselves back to him. Our nation's gravest ill is Godlessness. That ill being corrected, many other lesser ills will find ready adjustment.

I hastily conclude by proposing that if we bring God back to the place he wants to occupy in our nation, and then if we cooperate with him and follow his holy leading, we will in the truest sense honor our heroic dead. At the same time, we will be giving the most eloquent and practical proof of our worthiness of our priceless heritage. And we will be pursuing the one and only safe course which will enable us to preserve and pass on to others, this land which is our land, and which we would exchange for no other—the land which we want to be the land of our children's children. God leading—true citizenship, the new patriotism following, and working together with him. Gratis, Ohio.

The only duties that we should forget are those which we have already done.

The successful man is not he who never has had disappointments, but he who, in spite of them, has labored on.

ANNOUNCEMENTS

FAIR HAVEN, OHIO

Communion service of the Fair Haven church on Sunday evening, May 28th. The usual invitation is extended.

RAYMOND GINGRICH, Pastor.

"ON TO DAYTON"

Here it is again. Soon time for another State Conference. Yes, a State Conference. But not just another Conference. This time, it is a Conference that will be different. Different in nature of program, place and occasion.

The program is different because of the occasion and place. This Conference celebrates 50 years of church history of our own faith in Ohio. And the Conference is to be held amid surroundings appropriate to the occasion.

So every faithful Brethren of Ohio who can, will plan to be in Dayton the week of June 20 to 23. Yes, the Dayton church is large and they are well able to care for every need of a large Conference. But let us surprise them. Let us turn out in large numbers. We must make it a banner Conference. So let us begin now to boost and plan to attend.

The Secretary,

L. V. KING.

NOTICE!

Conference Credentials will soon be sent out to every pastor of Ohio. If you do not receive your blanks within a week or do not receive a sufficient number, please write the Secretary.

Pastors, have you forgotten? There are still 9 churches who have not sent in their Statistical Report. Surely we want a 100% report at this the most important and best Conference yet. Save the Secretary extra time to rewrite you and Conference money, by responding immediately.

L. V. KING, Secretary.

GENERAL CONFERENCE PROGRAM NOTICE

All organizations and individuals who have been asked to have a part on the National Conference Program are asked to send their programs and subjects in immediately. All have been written to,—some several times. If subjects and programs are not in by June 1st the Executive Committee will supply the same. Also,—all addresses, sermons, etc., are requested in writing. You may deliver them according to your wish, but have them in writing to present to the Conference Secretary. The Conference will convene August 21 to 27, at Winona Lake, Indiana. The Executive Committee asks the hearty support of all in bringing the program to its final form by June 1st.

Executive Com. Sec.,

CHARLES H. ASHMAN,
Johnstown, Pa., R. D. 5.

OUR GOAL - A NEW STUDENT AND AN OFFERING FROM EVERY BRETHREN CHURCH

OBSERVE EDUCATIONAL DAY ON SUNDAY, JUNE 4

PURPOSE

To maintain the excellent standards and recognition now held by your college.



Graduates of 1932

GOALS

An offering of \$2,500
The enrollment of 50 new Brethren students in Sept. 1933

REMEMBER THAT

The success of all church interests depends vitally upon the maintenance of the College and Seminary.

This offering goes into the common treasury of Seminary and College.

Your college is without value, if, for lack of your support, its well-earned recognition should be removed.

The low tuition paid by Brethren students pays but part of the cost of their education.

Every dollar you give is equivalent to twenty dollars invested in Endowment Funds.

Your gift goes to a growing cause, not a dying one.

HOW TO OBSERVE THE DAY

1. It is suggested that the Pastor might discuss the Relationships of Ashland College and Seminary to the progress of the Brethren Movement.
2. The Ashland College Alumni and former students should point out to recent High School graduates the many advantages of attending their own church school.
3. Laymen and friends of the school can show their faith, loyalty and confidence by contributing a substantial offering.

The success of Brethrenism depends upon your continued responses to all its vital needs.

Send all offerings direct to: The Bursar, Ashland College, Ashland, Ohio.

VOL. LV
Number 22

June 3
1933

THE BRETHREN EVANGELIST

PENTECOST

The church's Birth
in power



The Holy Spirit

Spirit of God, in love descend,
And make our hearts Thy place of rest;
In all our need a steadfast Friend,
To fill our store with gifts the best;

To cleanse our souls with holy fire
From sordid strains that guilt imparts;
And with Thy heavenly power inspire,
Our languid zeal, our fainting hearts;

To lift our minds to nobler things
Than earth from all its best can show—
The wealth that flies on speedy wings;
The fleeting joys, like sparks that glow!

Come in the hour of sore distress,
When deep the heart for comfort sighs;
And, with Thy soothing kindness,
The tear-drops wipe from weeping eyes!

"Lo, I am with you to the end";
Thus speaks the promise of our Lord.
O Spirit of the Christ, descend,
Fulfill to us the gracious word.

—Anonymous hymn of the Early Church.



And it came to pass, while he blessed
them, he was parted from them and was
CARRIED UP INTO HEAVEN

Signs of the Times

by
Alva J. McClain

THE Ignorance of Scholars?

Some time ago a friend of mine, a university graduate, sent me an interesting specimen of scholarly ignorance. Her university had inaugurated a News Bulletin for the purpose of informing its alumni about "books which educated men and women should be reading." The University Staff of reviewers were referred to as "authoritative and unprejudiced;" members of the faculty "who have worked long in these fields and who are well acquainted with the history and present achievements in them."

Now with this background of praise, I submit one of the first book reviews made by the university staff. The book under review was on the Roman Emperor Nero, one of these modern attempts to rehabilitate the reputation of a historic scoundrel. Concerning this book the reviewers speak as follows:

"Nero has been damned alike by secular authors and the author of the Book of Revelations. This is a valiant and interesting attempt to paint the other side of the picture of an artist on the throne who tried to lift his people to higher things." (Emphasized type is mine).

Two things should be noted: First, there is no book of "Revelations" in the Bible. The last book of the New Testament is the book of "Revelation." Second, the name of the Emperor Nero is not even mentioned by the author of Revelation.

If the reviewers do not know any more about the book on Nero than they do about the Book of Revelation, they do not know much. We have learned not to expect much sympathy for the Bible from a certain type of "modern scholarship." But they might read it, at least once, to find out what it really says.

WHAT is Intelligence?

According to an index of "cultural intellectual development" prepared by Frederick Osborn of the American Museum of Natural History, the Pacific Coast states have reason to congratulate themselves. Washington has the highest rating, with California second, and Oregon fourth. The lowest are Mississippi and Louisiana. Ohio stands tenth in the list.

The ratings are based on intelligence tests and other criteria. Doubtless, there is something tangible and objective to be learned from such tests. States in the lower brackets, however, should not feel too badly. Men are not wholly agreed about the matter of intelligence. What is it? There are quite a number of scholars in America who do not believe there is a God. Yet by the intelligence tests ordinarily used, these men would rate very high. The Bible calls them "fools."

It might be well to include in the intelligence tests a question something like this: DO YOU BELIEVE THERE IS A GOD? Those who answer it negatively could then be placed in the moron group, where they belong. "The fear of the Lord is the beginning of knowledge" (Prov. 1:7). Too often

today the fear of the Lord is regarded as the last refuge of superstition. Men are trying to build the Temple of Wisdom without any foundation.

When some of us were children, and failed to learn our lessons, we were sometimes kept after school and required to write the correct answer several hundred times on the blackboard. Our knowledge concerning the place of future punishment is limited to the Revelation in the Word. We know it will be terrible and everlasting. Dante, who was gifted with a vast imagination, could doubtless have fixed up a very interesting and instructive punishment for the modern atheists. Perhaps he would have put dunce-caps on all of them and had them writing on a blackboard throughout all eternity the sentence "THERE IS A GOD."

One thing is certain—the day of the scoffing atheists will end in eternal disaster. And it may be soon.

THE Terrible Dilemma

With the advance of scientific discovery and application, the fears of men have been aroused lest the products and machinery of science be used to destroy civilization in one final holocaust of war. Such fears have not been groundless. We know what happened in the last war. And we also know that the nations of the world are getting ready for the coming conflict.

Recently, the League of Nations appointed a special committee to investigate the possibility of regulating the chemical industry so as to prevent its products being used in war. The committee, after investigation, reported that "any regulation of the chemical industry for the purposes of preventing substances capable of twofold use being produced with a view to war would be impracticable."

"Impracticable!" On the one hand, you cannot stop the progress of science. On the other hand, there is no present way to prevent the products of science from being used to destroy the nations. This is the dilemma of civilization.

The only way of escape is Christ.

LEARNING the Lesson

Owen D. Young, financier and author of the German reparations plan which has not worked, recently said in a speech that "The whole world is learning that treaties, constitutions, ordinances and bonds are good only to the extent that they are made coincident with basic human relationships which have the approval of that sensitive, quick acting, and dominant power, the public opinion of the world."

The lesson may seem to be very difficult when phrased the way Mr. Young has it. But the idea is really very simple. It means that men will keep their contracts and nations will keep their treaties IF THEY WANT TO KEEP THEM. When you have learned this lesson, you will begin to understand why the present world-order can offer humanity nothing certain.

Men can foretell the weather measurably well. But no psychologist on earth can tell you in advance whether the man who borrows money from you will pay it, or whether the government that signs a solemn agreement will honor it.

SOME More Rockefeller Money

Having already given ten million dollars, John D. Rockefeller, Jr. recently added fifteen million more for the purpose of developing the national parks of America.

No finer use could be made of the Rockefeller millions. Christian people have gotten so that they shudder every time the young Rockefeller gives any money to the cause of religion, because it is generally for FALSE RELIGION.

The wealthy divinity school of Chicago University was endowed by Rockefeller money, a center of infidelity. The late lamented Inter-Church World Movement was in part financed by the same source, and the churches are still reaping the harvest of thistles. The more recent anti-Christian Laymen's Foreign Missions Inquiry was a Rockefeller project. The temple of religion from which the errors of the Fosdick Cult go out to the world was backed by the same fortune.

Many will devoutly hope that more of the Rockefeller money may be put into the important work of preserving the beauties of Nature and making them available to more people. The revelation of Nature is limited. Nature can only tell you that there is a God, and that he is a Being of power. But Nature, at least, disseminates no lies.

You will find it more edifying to go out in the forest and listen to the Voice of Nature, than to sit at home and listen over the radio to the voice of Mr. Fosdick.

A \$100,000 Bible

A private collector at an auction in London pays one hundred thousand dollars for a paper copy of the famous Gutenberg Bible. It was the first book produced from moveable type, required five years to complete, and only forty-one known copies are in existence.

If you think that a high price for a Bible, look at the Bible that you have in your home (or ought to have). Your Bible, or any other Bible, no matter how badly worn or poorly bound, is worth infinitely more than \$100,000. Look at it, read it, meditate upon it, obey it, believe it. You are rich, if you have a Bible. Without a Bible, you are poor.

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The Blessed Ministry of the Holy Spirit

The mind turns naturally at this season of the year to thoughts of the Holy Spirit. The Roman Catholic Church is celebrating this year the Nineteen Hundredth Anniversary of Pentecost, while Protestant Christendom celebrated that memorable event in 1930. But that first mighty empowerment of the church and resultant evangelistic movement is significant enough to merit an annual celebration. Of course the Holy Spirit needs to be meditated upon and his ministry understood and appropriated continually, but this season gives added significance to this gracious dispensation. To far too many people the Holy Spirit is little more than a universal, impersonal power and has no meaning to them individually or collectively. Many a Christian is weak in life and impoverished in thought because he has given no consideration to, and made no use of, the blessed ministry of the Holy Spirit. And many a church is without power and influence because it recognizes not, nor honors the third person of the Trinity.

The Holy Spirit a Person

Therefore at the very outset we must bear in mind the fact that the Holy Spirit is indeed a person, the third Person of the Godhead. This is made clear by many Scripture references to him. In 1 John 5:7 we read: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one". How could language be made clearer than that? Surely if the Father is a person, and if the Word (or the Son) is a person, so also is the Holy Ghost. And the three are placed together on an equality; the three are God, therefore the Holy Spirit is God. The baptismal formula (Matt. 28:19) requires the honoring of the Holy Spirit along with the Father and the Son, thus giving recognition to his personality and at the same time to his membership in the blessed Trinity. From the record of the tragic experience of Ananias with the Holy Spirit we have testimony borne to his personality and his deity: "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost? ... thou hast not lied unto men, but unto God" (Acts 5:3, 4). Ananias lied to a person and that person was God the Holy Ghost. Many other references might be cited, but these suffice to prove the point. Therefore we can properly speak of the "ministry of the Holy Spirit," whereas we could not, if he were only a force, or power.

Divine Presence Realized in Him

The divine presence is realized in the Person of the Holy Spirit. Nothing more fundamental can be said about his ministry than that Micah in his prophecy concerning the Messiah, said his "goings forth have been from of old, from everlasting." And the Lord himself said: "Lo, I am with you always, even unto the end of the world" (Matt. 28:20). That promise is being fulfilled, and will continue to be fulfilled during this dispensation in the person of the Holy Spirit. For Jesus said to his disciples: "And I will pray the Father, and he will give you another Comforter, that he may abide with you forever; even the Spirit of truth; ... he dwelleth in you, and shall be in you." When one of the disciples wondered why Jesus would manifest himself unto them and not unto the world, he replied, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and will make our abode with him" (John 14:16, 17, 23). And the abiding of that divine presence will be in the person of the Holy Spirit; the triune God represented in the life of the Christian by the third member of the Godhead. This truth is further set forth in John 15:26 and 16:7, also Romans 8:9 and 11. In the latter reference Paul refers to the Holy Spirit's indwelling under the name of the "Spirit of God," the "Spirit of Christ," and the "Spirit of him that raised up Jesus from the dead"—all meaning clearly the third person of the Trinity, whose presence overcomes the carnal,

or fleshly nature. That, and many other things will result from the blessed presence of the Holy Spirit in the Christian.

Spirit's Witness to Christian

The indwelling Holy Spirit bears witness to the Christian's saved estate and his sonship to God the Father. Here is the blessed assurance as John received it: "And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us" (1 John 3:24). Paul tells the Galatians (4:4-6) that "God sent forth his Son, ... to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son (that is, the Holy Spirit) into your hearts, crying, Abba, Father." To the Romans (8:16) Paul writes: "The Spirit itself beareth witness with our spirit, that we are the children of God." Only the Christian can have the Holy Spirit as an indwelling presence, for says John, speaking of "the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him (that is, the disciples of Christ know him); for he dwelleth with you and shall be in you" (John 14:17).

The Holy Spirit Teaches

The Holy Spirit teaches us, enriches our lives and leads us into the deeper things of God. And what a wide scope of truth his teaching involves! "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). Those are the words of Jesus. Hear him again: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: ... and he will show you things to come" (John 16:13). The Spirit teaches us to pray and intercedes in our behalf. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." Who should not be able to get the desires of his heart across to God with such help! But still greater is the assurance in the next verse: "And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God" (Rom. 8:26, 27). Consider what that means! If we pray with the direction of the Holy Spirit, we pray "according to the will of God", and that kind of prayer cannot go unanswered. What a challenge to the church of Christ! Not only so, but the Spirit is a means of being "strengthened with might ... in the inner man" (Eph. 3:16). And, speaking of "the things which God hath prepared for them that love him," Paul says, "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God" (1 Cor. 2:9, 10).

Sanctifier of Life

The Holy Spirit sanctifies the life that it indwells and influences the walk mightily for righteousness and peace and purity. And thus should it do. That is his desire and aim. As Paul says, "The manifestation of the Spirit is given to every man to profit withal" (1 Cor. 12:7). And that is bound to be the result, if our attitude is one of sincerity. "Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (Gal. 5:16). That is as certain as that day follows night. If we have the Spirit really and truly dwelling within us, we shall soon be showing forth the fruit of the Spirit. And the "fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Unless these qualities are growing into our lives, we are mere pretenders. Let us not pretend to be spiritually minded, unless we are able to show some spirituality in our conduct. "If

we live in the Spirit, let us also walk in the Spirit" (Gal. 5:22, 23, 25). Otherwise we shall be found grieving the Spirit, against which Paul admonishes the Ephesians. "Grieve not the Holy Spirit of God," he says, "whereby ye are sealed unto the day of redemption." But we shall be doing that very thing—grieving him, if we allow "corrupt communication" to proceed out of our mouths and "evil speaking", and if "bitterness, and wrath and anger, and clamour" have place in our hearts (Eph. 4:29-31).

All too many church members are causing grief to the Spirit by their attitude and walk, whereas they should rather be allowing themselves to be yielded to the purifying and empowering influence of the Spirit. Would that it might be said of all of us, as Paul was able to say of the Corinthians, that notwithstanding the sins of the past—and they had been monstrous sinners, some extortioners, some thieves and some worse—"but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. 6:11). Therefore have they given heed to his challenging question: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. 3:16). It applied to them in a dozen different ways, as it applies to us—the care of our bodies, the control of our acts and the guarding of our thoughts. Paul was not calling the people to a standard that he himself was not willing to meet. He had himself been "sanctified by the Holy Spirit" (Rom. 15:16). And in that he was following the example of his blessed Lord Jesus, "Who through the eternal Spirit offered himself without spot to God" (Heb. 9:14), and who said to his Father, "For their sakes I sanctify myself" (John 17:19). That will the Holy Spirit do for us if we permit him to work his blessed ministry in our lives.

EDITORIAL REVIEW

There will be no paper published on June 24th. Any one having important announcements or news that should be published before that date should have copy in the hands of the editor not later than June 16th.

Dr. K. M. Monroe, secretary of Ashland Seminary, acknowledges receipt from Dr. Martin Shively of an almost complete set of Brethren annuals and invites some one to complete the set, or give another. See his note in the "News from the Field" department.

Professor Stuckey informs us that the Shipshewana Young People's Camp will be held at Shipshewana Lake, Indiana, July 17-23, inclusive. The Indiana Bible Conference is usually held in connection with the Camp activities, but we have not yet received definite word regarding it.

Dr. Bame, our Sunday School editor, is using his splendid talents for the inspiration of young people in Commencement addresses (he has nine such addresses scheduled), and in defense of Prohibition as time permits, under the auspices of the Anti-Saloon League. Sunday, May 28th, was spent in Dayton, Ohio, where he gave temperance addresses both morning and evening, the evening message being delivered in our own Brethren church, of which Brother R. D. Barnard is pastor.

The program of the Southeastern district conference is found in this issue, the conference to be convened in the Bethlehem church near Harrisonburg, Virginia, June 13 to 15, where Brother John F. Locke is pastor. For the benefit of pastors we are repeating the reminder of last week made on the request of the district secretary-statistician, that pastors who do not have their statistical reports in the hands of the statistician before conference time are excluded from voting, by order of conference.

Brother Homer Anderson, pastor of the church at Pleasant Grove, Iowa, writes that the outlook of that church is good, because they have a capable local leadership. That does, indeed, go a long way toward making success. He sounds the note of stewardship and a warning against robbing God. We need more pulpit and press utterances along that line. If we are to be a "Whole Gospel"

church indeed, we must be continually stressing the importance of stewardship and tithing, as well as baptism and feetwashing.

Our readers will be glad to learn that Dr. L. S. Bauman and Prof. M. A. Stuckey have agreed to resume their Bible studies right soon. They were compelled to drop their writing for a time because of numerous other heavy duties. In a week or two they will be back in their departments. In the meantime the ever ready pen of Brother Humbert has been filling in with his studies on Revelation. We are indebted to him for his willingness to be of service at any time.

Mrs. Cyrus Myers, matron of the Brethren Home at Flora, Indiana, gives a detailed report of moneys received and articles given for the use of the Home, which report will be published next week. We were impressed with the exactness and care for details with which Sister Myers does her work. The Home is evidently in good hands and the thriftiness and industry will eventually show fine results, if we mistake not. There is still need of generous response in gifts of money and articles of staple food.

Dr. R. R. Teeter writes in his Business Manager's Corner something about collections and paying bills. Most everybody has had some experience with being hard pressed during these times and just about everyone has had some experience with debts and is able to appreciate a creditor who is patient and considerate in his collections. When you have such a creditor, show him you appreciate his kindness by doing the best you can to meet your obligations promptly. That applies to churches as well as individuals. Brother Teeter is right—every congregation ought to have a hustling agent for the Evangelist, or more than one, if your congregation is large. And that agent ought to be a hustler and continually at it.

Dr. Florence N. Gribble writes an interesting letter from Africa, giving an account of all our missionaries on the field. The medical work taken care of has been unusually heavy on all the stations. At Yaloke 7,283 treatments were given to 1,357 patients in three months, while at Bassai an interesting feature of the work is the treatment of fourteen leper children, who are said to be making rapid progress. The health of our missionaries has been better than in former reports. Advancements are being made at all the stations. The Sunday attendance at Yaloke is given as 500 and "many" souls are accepting Christ. There are 61 preaching points and fifteen chapels being supplied by workers out from Yaloke. That shows a fine evangelistic spirit on the part of the native workers.

By the time these lines are before our readers, Prof. and Mrs. Alva J. McClain will be on their auto trip west for the summer, the Seminary year having closed. The first Sunday in June will find Brother McClain preaching in the morning in our church at Hudson, Iowa and in the evening at Waterloo, where Brother Riddle is pastor. After that they will be making their way on west, taking in some of nature's beautiful scenes in Wyoming, then dropping down to Colorado where they will see more of God's beautiful handiwork. It may be that he will find time to give us some observations from along the way. If so, we shall be glad to receive them. In July Prof. McClain is scheduled to give some Bible lectures at the Southern District Conference program.

The Ohio District Conference program is published this week in the news department. Both programs given space this week are full of promise of splendid inspiration and deserve a good crowd of delegates. The Ohio meet is at Dayton, Ohio, where the Brethren "Progressive" movement was organized fifty years ago and this conference is to take cognizance of Brethren achievements through this half century. It will be an especially significant conference for Ohio people, and should be largely attended. And the Dayton church is equipped to take care easily of the largest possible crowd we can muster. Brother R. D. Barnard is the pastor; Dr. Charles A. Bame is the moderator of the conference; Brother C. A. Stewart, the vice moderator; and Brother L. V. King, the secretary-statistician, who wants statistical reports from every church before conference convenes.

The Empowered Church and Her Message

By S. M. Whetstone

In this message on the above subject we want to emphasize the thought that all the Church has is her message. That is all she had at the beginning. When the Church started there was no "organization." The elaborate machine which has grown into what we today call the church did not exist. In the beginning the church was without rituals and creeds; these things, whether good or bad, have been worked out since. Yes, we may boast of our "Imposing Spectacles and Magnificent Programs," but she had none of these at the beginning. She was without money or schools, without books or religious press, without buildings, conventions or conferences. All this little group of men had was a MESSAGE.

Church Has Nothing but a Message

The fact is, all the Church has ever had is the message. She has sought much else, and often succeeded in finding many things, only to discover the folly of it all. She has sought the patronage and protection of the state, only to learn that a state-fed church cannot save a lost world. She has sought numbers, wealth and scholarship, only to discover that without the message these are only straw assets. She has sought to build stately church buildings only to see them become tombs of religion without the gospel.

ALL THAT THE CHURCH HAS TODAY IS HER MESSAGE! Silence that, and the Christian Church goes out of business. That message is dynamic. What the root is to the rose, the message is to the church. All of her "attractiveness" comes from the message. Let her faithfully proclaim that message and other matters are of minor importance.

Christ Behind the Message

Those early Christians "went out" with their message. They went up against a hostile world too. Theirs was anything but an easy task, but with nothing but the gospel they went out. Just why are we emphasizing this message by mentioning it so often? Why is it so important? **THERE IS SOMETHING BACK OF THE MESSAGE!** It is a message with a life behind it; the fairest and finest; the most beautiful and benevolent, the world has ever known. **BEHIND THE GOSPEL IS CHRIST.** Do not mistake,—the gospel is not merely something Jesus "said" or "taught" or "did." **IT IS CHRIST HIMSELF.** The message was an incarnation; its authority was sealed with his resurrection from the dead. It was written in the life-beats and heart-throbs of the Son of God.

A Message Experienced

It is a message with Christian experience behind it. These men were not telling a strange tale which they had read out of books; their message was out of their own lives. To them the gospel was not a great

perhaps. You never hear them saying, "I think thus and so." Every one of them was able to say, "I KNOW WHOM I HAVE BELIEVED." You cannot stop the mouth of such a man. He may be burned at the stake, but the very flames will take up the song and carry it along. You may seal him in a stone tomb, but the message rings out "HE IS NOT HERE; HE IS RISEN."

It is a message with history's greatest moments behind it. Calvary is in this message. The world will never tire of the Cross and that story of Love that knew no bounds. It is the heart-story of the entire race. It is the story of the Cross-Crowned Hill and the Son of God dying to save the lost. Pentecost is also in that message. It is the message of power as well as love. The empty tomb is there too. Yes, it is a message of life as well as power and love; the message of him Who has conquered death. His Personal Return is there in that message. Not only does he save from the power of sin, but he will return to save us from the very presence of sin.

But No Experiment

The gospel message is no experiment. Wherever it has been faithfully preached results have followed. Just about all there is of value in human history is due to the influence of the gospel in the lives of men. This blessed message has been opposed and persecuted by men, but there is nothing more evident today than that all future human progress must be in line with the teachings of Jesus.

Such is the message Jesus wants us to give to this lost world. **WHO WOULD WANT A BETTER?** It is incarnated in the finest life the world has ever known; demonstrated in human experience; vindicated by two thousand years of conflict and achievement. **IT IS A GLORIOUS MESSAGE.** What a chance we have to proclaim it! That should set our very hearts on fire.

The Message Needs Proclamation

All the gospel needs is **PROCLAMATION.** It does not need proof. It proves itself. You don't need to prove the soil that grows the grain that feeds the world. You don't need to prove the spring that produces the water that quenches your thirst. Neither do you need to prove the gospel that quickens the soul and plants lasting joy in the heart of a lost soul. Brother, proclaim the message. "You shall know the truth, and the truth shall make you free."

James tells us to "contend earnestly for the truth once delivered to the saints," and our most vital contending consists in an adequate proclamation of that truth. It must be told. It must have a preacher. "How shall they hear without a preacher?" Yes, "it has pleased God by the foolishness of preaching to save them that believe." To human wisdom the method does seem foolish. How can God expect to reach a lost



Rev. S. M. Whetstone

(Continued on page 6)

I Could Pray, If--

By Rev. Ray Klingensmith, Pastor of Ankenytown Church and Student in Ashland Seminary

If my heart were right with God;
 If I had been reading my Bible as I should;
 If I had been doing personal work and had seen the need of it;
 If I had taken my Christian duties seriously enough to be burdened;
 If I had been a minister really accomplishing something;

If I had been a missionary with power;
 If I had victory in my life;
 If I were being used of God.

But since none of these characterize me I am still sitting around jealous of other folks, bemoaning my misfortunes and lack of time, trying to make folks think I'm living the Christian life. But remember, the life apart from prayer cannot be the Christian life, regardless of what fine things folks think about you. The history of the Christian Church centers around a few praying heroes of each age. They were the leaders who made permanent contributions to Christianity; the others thought they did. Only God can control life; only man through God can influence life for Heaven. Take your Bible and read again the stories of its central characters. They were men and women plus God; most of us are yet just men and women.

Study Abraham as he holds back the lifted arm of God ready to strike wicked Sodom! Behold Elijah praying a child to life, and sealing and opening the clouds! Observe Ezekiah adding fifteen years to his life and keeping Zion from being ploughed like a field! See Daniel invading the Holiness of Heaven and wrestling secrets from God! Watch the Disciples in Jerusalem praying into birth the most powerful and glorious Force that was ever known to the world! Linger with McCheyne, Muller, Gribble, Torrey, then go to your own room and confess your greatest sin—which is the source of all others—prayerlessness. You thought no one would notice it; but your valueless life proclaimed it.

The other day I was called to the 'phone by a prominent person in town. "Do you know so and so"? "Yes, surely", was the reply. "Do you know that she is reported to a certain doctor to be crazy"? "No, of course not. For what reason"? "She has been seen going to pray oftener than the ordinary (prayerless) Christian, and her sister saw her praying the last thing as she went to sleep, and in the morning when she awoke beheld the girl was praying again." So of course she must be crazy! What a tragedy in Christendom when one Christian judges the other one crazy because one believes in and practices prayer! This "crazy" girl's prayers had converted her Catholic mother, influenced a whole church and ministered to dozens of sick in the community. I thought as I went down to see about it: "Dear God, give us more "Crazy" Christians whose lives are different enough and prayerful enough to be noticed. As Paul put it—"fools for Christ's Ashland, Ohio.

"God alone can save the world, but he cannot save the world alone." The power is God's, but it operates through individual Christians. Christianity cannot be spread by mechanical means. It must be embodied in human lives.

The Empowered Church and Her Message

(Continued from page 5)

world with anything so dull and stale and shiftless as man? Certainly he will never do it if he is depending upon the gifts of the preacher alone. The power is in the message, not the preacher. It is still "just a voice" for which God asks. All our Lord asked his disciples to do was to "Go into all the world and PROCLAIM THE MESSAGE." That is all he asks today. He seeks a voice. It was for that purpose that he gave to man the marvelous gift of speech. He was preparing for the proclamation of the message. What a surrender if our lips be dumb. Shall we be eloquent in trade and politics, but mute when God needs lips?

Church Must Stick to Message

IF THE CHURCH IS TO WIN, IT MUST STICK TO ITS MESSAGE. If people are to be saved, there is but one way to get results; it is the gospel. Jesus did not commission his disciples to be moral reformers or social agitators. He did not encourage them to enter politics and straighten the crooked and cleanse the foul. HE SENT THEM OUT TO PREACH THE GOSPEL. Paul had a splendid opportunity to discuss slavery when he sent Onesimus back to Philemon, but he said not a word about it; for he had a bigger message. He had the gospel. He knew that when a man once received that gospel message all other things would come right. The church must stick to her message. That is all that she needs to do. The church has the best thing in all the world for man's soul. There is nothing that can compare with it. It is when the church goes out on side issues that she encounters failure. If the church is engaged in entertaining people, the theater can easily put her out of business. If she is trying to give the daily news, the press can outdistance her. If her goal is social reform, or civic righteousness, there are clubs organized for that purpose. BUT WHEN IT COMES TO THE MESSAGE THAT SHOWS A LOST SON HOW TO GET RIGHT WITH GOD; THE CHURCH STANDS WITHOUT A COMPETITOR. The supreme task of the church is to proclaim the gospel.

Contents of the Message

Now let us consider some of the contents of this message.

First, INDIVIDUAL SALVATION IS THERE. Right here is where we must start. We shall never get a better world until we get a better man, and we will never have a better man until he is redeemed. Unregenerate man is just the same as he has always been. He is just as cold and brutal as he was two thousand years ago. It is still true that his deepest need is salvation, to get into fellowship with God, to secure the forgiveness of sin, and to be born again. The church has the message of salvation, and she is the only organization that has it.

Second, IT IS THE MESSAGE THAT GOD IS OUR FATHER. It was that that Jesus came to reveal; "He that hath seen me hath seen the Father." It is a great discovery when a man realizes that God is his Father.

Third, IT IS THE MESSAGE THAT MEN ARE BROTHERS. Human brotherhood will never come to stay except it come in the gospel way. For the bond of brotherhood is more than to have the same color, or speech, or to belong to the same race.

Fourth, IT IS A MESSAGE OF HOPE to all who are fallen. No wonder John the Baptist was content to be

(Continued on page 7)

Music and the Great Hymns of the Church

(NUMBER IV)

By Robert E. Kline, Organist at National Cash Register and the Dayton Brethren Church

The power of music over human emotions was recognized long before we have any trace of its beginnings as an art.

Its direct appeal is to the auditory nerve, but it penetrates deeper and reaches an aesthetic faculty called the soul. The early Fathers of the Church frequently bear witness to the power and value of music. In the writings of the Greek philosophers we also find the most striking testimony to the ethical influence of music. Passages from later authors and thinkers strengthen the claim that music exercises a great influence over the heart. The delight in music is universal, it is discovered in all ages and in all races. The very youngest child is lulled and cheered by song before it can understand spoken words, and often little children can sing parts of a melody before they can frame sentences. The tone language is the universal language understood by all. The accents of joy, of grief, of melancholy and of worship are unmistakable everywhere and through them men and women can find a common understanding, who cannot so much as exchange an intelligible word.

Music was the language of those first harbingers of that peace and good will which is to prevail upon all the earth. Why should it not, in these days of misunderstanding and strife be made one of the means of promoting the universal brotherhood of man.

Prayer has played an important part in inspiration for many great hymns the Church enjoys today. The life story of John Henry Newman, composer of the old favorite hymn "Lead Kindly Light", is one of interest. This hymn has been translated into many different languages and has been sung all over the globe.

John Henry Newman was born in London, England, on February 21, 1801. His father was a banker and was so engrossed in business that he had very little time to spend with his son and left the rearing of him to his mother. She was a French Protestant—a devout and godly woman. She brought him up to take great delight in the Bible and to read books of Calvinistic theology. He entered into a deep religious life at the early age of fifteen, the impression of which never left him during his long, successful career here on earth.

His college course at Oxford was not extraordinary and did not result in great scholastic distinction, partly because just before his graduation his father failed in business, and it was necessary for him to hurriedly finish his course which he did at the early age of nineteen. Two years later he was successful in winning a scholarship in the School of Theology at Oxford which gave him the privilege of associating with the brilliant and intellectual ministers of that day.

In order to understand his career which followed, we must pause for a moment to consider some of the conditions that were existing in England at this particular time.

A new age was dawning—an age of liberalism. Men had long believed in the divine rights of kings and of priests and of a favored aristocracy. From that they had reacted and were then thinking more in terms of equal rights as man to man. Besides, the church had

been brought into a condition of degradation. The services were unparalleled for lifelessness and wretchedness. Many ministers drew their salaries from the Church's endowments who did no spiritual work—in fact they were incapable of doing spiritual work and religion suffered greatly in consequence. Under such circumstances it was certain that the Church would be attacked, and it was equally certain that many friends of the Church would spring forth in her defense.

When the conflict did come, John Henry Newman was 32 years old, full of intellectual vigor and swayed by a mighty enthusiasm but physically unfit to enter into the fight.

Great events were happening in England and abroad. There was a revolution in France. The great reform agitation was going on in England. The vital question was, How were they to keep the Church from being liberalized?

At this time John Henry Newman was suffering from an attack of illness and was ordered by his doctor to Southern Europe. The conflict of the Church of England was solely in his mind and reluctantly did he leave. While on the Island of Sicily he was stricken with a deadly fever and begged to be returned to England, saying there was work for him there. For want of a vessel he was delayed in Palermo for three weeks. At last he started joyously on his homeward journey to England and it was on this memorable journey that he wrote the beautiful hymn of, "Lead Kindly Light". It was a passionate appeal for divine direction, uttered by a troubled and earnest soul. His prayer was answered. Rev. Newman was led to do a mighty work for the Church of England.

"Lead Kindly Light" is a great favorite with very many people, being a hymn that touches the heart and expresses more or less the experience of many souls.

When the Parliament of Religions met in Chicago several years ago, the representatives of every creed known to man found two things on which they were agreed. They could all join in the Lord's Prayer and they could all sing "Lead Kindly Light."

Dayton, Ohio.

The Empowered Church and Her Message

(Continued from page 6)

just a "voice." No wonder Paul said, "I am not ashamed of the gospel."

It is a great thing to be a voice for God. Yes, just to be a voice crying in the wilderness, sounding the message that changes the wilderness into a garden, is to engage in a great work. This is the door that opens to the church. This is the challenge before the church just now. "PREACH THE WORD."

Goshen, Indiana.

Here are our tempted lives, and here, right in the midst of us, stands our tempted Savior. If we are men we shall meet temptation as he met it. Every temptation that attacks us attacked him, and was conquered.—Phillips Brooks.

The Devil in the Newspapers

A few days after the fateful April 7, when real beer flowed once more in our fair land, we picked up a newspaper with a cartoon on its first page that attracted us. It was in four sections and featured a lion and a mouse. The lion was named "Depression Terrors" and the mouse had a tag attached to its tail bearing the words "Our Fears." In the first section, the lion was chasing the mouse, emitting a terrifying roar, and the mouse was running to cover. In the second section, the mouse was nearing a refuge among beer barrels labeled 3.2 per cent, and the tag had dropped from its tail. In the third section, the mouse had turned on its enemy and from among the beer barrels was growling at the lion. The lion astonished and alarmed, had halted, and in the fourth section is seen to be running to cover and the mouse after it.

Turning to the back page of the paper, we saw a picture of a group of good looking men and women at a race course. They were standing before a booth with the sign "A New Deal," and one of the young men was drinking from a beer bottle. The picture carried the title, "President's Son Quenches Thirst with the New Deal Beer." His father, the President, sponsored the New Deal beer."

Just below that picture was one of another group standing by a vehicle loaded with beer. The central figure was Jean Harlow, the platinum blonde, and the title read, "Actress Christens First Truck of Beer at Los Angeles Brewery. The brewery gave a party at which employees of a dry newspaper were not admitted."

This photography furnished a setting for a display article on the first page of the paper adjacent to the cartoon, and with the subtitle: "Controversy over Kick Settled." The article reported an analysis by a federal chemist, showing that no 3.2 per cent beer had been produced in Chicago. The average of the products of Chicago's seven breweries was found to be only 2.8 per cent of alcohol by weight!

Could anything be conceived better calculated to influence youth? A harmless beverage, socially popular, commended by the highest governmental authority in the land and counteracting depression terrors!

We speak of it as "the Devil in the newspapers," not that we charge either editors or publishers with design, for doubtless they never thought about it in such a light. Nevertheless, as Shakespeare says,

"There is a divinity that shapes our ends,
Rough-hew them how we will."

The bard was thinking of the God of heaven, but his language also fits the god of this world. There is one mind back of all the devilry in the earth, and that is the mind of the Devil himself. Happy the man who is not ignorant of his devices!—Moody Monthly.

SIGNIFICANT NEWS AND VIEWS

CHURCH BUDGETS

The following appeared in a daily paper:

"With its receipts decreased twenty-five per cent in the last fiscal year, the Presbyterian Church in the U. S. A., as represented by its General Council, outlined new and reduced budgets. The Council considered ways and means to raise \$10,000,000 for educational work, including colleges and pensions. They decided to continue foreign mission work on its present financial basis, but to cut home missions \$1,250,000. The Board of Christian Education received a budget reduction of thirty-two per cent, or approximately \$300,000. The budget will total about \$12,000,000. Last year it was \$15,000,000."

A PREDICTION THAT WILL BE REALIZED

The American Business Men's Prohibition Foundation predicts a triple consequence of re-legalized beer, if by a miracle, it should be approved by the United States Supreme Court. (1) We predict that, if legitimized, the beer trade will speedily achieve its old dominance in politics, once more establish its program of wholesale bribery of officials and party organizations in all wet industrial centers and states thereby controlled, and, as ever in the past, will resurrect its weapons of boycott and intimidation of all opponents, wherever its activities are challenged. (2) We predict that beer advertising in press, radio and movies will become a nauseating stench to the great majority of decent American citizens, a nuisance that will disgust readers, audiences and listeners alike and multiply irritations and difficulties for all legitimate business publicity. (3) We predict that under cover of a re-legalized brewing trade, there will creep back, willy-nilly, all the evils of the old time liquor traffic and that it will be found impossible to safeguard society from the returning pestilence of hard liquors, until beer has been once more legally, and this time finally, banned and deprived of government sanction and protection.

THE CHURCH PRESS

Two of our contemporaries in the religious press come to us this week in attenuated form. They have found the pasturage of religious journalism nourishing to the spirit but not stimulating to the circulation nor palatable to the pocketbook. The Commonweal (Roman Catholic) has reduced its page size, as did The Living Church a year ago, and has launched an appeal for a thousand "silent partners" to give, raise, or pledge \$26.00 each for the continuance of the paper. The American Church Monthly (Anglo-Catholic) has reduced its bulk from eighty pages to forty-eight.

There seems to be a new article of faith that has been adopted by Christians of every name: "I believe that the religious press can survive indefinitely without visible means of support." The higher criticism of economics is rapidly proving that belief to be without adequate foundation.—The Living Church.

"BUY DRY"

A group of ministers of Christian churches in Cincinnati planned to lunch together. They went to a favorite restaurant. As they prepared to be seated, one of them asked whether the proprietor sold beer here. The management answered delightedly in the affirmative. The ministers declared that they would go elsewhere. They hid themselves to another restaurant and put the same question, with the same result. They continued moving until they found a place that did not serve the stuff about which the noble politicians in Washington lied. As one of the preachers stated to a proprietor, he "had not been accustomed to eat in a saloon and did not propose to begin now." (Perhaps it should be noted that one preacher who boasts of his liberality and interest in social reform tired out quickly and settled down to patronize one of the beer dispensers, while his fellows went on to find a beerless eating place).

W. S. Abernethy, of the Calvary Baptist Church, Washington, D. C., has given the dries a slogan. "Buy Dry." The W. C. T. U. is happy to take it up. It is quite legitimate. It is purely from mercenary motives that the merchants and restaurant proprietors are selling beer. Let them know that we can fight on that battleground too.

The great question is whether the dries have the courage of their convictions. It is not easy to participate in such a boycott. It often costs something. Let the dries demonstrate what possibilities of consecration and sacrifice they possess.—Christian Standard.

INDIANA BEER LAW HELD ILLEGAL

Two courts have held the Indiana beer law illegal, not on the ground of alcoholic content, but upon the ground that the manufacture and sale of a brew made legal by the United States Congress was not subject to the regulatory control of a state. The courts therefore held that the law passed by the state legislature to regulate the manufacture and sale of the brew made legal by congress was a violation of the Fourteenth Amendment which provides that no state shall make or enforce any law which shall

abridge the privileges or immunities of any citizen According to this ruling, there could be no more control of the manufacture and sale of 3.2 per cent beer than of any other commodity. However, there are those who hold that in providing 3.2 beer the congress and President violated their oaths of office, since beverages of the prescribed alcoholic content have been proved by scientific tests to be intoxicating.—The Presbyterian Advance.

A TRAGIC MISCARRIAGE OF JUSTICE

Georgians were shocked last week when the newspapers carried the confession of James Stark, Negro, that he killed Mrs. Robert Coleman, for which crime her husband, Robert Coleman, was tried, convicted and sentenced to life imprisonment.

Upon Stark's admission that he killed Mrs. Coleman, the courts and the Governor moved quickly to release the unfortunate man.

But the Governor's full pardon did not restore the four years he spent in Bellwood convict camp; it did not erase the scars that false accusation and imprisonment seared into his soul; and it did not compensate for the service he rendered the state.

There ought to be a way out of this barbarous business of sending men to death and to long terms of imprisonment on circumstantial evidence. If this is impossible then the state ought to pay a staggering sum to the wronged party or relatives. The Governor is on the right track. He says: "Other states which have wrongfully imprisoned a man have helped him get a new start in life. I believe that the Georgia legislature will appropriate a reasonable sum to this poor man." The pity is, it cannot be made so heavy that those responsible for this miscarriage of justice would feel it. Georgia's record is not improved by this latest tragic failure of her courts to place the crime where it belongs.—The Christian Index.

And Georgia's record is not unique. We doubt if any state in the Union is free to cast the first stone. Miscarriage of justice is all too widespread in connection with every degree of crime, but it is especially serious when it concerns such serious crimes as murder. Circumstantial evidence alone is too untrustworthy on which to rest conviction in such cases.

OUR BIBLE STUDY DEPARTMENT

Studies in the Book of Revelation

By R. I. Humberd

(Study Number Twenty-one)

Thirteen Months of Misery

Satan and his demons are now free, but will later be chained and held in the bottomless pit for a thousand years (Rev. 20:3). Then he will be set free again for, "a little season", to test those who have been born during the Kingdom Age. So with these four angels. Somewhere and at some time they sinned and were chained. They are still bound while God is working out his present plans for the human race. But God has use for just such trials as he can produce and at the proper moment he will turn them loose again for a short season—thirteen months.

When it speaks of a time (one year) and times (two years) and a half time (half of a year), we add, knowing that it means three and one-half years, (Ch. 12:14) or the same as twelve hundred and sixty days (Ch. 12:6) or the same as forty and two months (Ch. 13:5). So here, a day and a month and a year (Ch. 9:15), may mean thirteen months. This is over twice as long as the locusts were permitted to torment man (Vs. 5).

Death Everywhere

When these four great fallen sons of light spring from their unlocked chains, they lead an army two hundred million strong. When General Lee is said to have marched, it means that his whole army marched, so here, when these great magnates of evil are turned loose, the fallen creatures that are under their command are loosed also.

Under the torment of the locusts, men desired to die. Now they get their full of death. It is death, death everywhere, until one-third of the human race has perished. That would be some five times the population of the United States.

Think of living for thirteen months, subject any moment to be horrified, stifled and scorched by these horrible creatures. Think of your friends and relatives suffering and dying daily, stung by these infernal monsters of hell that swarm about, day and night. Certainly no Christian should be without a prayer list, praying daily for the unsaved.

Supernatural Cavalry

There are such things as supernatural horses. Elisha was protected at Dothan by a mountain "full of horses and chariots of fire" (2 Kings 6:17). Of course they were celestial horses, while here under the sixth trumpet, we have infernal cavalry of the opposite realm. We cannot imagine the horror and misery that these death dealing creatures will cause as they smother and choke and burn people with their fire and smoke and brimstone (Vs. 8).

There are hundreds of millions of men left, who will have opportunity to repent but such is the hardness of the human heart—"they repented not of the works of their hands, that they should not worship devils. . . . neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts" (Vs. 20, 21). What a catalogue of wickedness is this description of a world gone mad against its God.

Abounding Demon Worship

There is abounding demon worship. Paul tells us that in the latter days some shall depart from the faith (leave the church) and give heed to seducing spirits (turn to spiritism) (1 Tim. 4:1). It is indeed striking that spiritism, today, claims ninety percent of their adherents from the church. After the true church is caught out, this spirit of demon worship will go on and on to a terrible climax, until the three frog like demons will actually be able to persuade men that they can win in a battle with the Lord of Lords and King of Kings himself (Rev. 16:13).

Dangerous Practices

Little do people realize the danger in Ouija boards and other means of prying into the secrets of the unknown. Murder will be the order of the day, and sorceries will abound on every hand.

We often read with wonder and amusement at the strange power that the heathen medicine man can wield over his victims, while at the same time a few mysterious movements and strange words can "blow out fire", "stop blood", "remove warts" and even cure the "short growth".

Sorcery and Charming

I am not one to deny the healing power of these things. There is no doubt about them, they do cure, but we are warned to have nothing to do with "an enchanter, or a witch, or a charmer, etc." (Deut. 18:10). "Is any sick among you? let him call for the elders of the church" (James 5:14) is the admonition for a Christian.

Among these sorceries, we might class the great demand, in our day, for drugs, intoxicants, narcotics and cosmetics to increase the love attraction.

Neither do these people repent of their fornication. It does not say anything about adultery. Fornication is the sin of the unmarried, while adultery is an act of the married. Here is a hint that marriage has been done away with entirely and people live together somewhat like companionate marriage and let the state care for their children, if they have any at all.

Abounding Dishonesty

It will also be such a time of abounding dishonesty that even these terrific judgments will not drive them to repent of their thefts. In our time there are many forms of theft, some of which go in high class circles of society. Our very food must be protected by pure food laws to keep some profiteer from poisoning us; the government must provide a standard of weights and measurements and keep a zealous eye upon the trade; every animal passing through the slaughter house must bear the government stamp to assure the consumer that it was not diseased.

Martinsburg, Pennsylvania.

<p>W. I. DUKER, President Goshen, Indiana</p> <p>E. L. MILLER Vice-President Maurertown, Virginia</p>	<p>NATIONAL SUNDAY SCHOOL ASS'N.</p> <p>MAGAZINE SECTION</p> <p>M. A. STUCKEY, EDITOR, ASHLAND, OHIO</p>	<p>N. V. LEATHERMAN, General Secretary Berlin, Pennsylvania</p> <p>M. P. PUTERBAUGH, Treasurer Ashland, Ohio</p>
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The Doubter's Dialogue

By Clarence E. McCartney

"The Bible"

Doubter: It is full of mistakes.

Believer: The Word of God is tried.

"What a bleak and barren island, to have been the place where John saw a door open in heaven; and how small, too, and yet forever memorable. I will ascend to yonder highest point, where the ruins of the temple of Neptune stand. When the Greeks put up these beautiful temples, I suppose that in their ignorance they were feeling after God, and ignorantly, as Paul said, worshipping him. Now I can look out over the sea. I will rest in this grotto protected from wind and sun. And was it here that Saint John, banished to this isle by the Emperor Domitian, and a prisoner in the lead mines heard the voice like the sound of many waters? How beautiful, now is yonder sea in the rising sun. There is the sea of glass, mingled with fire, just as John saw it.

"The isles of Greece, the isles of Greece,
Where burning Sappho loved and sung,
Eternal summer gilds them yet,
But all except their sun has set."

"Another must be coming up the path. I am not the only one, then, who seeks this sacred spot."

"A common interest evidently draws us here—yonder temple of Neptune."

"It is indeed beautiful, and the ruin of a beautiful building is even more beautiful than the perfect building itself, because in the ruin there is sentiment and personality which the finished building, unmarred and unbroken could never have. But it is not yonder temple of Neptune which has brought me here."

"Perhaps, then, thou hast come to view the sunrise on the Ægean? Nowhere in the world is there a sunrise like it."

"The sunrise is truly glorious. But what brings me here is neither the ruins of the temple, nor the beauty of the sunrise. I have come to sit where John sat when he saw the heavens opened. It was here on this island, and, according to a very ancient tradition, when he was resting in this very grotto, that he saw Christ standing amid the Seven Golden Candelsticks with the Seven Stars in his right hand."

"And that, rather than the glories of the sunrise, or the beauty of the temple, hath brought thee here?"

"Yes; here I think of the city John saw, a city without a temple, and sitting here. I reflect upon that which has made yonder temple of Neptune, and temples all over this Eastern world, only an abandoned ruin. Men come today to view the ruins, but not to worship."

"And what power think you has done that?"

"The power of divine revelation and inspired truth, what God hath said."

"But hath God said?"

"That is an old question, as old as Eden.

That was what the tempter asked the woman in the—"

"Yes, it was I who asked it."

"Thou? Thou art not yet fifty years old!"

"I am older than I look. Since ever God created man and gave him his laws, I have lived in the world; and my one question has been, Hath God said?"

"Then thou comest to the islands also?"

"Wherever faith goes, I go; as the shadow follows the sun, on sea or land, mainland or island."

"Each time I parted with thee, it seemed I could never forget thee nor fail to recognize thee when I should meet thee. Yet, in the ecstasy of the sacred places, all thought of thee departs from me. But now again thou dost appear, and even on Patmos Isle, where I would be in the Spirit on the Lord's day, I must contend with thee, thou Spirit of Universal Doubt."

"On yonder sea of glass, mingled with fire, thou readest the words 'And God said'. But what I see and read there is different; what I see there is this: 'Hath God said?'"

"But God could say—"

"Could?"

"Yes. I mean that if you grant a God, an infinite being, he certainly could reveal himself to creatures made in his image."

"I do not grant a God. Nevertheless, I admit that if there were a God, he could, if he desired, reveal his will to man."

"You admit, then, that a revelation is possible. Is it not also desirable?"

"Desirable?"

"Yes. I mean that a man needs counsel to guide him and direct him through life, and he needs hopes to sustain him in death. Certainly an infallible guide would be a good thing."

"But the real question is whether there has been a revelation, not whether it is possible or desirable. The question is, Hath God said?"

"Yes. I am coming to that in a moment. We agree that a revelation is possible, and that it is desirable. Now what is the alternative of a revelation?"

"The alternative?"

"Yes."

"Why, no revelation."

"And that means—"

"That man has just his own reason and experience for a guide."

"And what is man's unaided reason, but a torch on a dark night, blown by the winds of passion or ignorance?"

"And you believe that there is something else than man's wisdom and experience?"

"Yes. I believe in a divine revelation."

"And if your God has given a revelation of his will, where are the records of it?"

"In the Bible. The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man."

"Now we stand on our battlefield. You

believe that the Bible contains what God said. But what makes you think that the Bible contains what God said and is of divine origin?"

"The Bible claims it."

"Where?"

"Everywhere. From its opening verses, 'And God said', clear down to the end of John's great book, we hear the echo of those words 'And God said'."

"But to claim that a thing is so, does not prove it to be so, does it?"

"No."

"The Book of Mormon claims to be a revelation given to Joseph Smith. But you do not believe that?"

"No."

"And the Koran claims to be a revelation given to Mohammed, but you do not believe that?"

"No."

"Why, then, do you believe the Bible contains a revelation?"

"Because everything about the Bible is in harmony with such a claim."

"What, for example?"

"The history of the Bible."

"Its' history?"

"Yes. Not merely the history that it relates but the history of the making and the growth of the Bible. Today it is the one universal book printed in the language of every people on the face of the earth. Yet look at its history. For centuries the greater part of the Bible, the Old Testament, was the book of a despised people. Nothing could have seemed more unlikely than that the sacred book of the Jews should become the book of the world. But when the smaller part of the Bible, the New Testament was added to the Old, then the Bible was carried throughout the world and became the book of the people. It was like a river which, suddenly swollen by the rains, overflows its banks and pours itself over the earth. It is difficult to explain this remarkable history of the Bible on any theory of a purely human origin."

"But why do you call it a book, the Bible, when it is really a collection of books, sixty-six of them, thirty or more authors, and written at different periods of time through long ages?"

"And that again speaks of a divine origin. So many books by so many different authors belonging to different ages, some of them highly-trained minds like Moses and Paul, others rustics like Amos the herdsman, or the fishermen of Galilee; and every kind of composition, too; history, predictions, biographies, soliloquies, odes, dramas, hymns, maxims, and laws. Yet through it all there runs an unity. It begins at the beginning, the creation of the world, and ends at the end, the new heaven and the new earth. The one grand theme is redemption from sin, and the one grand personality is the Redeemer, the Lord Jesus Christ. Can you think of any other sixty-six books so written and at so many different periods of history, which, if collected together between two covers, would have the slightest semblance of unity?"

"No."

"But that is just what you find here in the Bible. It's like one of the great cathedrals. One generation of workmen laid the foundations, another built the nave; another toiled on the chapels or the windows; another the choir; yet the cathedral is an unity. So it is with the Bible. We are conscious of the fact that different parts belong

to different ages. Moses wrought in his age, David in his, Isaiah and Jeremiah in theirs, Matthew and Luke and Peter and John and Paul in their day and generation. Yet the Bible, like the cathedral, is one nave, transept, choir, chapels, soaring arches, glorious windows and aspiring pinnacles and towers."

"But surely, for a book which claims to have a divine origin, there must be something more to be said than just the fact of its unity, or the history of its making and growth. More important, is the question of what is in the book."

"That is a fair question, and I am willing to submit the Bible to that test. The heavens declare the glory of God. If there is a God, the heavens are certainly worthy of him; the sun in all its glory—such a sunrise as we saw this morning, for example. So I agree with you that if the Bible has a divine origin, its contents ought to show it."

"How do they show it?"

"By the very nature and character of its contents."

"What do you mean?"

"I mean that what is in the Bible, whether it is true or not is just what you should have expected."

"Expected?"

"Yes; if there is a revelation from God to man, what would you think would be the subject matter of such a revelation?"

"Why, I suppose, the origin of man in the world, the origin of sin and death, laws to guide him in the way of duty, and hopes to console him for the future."

"And that is just what we find in the Bible. It claims to be a divine revelation, and when we look into it, we find that the subject matter is just what we should have expected in a divine revelation."

"Yes, I grant that, but back of that is this—Is what is said true? Do the contents support the claim of a divine origin?"

(To be continued)

Be generous of good cheer and of hearty praise as well as of money. The first two gifts will often bless even more than the third.

STUDYING THE SUNDAY SCHOOL LESSON

at the
Family Altar
With
Dr. R. R. Teeter

JESUS ON THE CROSS

(Lesson for June 11)

Lesson Text: Mark 15:1-47; Golden Text: Romans 5:8

MONDAY

Jesus Before Pilate. Mark 15:1-5

After the midnight agony and the betrayal of Jesus in the Garden of Gethsemane, he was arrested, bound and carried back to the holy (?) city for his mock trials. Six times he was to have his freedom and even his life placed in jeopardy, three times before ecclesiastical authorities, and three times before civil authorities, and we believe we are safe in saying he received more consideration from the civil authorities than he did from the ecclesiastical.

TUESDAY

Jesus Condemned. Mark 15:6-15

Jesus with his quiet dignity during his persecution and mock trial caused Pilate to marvel, and led him to believe there was nothing worthy of death in the prisoner. And thinking to do the accused a good turn he had it in mind to release him as his custom was to release some prisoner during the feast of the passover. But he misjudged the spirit and temper of the chief priests and he failed to understand their power over the ignorant and superstitious rabble who rejected his proposal to release Jesus and clamored for the release of the noted prisoner, Barabbas.

WEDNESDAY

Jesus Mocked. Mark 15:16-21

After Pilate had unwillingly condemned Jesus at the clamorous demand of the Jewish populace he was turned over to the Roman soldiers who were to carry out the orders of Pilate that he might keep peace with the Jews. These ugly soldiers, ignorant of the personality of the one whom they were to execute cruelly mocked him and endeavored to humiliate the Son of God by placing a crown of thorns upon his head, and for a brief time clothing him in the purple of royalty.

THURSDAY

Jesus Crucified. Mark 15:22-32

In this terrible tragedy enacted upon Golgotha hill it may be said God was "using the wrath of man to perfect his own praise." Soldiers are taught to be cruel and heartless, and to have no regard to the suffering of the victims of their attacks, so it is not to be wondered at, that the suffering of the Mighty One as he hung upon the cross, especially as they listened to the chief priests mocking and reviling the one who came into the world to set them free from a bondage

they did not realize was theirs, made but little impression on their minds.

FRIDAY

Jesus Dies. Mark 15:33-41

Jesus had declared he was to "lay down his life," of his own accord and that no man could take it from him, that is, against his will. And I am satisfied he could have done what the priests challenged him to do when they said, "If he be the king of Israel, let him now come down from the cross, and we will believe on him." But he could not do this and be the "Lamb of God, sacrificed for sin from the foundation of the world," so he died as he said he would die.

SATURDAY

Jesus in the Tomb. Mark 15:42-47

How little men realize that many of the things they plan to do are but the working out of God's eternal plan for the redemption of his world.

We have no idea what Joseph thought, when he offered his new tomb as a resting place for the mortal remains of his crucified Lord, he was offering what was to be the most wonderful tomb the world had ever seen, or ever will see. For a little while it was to hold the remains of the One of whom it had been said the grave could not hold him.

SUNDAY

The Suffering Savior. Isaiah 53:1-6

One can not help but wonder at the patience of Jesus and at his ready acquiescence to all that came to him in his few earthly years, in view of the fact that he knew during his entire ministry just what his end was to be. He knew, even better than Isaiah, just what suffering was before him, but, nothing haunted, he persevered to the very end, and triumphed over sin and the grave as the Suffering Savior."

<p>E. M. RIDDLE, President Waterloo, Iowa</p> <p>F. C. VANATOR, Associate Peru, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p> <p>C. D. WHITMER, Editor, South Bend, Ind.</p> <p>BRETHREN BRINGING CHRISTIAN CHURCH UNCONSECRATED EXTENSION EVANGELISM</p>	<p>GLADYS M. SPICE, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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Meet Us At Milwaukee

Milwaukee, Wisconsin, one of the most attractive and progressive cities of North America, will be host to the 34th International Christian Endeavor Convention, which will be held July 8 to 13 1933.

The choice of the convention city is the happier because Chicago, the city of the "Century of Progress" International Exposition, is close at hand. Convention delegates will find it comfortable and inexpensive to visit the exposition en route to or from the Milwaukee Convention.

It is more than half a century of progress in young people's activities in and for the Christian church that the Milwaukee Convention signalizes. The convention program will face the implications of today's chaos and of social and spiritual unrest. Holding before young people the unchanging ideals of Jesus Christ, this youth congress will summon the new generation to individual spiritual growth and to social progress in his spirit.

The Convention's series of educational

conferences will deal not only with Christian attitudes toward social issues but with practical methods of doing Christian work. The convention seeks to inspire young people to attempt great things in their own churches and societies, and will help them with ideas and training, given under the guidance of capable educators and other leaders.

Devotional meetings, sightseeing and recreation, fellowship banquets, a parade, meetings of State groups, and a daily radio conference are among the features planned. The convention will be rich in inspiring and helpful addresses and in its music. Milwaukee has every facility for housing the convention meetings and entertaining the thousands of young people that will attend some or all of the sessions. It is a clean, attractive, and hospitable city.

Leaders in religion, education, and statecraft will speak at the principal mass meetings. The speakers who have already accepted include: Mrs. Francis E. Clark; Dr.

Daniel A. Poling, president of the World's Christian Endeavor Union; Dr. William Hiram Foulkes, vice-president; Col. Raymond Robins; Governor John G. Winant of New Hampshire; Dr. A. W. Beaven, president of the Federal Council of Churches; Dr. Norman E. Richardson, of Presbyterian Theological Seminary, Chicago; Dr. P. R. Hayward and Roy A. Burkhart, of the International Council of Religious Education; Dr. James Kelly of Scotland, general secretary of the World's Sunday School Association; Dr. Harry Thomas Stock, student secretary of the Congregational Education Society; Dean Albert J. Anthony of the Auburn School of Religious Education; Carlton M. Sherwood, general secretary of the International Society of Christian En-

deavor; and others. A number of other noted speakers will be added to the program within the next few weeks.

The registration fee is only \$2.50. Other costs are proportionately low; and the opportunity for after-convention tours of Christian Endeavor delegates, under exceptionally capable leadership, was never more favorable than in this year of travel bargains. Registrations and inquiries should be addressed to the General Secretary, International Society of Christian Endeavor, 41 Mt. Vernon Street, Boston, Massachusetts. Any number of persons may attend from a church, society, or union. The Milwaukee Convention affords an unequalled opportunity to share with other youth in training, inspiration, and fellowship.

gers and mail for the Asia to bring some weeks later!

On April 4th we were privileged to receive some missionary guests—Mr. and Mrs. Boyson and Miss Beardsall. They are enroute for furlough and it is indeed a pleasure to meet these old friends.

Our Brother Jobson, enroute to Bangui arrived yesterday, and returned today. He will go on to Bassai tomorrow.

He brought the sad news of the death of Mr. Simpkins of the S. U. M. station, Beladja, mentioned above. His wife was alone with him at the time of his death. Mr. Veasey who had taken his wife to the Coast and who had returned for a few days to Beladja before departing on his own furlough was there to help during the sad hours of interment. Mrs. Simpkins returned with him to Bassai where she will wait until Mr. and Mrs. Shaw return to Beladja.

As to news from the Bassai Station, Mr. and Mrs. Jobson are very busy with their school and many other duties.

Mrs. Kennedy, Miss Byron and Mrs. Foster have numerous Bible Classes. Miss Myers continues to translate and she and Miss Byron between them care for their hospital. An interesting feature of their work is the treatment of fourteen leper children who are making rapid progress under ALEPOL. These children have classes of their own, are all Christians and are happy in the Lord.

Mr. Foster is building a mission rest house and chapel at Bozoum, which work he hopes to complete this month.

From Bellevue we have the news of Miss Crawford's improved health and of her permission to teach, of which she hopes to avail herself as soon as all details are in readiness.

Mr. and Mrs. Sheldon are extremely busy with their care of station, church and translation, while Miss Bickel has her hands full with heavy hospital work. Miss Patterson is everybody's helper. Since her return to Bellevue, March 10th, her health has been better than during her two months' visit at Yaloke, which alone reconciles me to her loss—even temporarily.

Our native Christians are growing—some of them rapidly. All give evidence of real life and love for the Lord Jesus. The fifteen chapels and 61 preaching points near Yaloke are an evidence of their fervor and zeal. Our Sunday attendance averages 500 and MANY souls are accepting our Lord. How can we help but praise him?

Sincerely,
FLORENCE N. GRIBBLE.

One of the great English prose writers said that for many years he wrote for his wastebasket. He wrote many a page which no other eyes save his own were permitted to see. He was well past middle life before he awoke one morning to find himself famous. Whether we win fame or not, much of our work must be done in obscurity. It may be preparation for something grander later in life. The full fruition may never come here. But nothing will be lost; the reward is sure.

Physical ills are not the only ills to receive benefit from counterirritants. Unwelcome interruptions, distasteful tasks, and work that must be done force themselves upon the sick soul in its hours of grief and trouble and draw the attention away from self. The counterirritant is part of God's remedy.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
Financial Secretary Foreign Board
1925 East 5th St.,
Long Beach, California

Send Home Missionary Funds to
R. PAUL MILLER
Home Missionary Sec.-Treas.
Berne, Indiana

MISSIONS

Progress on Our African Mission Field

Yaloke, par Boali, par Bangui,
Afrique Equatoriale Francaise.
April 8, 1933.

Dear Evangelist Readers:

Where shall I commence to record the happenings of the last seven or eight weeks? With the goodness of God showered upon us daily? What shall I render unto the Lord for all his benefits? "I will take the cup of salvation and call upon the name of the Lord!"

Since last writing—53 days ago—there have been no long illnesses among the missionaries. Two of us have been in bed a day or so, but we have to praise God for his very great kindness in protecting us from the many illnesses and fevers which surround us—especially among our natives, as will be seen by the following brief hospital summary.

During the first three months of the year we gave at the Yaloke hospital and dispensary 7,283 treatments to 1,357 different patients, 19 of whom were hospitalized; 1703 of these treatments were given by month; 5580 were treatments for ulcers, burns, fractures, etc., 155 treatments were given for yaws and syphilis by injection.

Our hospital staff has been irregularly present—I myself have made two trips—one of 13 days to Bassai and one of three days to Bangui. Miss Tyson and the native Cameroun nurses have been busy during my absence. We have had some cures which seem to have manifested God's power in a wonderful way, especially recoveries from injuries by wild animals, when it seemed recovery was impossible.

Mr. Hathaway visited Bangui during the early part of March and returned with Joseph Nguede fully licensed to drive. Since then, therefore, I have had my own chauffeur on medical trips and on the business trip to Bangui.

At Bassai on March 19th a little girl, Maureen Grace Shaw was born to missionary parents there—members of the Sudan United Mission and stationed at Beladja, two hundred miles to the north of Bassai.

We were four weeks without mail. When it did come in on April 2nd we were fairly overwhelmed with the news of joy—or of

sorrow—in homes of friends and loved ones. These long waits grow harder, and the reaction therefrom increasingly difficult to support.

We are doubtless doomed to another disappointing wait as the BRAZZA, unseaworthy, is reported to have returned from Dakan to France, leaving there her passen-

THE NEED OF THE WORLD

*The world is needing you and me
In places where we ought to be;
Somewhere today it's needing you
To stand for what you know is true,
And needing me somewhere today
To keep the faith, let come what may.*

*The world is needing me and you
To share the tasks it has to do;
It needs high-minded men to stand
Against the thoughtless of the land;
Men who will scorn to stoop to wrong
To win the favor of the throng.*

*The world needs humble men to toil,
Men who will till a patch of soil,
Men who behind their work can see
More than its gold and silver fee
And choose to serve where best they can
Their country and their fellow man.*

*The world needs honest men today
To lead its youth along the way,
Men who will write in all their deeds
The beauty of their spoken creeds
And spurn advantage here or gain
On which deceit must leave its stain.*

*The world needs men who will not brag,
Men who will honor Freedom's Flag,
Men, who, although the way is hard,
Against the lure of shame will guard.
The world needs gentle men and true
And calls aloud to me and you.*

*The world needs men of lofty aim,
Not merely men of skill and fame,
Not merely leaders wise and grave,
Or learned men or soldiers brave,
But men whose lives are fair to see,
Such men as you and I can be.*

—Edgar A. Guest.



NEWS FROM THE FIELD

Our Lord's Greatest Apostle was a Great Correspondent



SEMINARY NOTES

Dr. Martin Shively, bursar of the College, has recently given a very fine gift to our Seminary Library, in the form of Brethren Conference annuals, from 1884 to date, with the exception of the Annual for 1893 and 1895. This note is being inserted for two reasons. First, to publicly indicate our appreciation to Brother Shively for this fine gift; and second, to indicate our desire that someone of the Church may make this set complete by supplying the two lacking annuals. In fact, we should be exceedingly glad to have another complete set, that they may be accessible for our Seminary students.

KENNETH M. MONROE.

PLEASANT GROVE, IOWA

While we like to read the news of the field, we feel there are those who like to read of the work at Pleasant Grove. While this has been a rainy season and the roads have been muddy, which hinders attendance at the regular services and thus causes some loss of interest, yet these good folks are in the best fellowship and the prospects are the best I have ever seen. Pleasant Grove is well equipped for Sunday school teachers, song leaders and piano players. There is no reason why they should not go forward.

They are not the Pleasant Grove of years ago in numbers—many have crossed the river of death, many moved away, and some have left the church and others are rather cold. We have the same hard financial conditions as the rest of the brotherhood. These we feel, but look and hope for a better day.

I wish the church could feel the value of true service and be ready to put God to the test. Even from the days of your fathers ye have gone away from mine ordinances, and have not kept them. Return unto me and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. (Even this whole world has robbed God) Even in this depression people spend more for the pleasures of the world than for the support of the cause of Christ. Read the third chapter of Malachi. When I preached on this and said I believed God has had a hand in the depression, others said they believed the same thing. Then let us take warning.

I believe we will have a better report to make from this place the next time. Pray for us at Pleasant Grove.

H. W. ANDERSON.

THE REVIVAL AT ROANOKE, VIRGINIA

This is another of the promising churches under the Board's care. The leaders of this church had the foresight and courage to launch upon this present program of moving their church location, and building new in a new field. It was an absolutely necessary move due to the old location being made untenable by the encroaching negro

element. The new field is unchurched, of a good class of people, and a district where the former situation can never again arise. The site for the structure is, without doubt in our judgment, the most imposing in the entire brotherhood. They have gotten more in the way of a building for the money invested than anything we have ever seen, and we have seen quite a bit!

Two great problems faced this people: a building debt of \$24,000 and a strange field where they were unknown. No sooner was the church erected than the depression hit them and made finances doubly hard. But these folks have not complained. They simply got down on their knees and prayed earnestly, and then they got down into their pockets and gave freely, lovingly, sacrificially. Others in the Brotherhood who knew their situation and have confidence in the future of such a people came in and helped financially, not so largely, but nevertheless it helped. Results: during the three years of depression these folks have reduced their indebtedness over \$3,000 aside from many other heavy obligations. Local economic conditions are improving and they are expecting to do real things to their debt very soon. The financial institutions they deal with show the finest confidence in their integrity. A finer testimony to a people's Christianity could hardly be had. We know some churches whose creditors do not have such an attitude by any means.

The other problem—of the new field unacquainted with Brethren teaching—is also swiftly being overcome. The people of the community are finding that the Brethren Church has a real gospel and they are accepting it. We believe in this church, its people, its field, and its future.

This is the third revival we have had the privilege of holding for the pastor, Herman Koontz. The first was when he was still at college and holding a student pastorate at Glenford, Ohio. The second was while he was at Masontown. Now the third at Roanoke. Each one has been a pleasure. It has been a privilege to fellowship with him and his capable wife. It has been a joy to see how he has grown in experience, and power with God and man. Not one word of criticism reached my ears of this preacher. He is loved by his people and trusted by his community. I am glad he is numbered with the Brethren ministry. Our home while in Roanoke was with these folks and it was a happy time indeed, as it has always been.

The Brethren church in Roanoke is getting the reputation of being a Fundamental church and one that stands for the real gospel, and the whole gospel. Those who seek such are coming to it. They will come more swiftly in the future.

True southern hospitality was ours while here. Nothing can beat these folks on making one feel welcome and at home. We learned to love these folks and we shall not forget to pray for them in the days that are to come as we wait for his coming.

The whole Brethren cause in this section is taking on new vision and we believe there will be some real progress in a widespread

way there in the next few years if the Lord tarries.

R. PAUL MILLER.

LEISURE TIME:—HOW TO USE IT?

With twelve millions or more out of work and talk of legislation to establish a thirty- or thirty-six hour week as a standard of employment for all, we are faced very squarely with the question, "What use are we going to make of our increased leisure time?" The future of the country hangs on the answer. "An idle brain is the devil's workshop." The mere passing or killing of time will mean the passing and killing of the nation.

Indeed we are seeing the effects of it already on the unemployed. The vain search for work is followed too easily by the collapse of all ambition and moral control until one either resigns helplessly to the drift of the current, or breaks wildly mad into a revolutionary or criminal outburst against the existing order. The prospect is further complicated by the probability of having more time on our hands than we have money in our pockets with which to purchase the privileges that give pleasure to leisure hours.

But there is an answer. It is to be found in the development of those senses of value and those measures of satisfaction that are to be found in the realm of the mind and the heart. These are utterly and forever beyond the reach of money and material. Only in the Holy Bible are these values set forth in their true worth and it is only by following the Bible that one may be able to translate the new leisure into "joy unspeakable and full of glory."

The dignity of the human spirit,—the pre-eminence of human personality,—that is what God values most in the Book of Books. "What shall a man give in exchange for his soul?" "God so loved * * * that whosoever * * * might not perish, but have everlasting life." Those activities therefore that tend to release the human spirit from the bondage and entanglements of the world and the flesh and give it a chance to realize its highest possibilities are activities that will make the use of leisure time quite worth while. What a goal,—"the measure of the stature of the fullness of Christ!"

The bonds of fellowship are ties that now are just faintly enjoyed because we are too busy with our selfish pursuits to take time to cultivate those delights that flow only from friend to friend. This privilege has two directions, one upward and one outward. "Thou shalt love the Lord thy God * * * and thy neighbor as thyself." The God of the Christian faith is available to those who will use some of their leisure time to "lean upon the everlasting arm." "Eye hath not seen nor ear heard * * * the things which God hath prepared for them that love him." We miss the full meaning of the promises of divine fellowship unless we make them very real for the life here and now as well as for the life that is to come. But the practice of the outward reach in fellowship is scarcely less gratifying. We realize this readily when kindred souls come together as in holy wedlock, but there is a superb exaltation awaiting those of opposite temperaments who find the way to mutual affection in spite of this opposition. Increased leisure beckons with a challenge to use its time to quiet the woes of the world and break down its hatreds and antagonisms and bring in the kingdom of love.

And there is a fellowship with the imper-

sonal as well as the personal. Surely God intended that we should enjoy the world about us. He gave us dominion over it. The wonders of God's handiwork in nature await the leisurely journeys of those who will have time to explore them. Whether it be the "flower in the crannied wall" or the majestic Matterhorn, its mysteries of beauty reflect the glory of the Creator, and fill the soul of the observed with the consciousness of his divine presence.

It is time to begin to get ready. "As the twig is bent so the tree will grow." Even today if you will take your Bible in hand and read and follow you will be on your way in a garden of paradise where your increasing leisure time will take you even farther on a "path that shineth more and more unto the perfect day."—The Bible in New York.

Every soul has a larger influence than it guesses, either for good or for evil.

A TRAGEDY IN FOUR ACTS

Act I—The Empty Pew

Sunday motoring.
Week-end gaiety.
Mental indisposition.
Physical indolence.
Minister depressed.
Church officers wondering.
Church slipping.

Act II—An Empty Heart

No time for God.
No time for prayer.
Not interested in the Bible.
Not interested in others.
Cowbews grow over spiritual vision.
Anxiety supplants poise.

Act III—An Empty Life

Influence for God—nil.
Influence for church—nil.
Influence over children, helping them to select the best—nil.

Influence upon people needing spiritual help—nil.

Bank resources may be accumulating all the time but no spiritual wealth laid up. Materialistic and self-centered.

Act IV—An Empty Heaven

No "Well done, good and faithful servant."
No "Thou hast been faithful over a few things."

No home erected by the consecrations of life.

No crown of life.

No training for service in the Kingdom.

No "Enter into the joy of thy Lord."

(The End)

—Selected.

The grand old Book still stands, and this old earth—the more its leaves are turned over and pondered, the more it will sustain and illustrate the sacred Word.—*Professor Dana.*

PROGRAM

OF THE OHIO DISTRICT CONFERENCE OF BRETHERN CHURCHES

Theme: Our Stewardship in God's Commitments, 1 Cor. 4:2.

June 20-23, 1933

FIRTH BRETHERN CHURCH, DAYTON, OHIO
1900 West Third Street

PROGRAM

TUESDAY AFTERNOON

Keynote Session—The Moderator in Charge.

Theme: Stewardship in Fellowship

3:00 Songs.

3:40 Devotions. D. R. Murray.

3:50 Welcome Keynote—Rev. Russell D. Barnard.
Special Music.

4:10 Response Keynote—Vice Moderator, C. A. Stewart.
Benediction.

TUESDAY EVENING

Theme: Stewardship of Heritage.

7:30 Songs. Vice-Moderator, C. A. Stewart, Presiding.

7:40 Devotions—George S. Baer.

Special Music.

7:50 Brethren History Made in Dayton—Martin Shively.

8:30 Moderator's Address: Ohio Brethren in 1932-1933—

Charles A. Bame.

Dismissal.

WEDNESDAY MORNING

Theme: Getting Down to Business.

8:00 Simultaneous Sessions:

Ministerium: "If I Were a Preacher"—E. E. Jacobs.

W. M. S.

Sisterhood.

9:00 Songs.

9:10 Devotions—Grant McDonald.

9:20 Organization of Conference.

10:20 Status of the Program of Progress: R. D. Barnard, Chairman in Charge. Reports by Beal, Whitted, Baer, Crick.

11:00 Bible Lecture: "The Lordship of Jesus"—Wm. H. Beachler.
Dismissal.

WEDNESDAY AFTERNOON

Theme: Our Stewardship in Literature.

2:00 Songs.

2:10 Devotions—Paul Bauman.

2:20 Some Outstanding Brethren Books—A. L. DeLozier.

2:50 Some Outstanding Brethren Editors—R. R. Teeter.

3:20 Special Music.

3:30 Some Outstanding Publishing Problems—E. G. Mason.

4:00 Open Forum on Publishing Interests and Problems.

4:30 Dismissal.

WEDNESDAY EVENING

Theme: Our Stewardship in Education.

7:30 Songs.

7:40 Devotions.—Herman Hoyt.

7:50 Financing Modern Education—George F. Kem, Vice-President Board Ashland College Trustees.

8:20 Present Status of Education in America—E. E. Jacobs, President Ashland College.

8:50 Open Forum on Education.

9:10 Dismissal.

THURSDAY MORNING

Theme: Our Stewardship in Missions.

8:00 Simultaneous Sessions:

Ministers: "The Biblical Doctrine of Marriage and Divorce"—J. Allen Miller.

W. M. S.

Sisterhood.

9:00 Songs.

9:10 Devotions.

9:20 Business Session.

10:20 Present Outlook in Brethren Missions—J. Allen Miller.

11:00 Bible Lecture: The Program of Christ in the Present World
J. C. Beal.

Dismissal.

THURSDAY AFTERNOON

Theme: Stewardship and Youth.

2:00 Public Session of the W. M. S. Program to be Supplied.

3:00 C. E. Session:

Devotions.

Special Music.

History and Principles of C. E.—Dyoll Belote.

3:40 The Problems of our Youth—Ray Klingensmith.

Dismissal.

THURSDAY EVENING

Theme: Stewardship of Evangelism.

7:30 Our Denominational Outlook—George C. Carpenter.

8:10 Pageant: W. M. S. Ladies of Dayton church.

Dismissal.

FRIDAY MORNING

Theme: Continuing our Stewardship.

8:00 Ministers—"The Brethren Preacher's Message in the Light of Present Day Events"—K. M. Monroe.

W. M. S.

Sisterhood.

9:00 Songs.

9:10 Devotions—Conard Sandy.

9:20 Business Session: Reports and Unfinished Business.

10:00 The New Program: Report of Committee; Dr. E. E. Jacobs, Chairman.

11:00 The Foible and Forte of Brethrenism—Kenneth M. Monroe.
Dismissal, sine die.

FORTY-SIXTH ANNUAL CONFERENCE
of the
SOUTHEASTERN DISTRICT OF BRETHERN CHURCHES

BETHLEHEM BRETHERN CHURCH

June 13, 14, 15

Rev. John F. Locke, Pastor

THEME: EVANGELISM AT HOME AND ABROAD

Conference Music in Charge of Mr. Floyd W. Hartman,
Washington, D. C.

TUESDAY AFTERNOON, JUNE 13

2:00 Devotions cared for by Moderator, F. G. Coleman and Mr. Hartman.

2:15 Address of Welcome—Rev. John F. Locke.

2:30 Response by Delegates according to Roll Call of Churches.
(One from each congregation)

2:45 Conference Organization:
Election of Officers
Appointment of Committees.

3:30 Bible Lecture—"The Times of the Contest."
Prof. K. M. Monroe

TUESDAY EVENING, JUNE 13

7:30 Song Service—Mr. F. W. Hartman.
Prayer—Rev. G. W. Chambers.

7:45 Devotional Bible Study—"Here I am, Send Me."
Rev. E. J. Rohart.

8:15 Moderator's Address—Retiring Moderator, F. G. Coleman.

WEDNESDAY MORNING, JUNE 14

8:00- 8:30 Quiet Hour—Rev. J. E. Patterson.

Sunday School Session

8:45 Devotions—Rev. George A. Copp.

9:00 Address—"Reaching and Teaching the Sunday School Constituency"—Rev. John F. Locke.

9:25 Address—"The Greatest Need of the Sunday School."
Prof. K. M. Monroe.

9:50 Round Table Discussion—Rev. E. L. Miller.

Departmental Sessions

10:00-11:00 W. M. S. Session.
Devotions—Mrs. Lucy Burr.
Business.

10:00-11:00 S. M. M. Session.
Devotions—Mrs. T. G. Locke.
Business.

Solo—Miss Beatrice Beydler.
Talk—"Our Call to Service"—Miss Virginia Coleman.
Talk—"Unselfish Service"—Miss Mary Proehl.
Talk—"Christian Service"—St. James Delegate.
Talk—"The Fellowship of Service"—Miss Reba Munch.
Solo—Miss Fleda Hepner.
S. M. M. Benediction.

10:00-11:00 Ministers' and Laymen's Session.
Address—"The Layman's Responsibility in Evangelism"
Mr. R. E. Donaldson.
Address—"The Evangelistic Challenge of the City Church"—Rev. C. H. Wakeman.

Mission Session

11:00-12:00 Reports by Member of the Board.
Reports from Mission Points—Winchester, Buena Vista,
and Cumberland.
Mission Address—"Shall We Grow and How?"—
Rev. E. L. Miller.

WEDNESDAY AFTERNOON, JUNE 14

1:30 Devotions—Rev. J. M. Bowman.

1:45 Business Session: Minutes; District Missions; Conference Location; Selection of Board Members; Ministerial Aid; Property; National Executive Committee; District Executive Committee; College.

2:45 Bible Lecture—"The Times of the Gentiles"—
Prof. K. M. Monroe.

3:45 W. M. S. Session.
Devotions—Mrs. C. H. Wakeman.
Address—"Hold Fast, Go Forward"—Mrs. Floyd Sibert.

WEDNESDAY EVENING, JUNE 14

7:00 Missionary Pageant by the S. M. M. of the Bethlehem Church.

7:45 Ashland School Address—"Brethren Theological Education"
Prof. K. M. Monroe.

8:25 Special Music.

8:30 Sermon—"Occupy 'till I Come"—Rev. Homer A. Kent.

THURSDAY MORNING, JUNE 15

8:00- 8:30 Quiet Hour—Rev. Paul Naff.

Business Session

8:45 Song Service and Prayer—Rev. J. W. Dodson.
Statistician's Report; Committees Reports; Treasurer's Report; Minutes, etc.

9:45 Bible Lecture—"The Times of the Church"—
Prof. K. M. Monroe.

Departmental Sessions

10:45 W. M. S. Session.
Devotions—Miss Martha Schamel.
Election of Officers.
Reports of Societies.

10:45 S. M. M. Session. Program to be given by Bethlehem S. M. M.
10:45 Ministers' and Laymen's Session.

Address—"The Church and the New Convert"—

Rev. W. S. Baker.

Address—"How to Build a Home Mission Spirit Within Our Churches"—Rev. J. L. Bowman.

THURSDAY AFTERNOON, JUNE 15

Young People's Session

1:30 Scripture and Prayer—John Copp of the Mauretown Church.

1:40 Address—"Young People and Home Missions."—A Representative of the Hagerstown Church.

1:50 Vocal Solo—Miss Beatrice Beydler of the Mauretown Church.

2:00 Address—"What Young People Can Do to Aid Prohibition"—Willis Wood, of the Washington Church.

2:10 Reading—Miss Brownie Spitzer, of the Bethlehem Church.

2:20 Address—"Young People and Foreign Missions"

—Mrs. Leonard Mason, of the Winchester Church.

2:30 Address—"Young People and the Christian Attitude on Peace"—Miss Alma Baker of the Mt. Olive Church.

2:40 Piano Solo—"Miss Margaret Logan of the Bethlehem Church.

2:45 Address—"Young People and their Opportunities"—Herbert Bowman of the Bethlehem Church.

3:00- 5:00 Sightseeing trip in the Shenandoah Valley. Mr. Jacob Swartz in Charge.

THURSDAY EVENING, JUNE 15

7:30 Song Service—Mr. Hartman.

Devotions—Rev. Arthur Snider.

7:45 Special Music.

8:00 Stereopticon Lecture on Brethren Mission Work in South America—Rev. Percy Yett.

Conference Officers

F. G. Coleman Moderator
E. L. Miller Vice-Moderator
H. W. Koontz Secretary-Statistician
John F. Locke Treasurer

Mission Board Members

President, F. G. Coleman; E. L. Miller; W. S. Baker; George A. Copp; G. H. Haun.

John Funk Locke, Pastor the Conference Church

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen."—Matt. 28:19, 20.

Once in the flurry of superheated debate at the Constitutional Convention, Benjamin Franklin moved an adjournment for two or three days to enable the contestants to cool off and get together. So the proceedings stopped and Franklin's purpose was accomplished. Sometimes in our individual experience it is a good thing to suspend operations until we can collect ourselves and proceed calmly with our business.

THE TIE THAT BINDS

FLORA-CHAPMAN—Sunday afternoon, February 26 at the First Brethren Church at Flora, Indiana occurred the wedding of Russel Flora, of Flora, and Miss Donabelle Chapman of Bringshart. They were accompanied by the sister of the bride and a friend. The ceremony was a simple ring ceremony. The groom is a member of the Flora Brethren church and is a son of Brother and Sister Rufus Flora. The bride is a popular young lady of the Flora and Bringshart community. They have many friends to wish them well. Ceremony by the writer. **FREEMAN ANKRCUM.**

IN THE SHADOW

KELLEY—Nathan P. Kelley was born in Indiana, October 30, 1847, and passed away May 10, 1933, at the age of 85 years, 6 months and 10 days. Mr. Kelley was married to Rebecca Baker, nee Oon, at a member of the First Brethren church and is a son of Brother and Sister Rufus Flora. The bride is a popular young lady of the Flora and Bringshart community. They have many friends to wish them well. Ceremony by the writer. **FREEMAN ANKRCUM.**

Five children were born to this union, three of whom are deceased. His wife died about 5 years ago. He is survived by one son, O. S. Kelley of Fort Scott, Kansas, and one daughter, Mrs. George James of Caro, Kansas, also by 9 grandchildren and 21 great-grandchildren.

Mr. Kelley professed faith in Christ and united with the Baptist church early in life, and continued in that faith until death.

Mr. Kelley was well respected by all who knew him and will be missed in his community, where his fellowship and counsel was appreciated by all.

The funeral was conducted from the Baptist church of Caro, Kansas, May 11, 1933, by the writer, in the presence of a very large congregation of neighbors and friends.

The body was laid to rest in the family lot in the Pleasant View Cemetery. **L. G. WOOD.**

GUIN—Lee Guin was born and raised near Fort Scott, Kansas, and departed this life at El Dorado, Kansas, May 11, 1933 at the age of 55 years.

He had been living elsewhere for about 20 years, but was brought back for burial. He is survived by his wife, Mrs. Mary Ingeham Guin, and the following children: Lee and Earl, of Williston, North Dakota, and Maurice and Lucile of the home.

The funeral was conducted by the writer, at the grave in Evergreen cemetery, where the body was laid to rest, at 3:00 P. M., May 12, 1933. **L. G. WOOD.**

KIRK—Margaret J. Kirk, daughter of Mr. and Mrs. Benjamin Kirk, was born at Seneca, Missouri, December 6th, 1844, and departed this life at the home of her son, Leonard Allen, in Fort Scott, Kansas. Her age was 88 years and 5 months. She was married to Tom J. Allen at Fort Scott, Kansas, on September 11, 1867, and she had lived in or near Fort Scott for 68 years, and was well and favorably known. She had been a member of the Baptist church for 42 years. A firm believer in the Lord and a woman that loved to read her Bible. She was loyal and true to her home and family and a Christian home builder. Mrs. Allen was a brave woman and with her husband endured many trials and hardships during the border warfare days of the Civil war. Her husband, Tom Allen, was one of the most colorful heroes Bourbon County ever had. He served in that office, 1862 to 1868. He preceded her in death by 22 years, and the writer officiated at his funeral also. She is survived by four sons and three daughters and 19 grandchildren and 19 great-grandchildren.

The funeral was conducted from the Brethren church by the writer assisted by Rev. Leroy Viets, pastor of the Baptist church. **L. G. WOOD.**

RODGERS—It is my sad duty to inform the Evangelist family of the decease of Brother William Ashby Rodgers of the Mount Olive Brethren church. Brother Rodgers had long been a valued and faithful member of our congregation. Most of his ten children who survive him are members of our congregation at Mount Olive. His good wife preceded him to the better land some years ago. Well beloved as a Christian, a citizen and a father, he will be greatly missed. Funeral services were conducted at the church by his pastor assisted by Elder Chas. E. Long of the Mill Creek Church of the Brethren. Interment was made in the church cemetery at Mount Olive. **JOHN F. LOCKE.**

BERKLEY—Clayton M. Berkley, 78, a veteran hardware merchant in Waterloo, Iowa for more than fifty years, passed from this earthly scene April 13th, after several months illness. He was a public-spirited citizen, a regular church attendant all his life and a generous contributor to civic and religious enterprises. He was deeply interested in his church. He was full of hope and faith to the last moment. At every call of his pastor during his illness, one question that always came forth was: "How about the services at the church Sunday or mid-week?"

Beautiful but simple services (his request) were conducted in the church Easter Sunday afternoon before a packed house

of relatives, friends and business associates who had gathered to pay their last tribute of respect. His devoted companion, formerly Miss Mary M. Frankston, survives. May the God of Comfort sustain her in these days.

Services by the pastor, assisted by Rev. C. H. Gnagy, a local elder. **E. M. RIDDLE, Pastor.**

COOK—Oscar Cook, 56, died at his country home near Waterloo, Iowa, April 12th, after severe illness since the first of this year. He was born in Pennsylvania, coming later to Lanark, Illinois, where he lived until 21 years of age. Since then he has lived near Waterloo, Iowa. In 1903 he was married to Miss Mary Lecky. He was a member of the First Brethren church for many years. Two sons, Max and Frank, both young men, are left to assist and comfort the wife and mother. Funeral services were conducted at the church April 15th. Our God is able to comfort. **E. M. RIDDLE, Pastor.**

MINNICH—Sister Jennie Minnich, widow of Michael Minnich, passed to be with her Lord on Friday, May 5th, at the home of her only daughter, Mrs. Leonard Swain, where she had lived for many years. She was 74 years and nine months old, having been born in Bath County, Virginia, July 30, 1858. Sister Minnich was a faithful member of the Oakville Brethren church for 19 years. Although a cripple, she did not neglect church services and loved the Brethren and obeyed Christ's teachings. Funeral by her pastor. **S. LOWMAN.**

PETERSON—Warren Glen Peterson was born at Lees Summit, Missouri, June 5th, 1892, and died at his home near Hiattville, Kansas, April 17th, at the age of ten months and 12 days.

He is survived by his parents, Mr. and Mrs. Ray Peterson and one brother, Lloyd Peterson, of two years of age; also by two grandmothers and one grandfather, and many other relatives.

The funeral service was conducted by the writer, at the Konantz Mortuary, April 18th, at 10:00 o'clock A. M. The body was laid to rest in the family lot in the Oak Grove cemetery. **L. G. WOOD.**

LEEDY—Mrs. Anna Justine Leedy passed away March 11th, 1933, at the home of her daughter in Toledo, Ohio, aged 84 years, 5 months and 16 days.

She was the daughter of Peter and Magdalene Cutnaw and was born in France, October 27, 1848.

Mrs. Leedy was one of a family of 6 children, and came with her parents to this country at the age of 6 years. They settled near Fredericksburg, Ohio.

In 1874 she was united in marriage to Daniel Crankinton of Knox County, Ohio. To this union were born two daughters, Mrs. Gilbert Carnes of Toledo, and Mrs. Wm. Rhoadamer of Indianapolis, Indiana, all of whom, together with one granddaughter, Mrs. Chet. Timney of Los Angeles, and one sister, Mrs. Melvin Miller of Butler, Ohio, survive her.

Mr. Crankinton died in 1876 and in 1888 Mrs. Crankinton was united in marriage to David A. Leedy of near North Liberty, Ohio, who preceded her in death thirty years.

Mrs. Leedy has been in failing health for two years, but suffered a stroke of apoplexy February 8th, from which she did not recover.

Mrs. Leedy united with the Brethren church more than 40 years ago and remained faithful to the end.

Her greatest comfort was her Bible and her cheerful, sunny disposition reflected her love for her Master.

To live on earth, yet walk with God,
To toil with men, yet talk with Heaven,
Is human bliss beyond compare
And highest good to mortals given.

Funeral services and burial were at her old home in North Liberty, Ohio, March 14, 1933, conducted by Rev. J. W. Ruehle of Toledo.

Business Manager's Corner

Just Around the Corner

During the past six months a great deal has been said in a slighting manner about the business recovery that is "just around the corner." And more recently some are saying, "it has now turned the corner." We hope this is true, and that all our churches and Sunday schools, as well as all our individual customers and subscribers were close to the corner when prosperity made the turn. But it will take a long time to recover from the effect of our depression, whether real or imaginary, and there are several corners yet to be turned before our business is again located on "easy street."

Just this morning we received a letter from an Ink Manufacturer in New York, from whom we have been buying ink for twenty-five years, in which they say, "If there is any possible way you can strain a point to help us out with a check for your order amounting to \$9.97, we shall appreciate the favor. We would not bother you at this time only that our bank account is

shot to pieces and we need considerable money to pay our bills."

We might reply and say, "our bank account is not only 'shot to pieces', but it has 'been blown up with dynamite' but we will try to "strain a point" and send the requested check. We also would appreciate it as much as this ink company does, if a number of our own customers could "strain a point" and send us a check for the various orders past due.

How Others Do It

One of the large denominational publishers of Sunday school lesson helps and all kinds of Sunday school material wrote us on a former occasion that they make it a rule "not to supply any Sunday school with a new order until the order for the previous quarter had been paid for." If we did that there would be a number of schools that would be without supplies upon the beginning of a new quarter, and besides that we would be counted very inconsiderate of the feelings of our brethren and sisters in the church. Nevertheless any one can see that it must work a hardship on any publisher that is called upon to extend credit for supplies for a longer period of time than three months.

The Brethren Evangelist

Renewals to The Brethren Evangelist are still coming in in practically every mail, but yet there are a great many that should be received; and still there are many new subscriptions that should be received, but those who are not now receiving the paper see none of the appeals we make through its columns, and can not respond unless some one who does receive the paper asks them to become a subscriber. Who will do this? There should be such a representative in every congregation. If the pastor is too busy to do this himself, he should see that some one else is designated to the task.

Conference Minutes

We do not believe more than one-half of the pastors to whom were sent copies of the Minutes of General Conference, by order of the Conference, have remitted for them at this time. This should be done promptly to save the Publishing House, or rather the Conference, the expense of mailing personal notices to all these pastors. Will you do it?

R. R. TEETER, Business Manager.

ANNOUNCEMENTS

FAMILY RECORD DATA BURNED

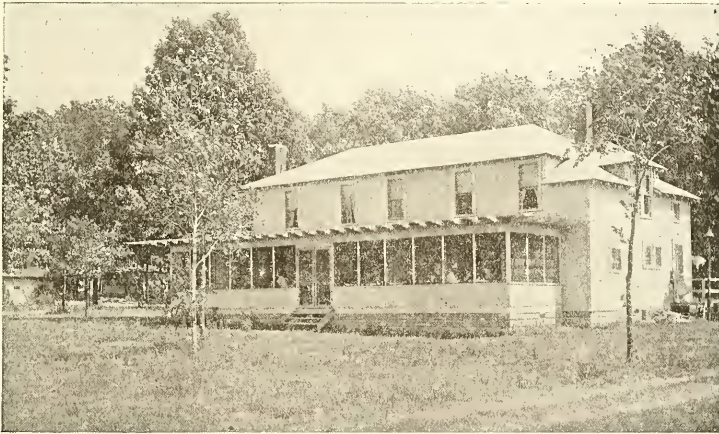
Fire on February 12th last destroyed all the completed art of the family book of the descendants of Christian Stutzman and Barbara Hochstetler, on which I have spent the past six years, comprising nearly 12,000 families. Many of the completed reports from families, and letters had been taken to my home, and from these I am undertaking to re-write the book, which will take about two years. I am in my 77th year, and whether I shall be spared to complete the work, only God in his wisdom knows.

I should like to ask the readers of this paper, who may not have answered my letters nor sent the reports of their families, if they will not kindly do so at an early date, and save me the time of writing them again. **HARVEY HOSTETLER,**
California, Iowa.

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1933

THE BRETHREN EVANGELIST

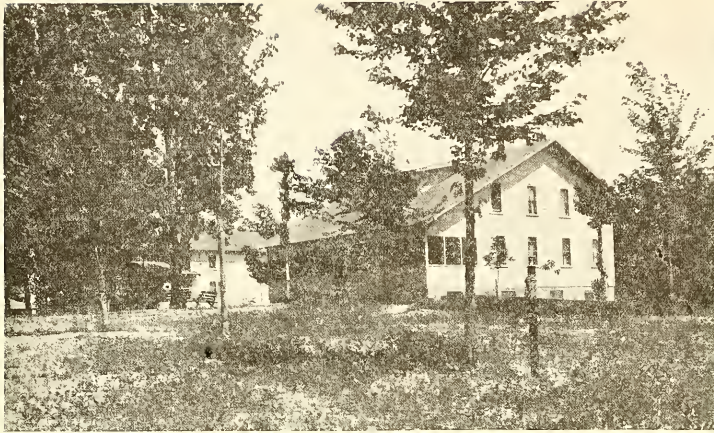


The Hotel at Lake Shishewana



The Shishewana Bathing Beach

SHISHEWANA YOUNG PEOPLE'S CAMP, JULY 16 to 23



The Girls' Lodge at Lake Shishewana

2. Sunday School Organization and Work Work—I—Rev. S. M. Whetstone.
 3. Life Work Guidance and Social Activities—I—(Omitted this year).
 4. Expect Christian Endeavor—I—Rev. E. M. Riddle.
 5. Church History—I—Dr. K. M. Monroe.
 6. Bible Study and Doctrine—I—Prof. M. A. Stuckey.
- Extra Courses**
- e. Practical Church Music—III—Mrs. M. A. Stuckey.
 - f. Bible Studies for Intermediates—Mrs. K. M. Monroe.

The Camp Staff

Administrative: Dean, M. A. Stuckey; Business Manager, W. I. Duker; Dean of Girls, Miss Bernice Berkheiser; Dean of Boys, R. R. Haun; Physician, Dr. M. D. Price.

Instructors: W. I. Duker, S. M. Whetstone, K. M. Monroe, E. M. Riddle, Mrs. M. A. Stuckey, Mrs. K. M. Monroe, M. A. Stuckey, and others.

Dr. Haun, together with the assistance of

(Continued on page 15)

BRETHREN YOUNG PEOPLE'S CAMP

Shishewana Lake, Indiana. July 16-23, 1933

Description

This Camp and Training School for Brethren young people is being conducted by the National Sunday School Association in co-operation with the Indiana District Conference. While most of the young people and their accompanying adult leaders will probably come from the Indiana churches, the camp is open to Brethren young people from every part of the brotherhood.

Location

The camp site is pretty Shishewana Lake, which is sixteen miles east of Goshen and twenty-two miles east of Elkhart. South Bend is thirty-six miles to the west, while Warsaw and Peru are forty-two and eighty-five respectively to the south. Brighton is fifteen miles and Bryan is fifty-five miles to the east and Huntington is seventy-five miles to the southeast.

Dates

The conference is to open on Sunday, July 16th. There will be a night program for young people. On the next day, Monday, July 17th, registration will take place. However, it will be advisable for some students to come on Sunday and worship at Shishewana in order that all things may be in readiness for an early camp opening. The camp ends on Sunday, July 23rd.

Who May Attend

The camp conference is planned for young people of high school age and above, and their adult leaders. It is hoped that there may be something near an equal representation of both girls and boys. Churches should keep this in mind in selecting their representatives. No church is limited to any particular number of delegates. It will help greatly to have each group accompanied by some sympathetic adult leader.

What They Should Bring

Some campers will lodge in cottages or tents. Others will be housed in the Girls' Lodge and Hotel. Each camper should bring linen and blankets and camp pillow. Camp clothing may be worn. Each student

should bring his or her bathing suit, athletic equipment, Bible, notebooks, stationery, etc.

Daily Schedule

The morning program will consist of morning watch, class periods for instruction, chapel worship, and also some recreation. Meal time will be a period of joyous, wholesome fellowship. The first part of the afternoon will be spent in rest and reading. Directed recreation consisting of hikes, games and contests will follow. Then to the lake for boating and swimming! Evening vespers will turn the heart to worship. Other activities will follow.

Leadership Course

One type of course will be offered, from which each camper will be required to choose according to directions which will be announced by the dean. The courses will meet for one period each daily.

1. The Principles of Teaching—I—Rev. W. I. Duker.

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Recreation Hour at Shishewana Camp

GEORGE S. BAER
Editor

R. R. TEETER
Business Manager

Send all moneys to the
Business Manager

THE

BRETHREN EVANGELIST

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The Plight of the Church Papers

Church papers are in a bad plight. We know of not a single exception. And the situation with some is very critical. A goodly number have already been compelled to discontinue publication or to merge with other periodicals, while many others have found it necessary to sacrifice service by cutting down on the size of the paper or the frequency of publication. These trying times are having effect on general religious periodicals as well as on church publications. It is only the very widely circulated papers, able to make real money on advertising, which are not compelled to cheapen their publications in order to exist. But the fight for life is much harder with the church paper than with the general religious publication because its field is much more restricted. The religious public does not realize how serious the situation is that confronts the church press. This is true primarily for two reasons:

First, the church paper is looked upon as a purely business venture that should succeed financially or die, whereas it is in reality a moral and spiritual investment and cannot be expected to pay dividends in dollars and cents any more than does the Christian college or the missionary enterprise, and whereas also the limitations of the field make it impossible for it to succeed financially.

Consequently the church paper should be supported by gifts or subsidies in some form as other benevolent and spiritual enterprises are.

Second, the rank and file of the church members do not realize how important the church paper is to the welfare of the church. It is to be feared that even many of our church leaders do not understand how thoroughly dependent the denominational body and the individual congregations are upon the church press, and particularly the news organ, official or otherwise. And in this time of financial stress there are those who consider that about the first act of economy a church or individual may resort to is the cutting off of their church paper. There is no greater fallacy than that, no more short-sightedness. The truth is, there is scarcely another factor in the church's life, aside from the pastor, that the membership can more properly be asked to sacrifice in order to maintain its religious journal. The promotion of every other interest of the church depends upon it.

But our purpose on this occasion is not to enter upon an extended discussion of this matter ourselves, but to pass on the words of a fellow editor, who represents pretty largely the situation that obtains with nearly all the church papers, though some are not in such severe straits as this one. The *Presbyterian* is a conservative organ, a staunch defender of the faith, is ably edited, and deserves the support of Presbyterians. After lamenting the fact that most of us do not appreciate many good things, nor understand their importance and value until after they are gone or we are denied their benefits, and specifying the church service, as an example of the things we fail to appreciate as we ought, he then also cites the church paper as an example, saying:

"We think much of the Church paper. Dr. James H. Snowden said that when he first became interested in church papers, there were eleven weeklies in our denomination. Today there are three and one monthly. (And it was decided at the recent Presbyterian Assembly in Columbus, Ohio, to dispense with the monthly, which was the church's official paper.—Editor). Not one is self-supporting. Some, like the editor of this paper, is going on without remuneration, hoping for pay to meet necessities. Our correspondents are unpaid and have uttered no complaint. They know the work is important and of value to the church.

"Without definite statistics, we opine that no church paper has the subscribers that were enrolled ten years ago, while advertisers have turned to other channels. Plenty is published, some good, some not so good. Only a small proportion of our denominational membership take a church paper. Many causes have hindered the

work. The great reason is the high cost of production. The *Presbyterian* has reduced expenses to the lowest level. We have no subsidy from the denomination which we aid according to our light. The papers differs in some respects, so one can find a paper to suit his desires. But pastors and others fail to promote circulation, which would be a great aid. Some benevolent souls have aided generously for years, but they are in many cases unable or unwilling to do so now. A few devoted people do all they can, but even so, we are in great straits. We do not believe any responsible person enjoys the situation. We make a plea for the church paper. It is a tremendous aid in any church, if widely circulated and read. The pastor will find no better help. The *Presbyterian* is passing through a trying time, as are the others. The excellent *Watchman-Examiner* has pleaded for subscribers. The cost of a weekly is not large, and a home is much benefited by the visit of a church paper. If one or more of our weekly publications must give up, the result will be serious for good people and good causes. Why not go to work in your church? One hundred subscribers in each church would change the whole outlook. We are not selfish in our plea. Surely some one can give a generous contribution and many can subscribe. We are hard pressed and ask your help, firm in the belief that if these papers, any of them, must cease, the result would be a widespread loss. In these days of financial pressure, the last thing to give up is that which makes for good. Choose the one you prefer, and see to it that a church paper comes regularly to your home. It is a matter that needs attention now, and is of vital importance to yourself and us."

"Them's our sentiments too," regarding the need of the cooperation of pastors and other church leaders. The cause of Christ is at stake; we would lay it upon your hearts. Help to promote the circulation of your own church paper. It is both the duty and the opportunity of every minister. We are not scolding; we are merely appealing for larger active interest in the humble matter of securing subscribers. The *Evangelist* enjoys as large a per capita circulation as any other church paper we know about, but our field is small and we, like the Dutch farmers, must work it all the more intensively because of that fact. Let's all work together for our paper, while our paper works for all.

Agencies of Religious Education

Our minds are being turned to thoughts of religious education of children and youth in special ways at this season of the year. Daily Vacation Bible Schools are being launched. Training camps for young people are being planned. And Children's Day itself is a reminder as well as a demonstration of the value of the training of childhood.

It is well that the church is coming to give itself so intensively to its teaching function, especially the teaching of its children and youth. The more faithfully it teaches, the more faithfully it obeys the commission of its Lord and Master and the more nobly will it discharge its responsibility to the young life with which it is surrounded. It owes to them a knowledge of the Gospel, of as thorough and as spiritual a character as it is possible to give.

Among the agencies used by the church to accomplish this instruction of the children, we believe the Sunday school is still chief. We are ready to acknowledge that it alone is not adequate, and that it leaves much to be desired in the way of intensive and systematic instruction. But it continues to be the exercise the most far-reaching and most constant influence upon the life of the child of any other church agency and provides the most spiritual atmosphere in which children can be reached and instructed in large numbers. This, we believe, notwithstanding the fact that some experts in education are laying heavy criticism upon the Sunday school, and some would scrap it as an outworn institution. At a meeting of the Religious Education Association held in Cincinnati

early in May, Dr. Adelaide Case of Columbia University Teacher's College declared that she believed Sunday schools were retarding religious progress and proposed creation of community groups of wider scope, and the implication of the "wider scope" expression was that it should include a wider range of theological ideas and not be so definitely Christian. Her speech had been preceded by one by Rabbi Isaac Landman of New York, editor of the American Hebrew, who had bitterly attacked the Sunday schools as breeders of agnosticism and atheism, and the "greatest weakness" and "most costly liability" of the church. And his reason for thinking they promote "agnosticism" and "atheism" was that "even where adults attend the Sunday school, they are fed on mythical tales and goody-goody maxims." The Virgin Birth was one of those "mythical tales" referred to, as also was the resurrection of Christ. But we say, God bless an institution that is so thoroughly tied up with such teachings and whose curriculum can be kept so completely under the control of the church it serves. That is one of the secrets of its strength rather than being a weakness.

As suggested, however, the Sunday school program is not adequate to meet the religious educational needs of the children. As a supplement to its work the Daily Vacation Bible School has come into being and has served the church well. It has the advantage over the Sunday school of offering opportunity for more intensive and connected and systematic instruction. It is scarcely necessary to urge it upon our churches, as they are using it quite widely, and they are coming to hold it in control and to determine the instruction, making it more definitely religious and Biblical than were the programs at the outset. While the number of our churches making use of the Daily Vacation Bible School is large and has been annually increasing, there is still room for further advancement along that line. Even the smallest churches can conduct such a school, and they need it as badly as any. It ought to be employed wherever possible, crowded with as much real Bible instruction as possible, and made both thoroughly enjoyable and deeply spiritual.

Week-day religious instruction is also being found possible and profitable in many localities and is a very efficient means of Bible instruction. It is worth being participated in by Brethren people wherever satisfactory instruction programs can be arranged and kept properly supervised.

Young People's Training Camps are not new features in the re-

(Continued on page 9)

EDITORIAL REVIEW

There will be a paper next week, but none the week after. Get your important announcements in forthwith.

We are glad to feature the young people's training camp at Lake Shipshewana, Indiana, this week, and hope our readers, especially our young people, will take advantage of all information herein given and will avail themselves of the opportunities so far as possible.

Let all Ohio churches make the very best effort they can to meet their payments to the Ohio Mission Board before Conference. If all will do their best we believe the mission work of the district will not lag. Send money to R. A. Hazen, Treasurer, Ashland, Ohio.

The pastor of one of our prominent churches wrote the editor the other day: "I appreciated very much the last issue of the Brethren Evangelist. It seemed to me to make a decided gain in appearance and in enticing me to read it. I thank you." And we say "thank you" too, for the encouraging word.

From a Goshen, Indiana, church calendar, we learn that the Sunday school attendance for the month of March averaged 503; for April, 542; for May, 659, making an average for the three months of 568. The first Sunday in June registered 826 in attendance. That shows commendable growth and indicates that the people "have a mind to work."

The secretary of the Northern California district conference gives us a good report this week of their meeting held at Turlock, April 20-23. Brother N. W. Jennings is the pastor of this church. Brother Roger Darling was the special conference speaker, deliv-

ering a number of addresses on Prophecy. Also Brother A. L. Lynn was present from out of the district. The conference was well attended and the interest good.

The Lord continues to bless the work at Carleton, Nebraska, where Brother W. R. Deeter is pastor. He reports seven new members received by baptism at a recent service, and a banner attendance at the communion service. The Sisterhood is making advancements and the work with the boys under Brother Deeter's care is resulting in church membership. Brother Deeter enjoys his boys' work and he has been remarkably successful with them, having led a majority of them to Christ.

The young people of the Allentown, Pennsylvania, church, where Brother S. E. Christiansen is the pastor, have been publishing weekly by means of a rosetoped a "C. E. Herald", which serves as church calendar and a conveyor of inspirational material. The issue for May 14th was "Anniversary Day Number", celebrating the 35th anniversary of the founding of the Allentown church. Dr. I. D. Bowman, who was the first elder of this congregation, was present to preach on the occasion of this celebration and during the week following delivered a series of Bible lectures. We congratulate the Allentown Brethren on this rejoicing and thanksgiving.

Brother H. W. Koontz, pastor of the church at Roanoke, Virginia, writes of the recent revival under the evangelistic leadership of Brother R. Paul Miller. There were seventy-seven decisions in all, reconsecrations and confessions, and thirty or more will be received into the membership of the church. The revival was preceded by a religious census of the community, which helped both to advertise the revival and to discover prospects. The campaign was a success not only from the standpoint of decisions, but in bringing the church before the community and in strengthening the friendship of the people for the church. With our church bearing such a fine testimony for Christ in that town, we may look forward to a bright future to be realized.

President E. E. Jacobs gives us a report of a portion of the commencement exercises, including the baccalaureate sermon by Brother C. H. Ashman, whose splendid sermon we have in hand for publication. Dr. Jacobs says the prospects are bright for a goodly attendance at the summer school. That reminds us of the importance of working among the churches for a large attendance of students at the opening of the fall session in September. Every pastor ought to be a committee of one in his congregation to search out at least one student to send to Ashland College. The California Quartette is working hard to that end, but if the goal of fifty new students from the churches is to be reached, the pastors must help put it across.

Brother R. D. Barnard, pastor of the church at Dayton, Ohio, reports good progress for the past year, having seen sixty-three added to his church in that time and 241 in the nearly four years of his pastorate. Dr. Monroe led in a Bible Institute last November. Then preceding Easter Dr. W. S. Bell was with them in a revival meeting which resulted in over eighty decisions for Christ being made, and of that number fifty-five were added to the church by baptism. The Sunday school is pressing forward splendidly, having a record of about 550 average attendance for the year. Other departments of the work are going good and the entire church is looking forward to the pleasure of entertaining the Ohio Conference, June 20 to 23. Brother Barnard gives instructions in the announcement department about reaching Dayton.

Brother Frank G. Coleman gives us a good report of his work at Hagerstown, Maryland. As a result of the pre-Easter revival twenty-five souls were added to the church, twenty-four by baptism and one by letter. They also gave an offering to Foreign Missions equal to the one they gave last year. If all have succeeded in doing that, it means no retrenchment in missions. A church that is observing every special day and lifting the offering called for at the time designated is displaying a type of loyalty that is commendable. And God blesses such a church in their local finances with all the greater generosity. We are glad to note an active Sunday School Cabinet meeting here, one that is unusual for size and program. It must surely be very much worth while. The adaptation of their Sunday morning church and Sunday school program to make for comfort during the summer is interesting and may be suggestive to others.

PUTTING JESUS INTO THE LIFE

By W. R. Deeter

Text—There was no room in the inn. Luke 2:7-b.

My anticipation for tonight has been to interpret the Word of God, that you might hear it aright, so may God give us wonderful liberty. The text will be used somewhat as an "accommodation text", and we may take it and "depart" from it occasionally. However, when Joseph and Mary went to Bethlehem to be taxed under the Roman government, they found the little city crowded with people, and all the rooming houses were filled. Thus it was briefly a matter of using the "next best" accommodation for the night's lodging. That night our Savior was born. He grew to be a man and went out to preach a Living Gospel. Much of his sayings have been recorded in Holy Scripture, and we have them with us today for our salvation and guidance.

The Sermon on the Mount was not put in the New Testament for religious decoration, but to help men live the Christian life, and to set up a Christian brotherhood approved of God.

We preachers have a wonderful time REMINDING our people of things that go to make up a Godly and a useful life. Now, if we must put Jesus into the Life of the World, just what steps should be taken, or advised. Let's put the measuring string about our hearts and heads this evening, and think together on the line of Industry.

I. Putting Jesus Into Industry

Many men—leaders in industry, so-called Christian men—need to be reminded of their duty along this line. There is a danger of losing the human touch and treating men as parts of a machine. The thousands of employees who call other thousands to labor and spend their hours in creative production, and these calling others to sell the productions, are inclined to appeal to the great industrialist as merely so many units in his money-making machine and which he is justified in securing as cheaply as possible that the profits may be the larger. There needs to be the recognition on the part of employers, and particularly of Christian employers, that man is more than a machine. He is more than a tool to make GAIN for his employer. The men who toil are not "like dumb driven cattle" to be herded into service, but are fellow-humans. This of course involves intelligent, honest purpose on the part of those employed. In a large factory where I was employed out-of-school hours for two years, the "boss" or "manager" made his rounds to see that every man was kept busy. This should not be necessary. It should be that a man will give his time honestly, and not waste it, to the organization which pays him.

But I am also contending for honesty among merchants. In every business there must be honesty and square dealing. The Christian should be known for his integrity. He should let his light shine in his good works

to the glory of God the Father. The least that can be expected of him is absolute honesty and truthfulness. Every pound must contain 16 ounces; every foot must have 12 inches; every ton, 2,000 pounds; every gallon, four quarts. He must treat others as he would be treated in every way. The "Golden Rule" can be worked in every avenue of business and industry. And more than that, the Christian ought to put Christ into the very center of the business in which he is engaged.

II. Putting Jesus into the Social Life

Here is a dire need. In social life there must be purity, there must be honesty, there must be respect and consideration for others. If otherwise, Jesus cannot come in. HE MUST BE THERE! He must be in the MIDST. Too often he is left out. There are many avenues of life where he has not been put into the midst. Perhaps there is not so much greed and coveting now, as in recent years, but if we have the "Ahab spirit" of "wanting", "coveting", "scheming", "plotting" for what someone else has, there can be no room for Jesus in our life. Too many men are lacking in moral qualities,—Christian morality. There is "no room in the inn for Jesus."

Speaking of old Ahab, consider the vulgar, the vicious, the frivolous, the loose, the indifferent, the heedless of today, and some even among members of the church. Some would rather sing some low, vulgar song, than to sing a hymn. If you ask me what I think about some of the silly jazz that is sung, I will say that it is not fit for the Christian's lips or ears. Any song that is not or cannot be sung to the glory of God, and for the welfare of his Kingdom, is not worth singing. It is no comfort for men like Ahab to go to church. They are not at home in the House of the Lord. They have said of the Lord Jesus, there is "no room for him in the inn." Too busy and too crowded with everything else but Christ and the church. Too busy! TOO BUSY! And too crowded! Clubs, games, parties, socials, housework, farmwork, business—and even VISITING, to use any of the twenty-four hours a day, or 168 hours a week, for the Lord in some definite way.

O, we poor mortals! What needy creatures we are, when it comes to the spiritual blessings of life! No room, no ROOM, for Jesus!

III. Putting Jesus into the Church Life

In the last two decades many men have gone back, and we need new recruits to place in the front line trenches to help hold the Fort. Men who were once faithful and useful in Kingdom work are now in the background.

Men of wealth, men in professional lines, men of ability, men who were able to speak the "last word" of authority in their lines, have gone out to their places of loyalty and service to the church. They have become cold and indifferent to the churches. A certain minister went to call on one such member, and seated by the open fireplace, the kindly minister took the iron tongs and reached



Rev. W. R. Deeter

into the burning embers and took out a live coal and placed it on the hearth, separate from the rest. It soon began to lose its bright glow, gradually grew less brilliant, until it grew cold and dark. The parishioner said to the man of God, "You need not say a word, for I get your point, and it is true. What is there that I can do for the church, and I assure you I will be faithful from this time on." Would that more might see the point in these days.

Sometimes vacant pews make me sad. Folks are missing here and there, from all walks of life. Where are they? Do any of you know? If the church is to make itself felt as a power for God in the community, it takes you, and YOU! and YOU!! to be there in person. Only so can you be used of God.

Members of churches, your interests should be in the spiritual welfare of your community. Your chief concern should be the welfare of the Church of God. It should have first place in your lives. Your church needs your attention, your time and your talent. Your church needs you, and you need the church.

The simple Gospel of Jesus is not one that is divorced from heartaches and sorrow. Someone asks: "Should the church enter that field?" O, the sad hearts, bleeding

(Continued on page 8)

Infallible Evidences of Christ's Divinity

By Thomas Gibson

The works which Jesus did when upon earth, were the acid test of his divinity, and the authenticity and inspiration of his Word." If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works, that ye may know, and believe, that the Father is in me, and I in him" (John 10:37, 38). Satan is doing his utmost to defeat the purpose of God, in denying facts of history. Testimony of eye-witnesses, which is in agreement with truth or facts, Satan is seeking to turn the truth into fables." The power which Christ manifested can only be accounted for by acknowledging his Divinity, or else by denying that he ever existed. Many are taking that position, doubting the veracity of faithful witnesses.

One of the many infallible proofs of Christ's divinity is found in the testimony of Peter, speaking of the voice which he heard from the excellent glory, when they (the disciples) were with Jesus in the Holy mount, saying, "This is my beloved Son, in whom I am well pleased." To those who didn't hear God speak in an inaudible voice is this testimony, "We also have a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn; and the day star arise in your hearts" (2 Peter 1:19).

Jesus said of himself, "I am the root, and the offspring of David, and the bright and morning star." Rev. 22:16.

The literal fulfillment of prophecy, is one of the infallible proofs of the divinity of Jesus. The first intimation given in the scripture, of the divinity of Jesus, is found in Genesis 3:15. After the temptation and man's shameful fall, the Lord God predicted that in the fullness of time, he would send his only begotten Son, born of a woman, to deliver him from the curse of a broken law. God said to the woman, The seed of the woman (not the seed of the man) would bruise the serpent's head, and thou shalt bruise his heel," implying that Christ would

destroy sin and Satan. Here was an intimation given that Christ, the Deliverer, would be the divine Son of God. The Lord, speaking to his people Israel through his prophet Isaiah, who lived almost one thousand years before the birth of Christ, was given a prophetic vision, concerning the coming Redeemer: "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. 2:3).

Christ was promised as he came. "Therefore the Lord shall give you a sign, behold a virgin shall conceive, and bear a son and shall call his name Immanuel." Here we have the virgin birth promised. The prophet predicted correctly the Messiah's lineage, which would have been impossible, had he not been divinely inspired. "And in that day there shall be a root out of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious" (Isa. 11:10). The Apostle Paul takes up the glad refrain in Romans 15:12. The prophet Micah predicted the birthplace of Christ, and so confident were the people that Bethlehem would be the place, and that the time was near at hand, and so expectant were they that Christ would be born of a virgin, that history says, many of the virgins of Bethlehem remained virgins, each with the hope and expectation that she might be the favored one to become the earthly mother of our Lord. The prophet in his vision declared he would be the "Lion of the tribe of Judah."

How literally the prediction was fulfilled! as Christ descended from that tribe. The Holy Spirit doesn't make any mistakes, when he foretells any coming event. It is never "perhaps", or "probably", or "it may be so", but it is positively and invariably so. Look at some of the names, titles, and offices he was to have, and how graciously he possessed them!

"The Son of God", "The Spotless One", "The Righteous One", "The Innocent One", "The Just One", "Compassionate One", "Guiltless", "Harmless", "Merciful", "Humble One", "The Holy One", and many others,—all of these graces were exemplified in his beautiful life. One, if not the greatest infallible proof of Christ's divinity, is the fact "that never man spake like this man." Because he was both human and divine. Another convincing proof of his divinity was the fact, that "no fault was found in him." That was something that couldn't be said of any other who ever lived on this earth. Jesus gave life and sight to the physically dead and the physically blind, and he said to his disciples, "Greater works than these shall ye do, because I go unto my Father", and I will send down the chief executive of heaven, who will work "in you and through you". Jesus recognized the giving of spiritual life and spiritual sight, to be a greater work than the giving of physical life and physical sight.

We have many infallible proofs of the divinity of Jesus, in changing or controlling the laws that govern the universe.

When Christ's soul was sorrowful unto death, he prayed to his Father, saying, "Father, glorify thy name." Then there came a voice from heaven, saying, "I have both glorified it, and will glorify it again." The people that stood by heard the voice. Some of them said an angel spake to him. Jesus said, "This voice came not because of me, but for your sakes."

There are but a few of the many infallible proofs of the divinity of Jesus as recorded in his word, that we might believe that Jesus is the Son of God, and that believing we might have everlasting life.

Berkeley, California.



DECISION DAY in the PROGRAM of the CHURCH



By C. D. Whitmer

What was Jesus' estimate of human life? He saw infinite possibilities in people. He valued them not for what they had already attained, but for what they might attain in the future.

Jesus spoke sternly to those who caused others to stumble. The most valuable thing a person has is his soul. Strip him of everything else, he is still rich if he possesses his soul. Jesus knew that people were worth saving. Therefore he came to seek and to save.

If a man values a lost sheep, how much more, says Jesus, does God value men, who are surely better than sheep? Look on man as God's child, and you will see his worth.

As the oak tree, indeed, a whole forest of oak trees, lies in an acorn, so do infinite possibilities lie in the child. Who could have foretold, when Jesus was born, aside from divine prophecy concerning him, what he would become? Neither do we know what talents are lying dormant in many a boy or girl in our Sunday school?

"In ourselves the sunshine dwells,
From ourselves the music swells,
By ourselves our life is fed
With sweet or bitter daily bread."

To decide for Christ means that we resolve to try to know his will and follow in his footsteps. Deciding for Christ is an act of will. Jesus says, "If any man wills to come after me." We can make up our minds as to whether or not we want to live the Christlike life.

To follow Christ means self-denial, saying, "NO" to selfishness of all sorts and living a life of thoughtful kindness for others. If we live for self we shall find at last dust and ashes. Live for Christ and life will be useful as well as good.

We need to decide for Christ. If we do not we shall drift and live an aimless life. Deciding for Christ means deciding to live as he would live if he were in our place.

Again, deciding for Christ involves repentance, and this big word means to change our minds. We have been living one kind of life, more or less selfish. Now we resolve to live differently. That is repentance or a change of mind.

Deciding for Christ may be done calmly, at home, in prayer, or in meetings. It involves a firm resolve to follow Jesus and make him king of our life.

It is easy for many to decide for Christ, as it is easy to enlist in an army. But it is much more difficult to live for Christ, and do as he would do. Count the cost.

A very large percent of the children of our churches today are being instructed concerning certain fundamental doctrines of the Bible, such as the Birth, Life, Service, Death and Resurrection of our Lord Jesus Christ, and his power to save them from their sins, and when they get to the age of accountability and are growing into young manhood and womanhood, our task is growing more difficult, because they must reach that decision concerning their soul salvation. They must say Yes, or No to Christ.

This is the critical time in their life and it is at this point, that the truly evangelistic, or soul-saving church

must put forth its efforts to help the youth to reach their decision. To a certain extent, the child and the youth have put their lives into our hands as teachers and preachers of God's Word, to mould into a useful life for God and the Church. They are trusting us to help them. We must not disappoint them.

It has been proven beyond all doubt, that a special day in the year set apart by our churches, known as Decision Day, is very advantageous to get children and young people to decide for Christ. I firmly believe that a present day evangelistic church will be wide awake on the subject of the youth deciding for Christ and become a member of the church. The church that does not put Decision Day in their church curriculum is not a growing church, neither is it looking for the future leaders of the church.

It is perfectly right that a church have accessions at most any service of the church. This shows an evangelistic spirit that is desirable. This can be accomplished to a much greater degree, however, among the adults, for the child and the youth do not realize the seriousness of conversion unless it is stressed by the teachers in charge of them. The child's nature is to follow a leader. Decision Day emphasizes the importance of child conversion. This thought is kept before the child, and by faithful teaching they will yield to Christ at that time, because others accept him.

This leads me to my second thought.—What should a present day church be doing to hold the youth in the church after he has decided for Christ?

The truly evangelistic church of today must be a **preaching church**, a church that preaches the Whole Gospel of our Lord Jesus Christ. The youth today enjoys an old fashioned sermon as well as people used to enjoy them. But they do not always hear such sermons and they get discouraged with the work of the church.

Again, the present day church must be a **teaching church**.

The church's commission is to teach all nations, etc. The church must teach the Word of God that will appeal to the youth of today.

The church of today must be a **shepherding church**. As has already been said, it is comparatively easy to decide for Christ but it is difficult to live for Christ. If our church is a shepherding church, it will care for its flock of lambs. The church that cares for its young people is a promising church.

Then the church must be an **evangelistic church**. The church should fan the flame of spiritual life in its members. A locomotive is not more useless without fire and steam than is a Christian without the guidance of the Holy Spirit.

In a great city are two churches within a block of each other. The one has stood for evangelism and friendliness, the other for culture and refinement. The one church is crowded to the doors; on the other is a "For Sale" sign. Which church is your choice?

Many young people have been kept from deciding for Christ, because they thought the church did not take an interest in them, or that it was too cold toward them.

In conclusion, Decision Day should be one of the red

letter days of our church, because on this day, many of our children and young people of our Sunday schools decide to take Jesus into their lives, and place themselves in the care of the church. What kind of a job are we doing?

I ask four questions for your meditation and solution.

- 1—What keeps people from deciding for Christ?
- 2—Why should decision not be delayed?
- 3—How does deciding for Christ benefit the child?
- 4—How and when should we decide for Christ?

South Bend, Indiana.

Putting Jesus Into the Life

(Continued from page 6)

hearts, the pain and the anguish,—lives hungering for comfort! O Men, shall we, as Christ's servants, stay away from a field which Jesus himself entered and said we should do likewise?

Should the Church stay out of politics? Yes! No!

Yes, if she is to be swept by the tide of crookedness, stealing, defaming and the selling of names, etc. NO!! if she is to fight the good fight of Faith for clean living, clean lives, clean records, and being four-square before God and men. Yes, we need to "evangelize" politics, and business. Corruption fears no church that ducks around the alleys and fears to be actively joined to the opposition. We need to face the enemy boldly and fearlessly.

Great it is to live in an age when we have so many needs. Beautiful is the service, and worth while is the labor of God's chosen ones who help plant seeds of righteousness in the world today. Souls CAN have Salvation, the lost CAN be saved, as in Jesus' day, if we meet the condition. Worldly elements of iniquity, slime, filth and all, must be swept from the hearts of men and women, before Jesus can come in.

In Conclusion

I think God wants some lawyers, doctors, teachers, professors and laymen consecrated. He wants them set in high places of service to carry out his mission. Should a man be a Christian and hide his profession? Should a lawyer be a Christian and hide the fact? Should a doctor be a Christian and conceal his Christianity? Should a teacher or a business man hide the light of God in their lives? It is time we put Jesus into our politics, our business, our professions, and brought the WHOLE of our lives under the Blood-stained Banner of King Immanuel.

Sin is the same today as of old. The Christ, who had the solution when he was here, has it NOW. The difference is not between the past and the present, or the Old and the New in our lives and our views. It is time we studied again old Isaiah, and see how he preached and taught for fifty years, and how God rewarded his efforts. His philosophy was practical, but it was hard on the unrighteous. It is time we re-studied Jesus Christ and how he met the conditions of his day. His teaching and preaching was PRACTICAL, for even history reveals that fact to us.

One time Simon Peter said, "I go fishing" and he took six men along. One day two men walked to Emmaus; as they left the outskirts of Jerusalem they looked back and saw the crosses. Later on they heard him say, "Go ye into all the world and teach my Gospel . . .". Look again! There are eleven disciples, and around the crosses are a multitude, and they heard him say, "It is finished". O Lord, help us to have the faith Jesus had. Our God is not DEAD. There is still a Cross on Golgotha, and an

empty tomb in the garden, and men are going on in the Master's Name. Let him into your life. Don't keep him 'on the outside. A widow tells of the kindness of her neighbors, how they came in and shucked sixty acres of corn for her and cribbed it all in one day. How much better that was than simply "talking" of neighborliness and doing nothing. I think I see Jesus going down those rows of corn, helping in the work. I cannot think of him as being out along the roadside somewhere simply saying, "That's a nice piece of work!" He isn't merely an on-looker. No, he is right out there helping those men throw those ears of corn against the "bump board". That is putting Jesus into Life in a practical way.

What is our attitude toward him? Through him every preacher is called to preach the Gospel of peace. Through him every missionary goes to his field, though it takes him thousands of miles away from home and friends. Through him every song that moves the heart, is given. Through him we give and are given comfort and consolation when sorrow enters our home. Through him sinners are saved and the Church is built up. Through him we have right to the tree of Life. He is near us today; he is waiting, and longing to bless. When we leave him out we help to make it the saddest page in the world's history. O come to him now! Let him into your life.

Carleton, Nebraska.

SIGNIFICANT NEWS AND VIEWS

SELECTED PROHIBITION NEWS

Mississippi

The Mississippi Education Association, at its annual convention, passed this resolution:

We pledge ourselves to intensified instruction of school children on the evil effects of alcohol and narcotic drugs upon the human system. We oppose the distribution of obscene literature and pictures, and approve the action of the United States Government in denying the mails to matter of this kind.

Medical Liquors

Restrictions on the prescribing of liquors by the medical fraternity have been removed. Doctors may now write prescriptions for their patients for thirty and even sixty days. New York druggists reported no rush to buy liquor as restrictions were lifted. But there are rumors that racketeers will buy out a number of drug stores in order to get in on the legal sale of liquor.

Schools Ban Beer

The Union Signal reports that a number of leading universities have banned the sale of beer on their campuses. Among these are the University of West Virginia, Washington and Jefferson College, Stanford University, and Northwestern University.

States for Repeal

Six states have indicated by their vote that they favor repeal of the Eighteenth Amendment. They are Michigan, Wisconsin, Rhode Island, Wyoming, New Jersey, and New York.

WE MUST WAGE PEACE

Every American can be happy that the President takes an aggressive attitude in waging peace. There is abundant ground for believing that what he did last week in his precedent-smashing appeal to the world brought one Herr Hitler to a pause in his saber-rattling career and made it possible to go on to develop some plan for world disarmament. It was brilliant. It was magnificent.

Two things must be remembered, however. First, the price of peace is eternal vigilance. It must be waged just as earnestly and incessantly as war was ever waged. These diplomats make fine promises, but when it comes down to terms they do not readily agree. Secondly, it may very well be that the power with which Mr. Roosevelt spoke for a nation unbound by any alliances would be dissipated by any tie-up in a foreign alliance, such as he seems to have in mind. He is a believer in the League of Nations. It

is a question for solemn consideration whether we dare go into any federation whose pronouncements we would be morally obligated to carry out.

In short, are we here engaged in an effort to find an easy way to peace? Peace is not to be had by an easy device. It must always be waged vigorously, for the simple reason that the people of the world are not Christian and we wrestle not against flesh and blood, but against principalities and powers in heavenly places. The only true way to peace is by Christian missions.—Christian Standard.

Agencies of Religious Education

(Continued from page 4)

religious educational field, but whereas they were once practically confined to certain non-denominational and semi-religious organizations, they are now being promoted and supported by practically all denominations and made available to the young people of almost every congregation. The influence on young life, both by way of inspiration and instruction of these training camps can scarcely be over-emphasized. A great service is being done by those leaders and organizations making these camps possible. God bless and prosper camps Shipshewana and Juniata, and any others that the needs of our youth may call forth. Many may be inspired and challenged and equipped thereby for better service in the local churches or in whatever fields the Lord may call.

OUR BIBLE STUDY DEPARTMENT

Studies in the Book of Revelation

By R. I. Humberd

(Study Number Twenty-Two)

Chapter Ten

"And I saw another mighty angel come down from heaven—and he had in his hand a little book open; and he set his right foot upon the sea, and his left foot upon the earth. And cried with a loud voice as when a lion roareth;—and lifted up his hand to heaven, and swore by him that liveth for ever and ever—that there should be time no longer" (Rev. 10:1-7).

The Angel of the Lord

This is "another angel". Not one of the seven trumpet angels nor one of the four that were bound. His description reminds us of the description of Christ in the first chapter. In fact, it is no doubt Christ manifested as The Angel of the Lord (Ch. 8:3). The whole proceedings about the title deed brings us to Old Testament ground and since the Jews rejected Christ as their Messiah, he is manifested as he was in Old Testament times, that is, as The Angel of the Lord.

The Unsealed Book

He holds in his hand a book and the book is open. We have seen this book sealed and in the Father's right hand (Ch. 5:1). We heard the whole creation crying out in joy when the Lamb took the book, (Vs. 7). We have seen disaster visited earthward as the seals were broken. This is the title deed of our redemption. Christ redeemed the world at the cross, but did not take possession at the time. The title deed was sealed and placed in the Father's right hand, for safe keeping, until the day would come when Christ would take the book, break the seals and take possession of his purchased possession (Eph. 1:14).

In this chapter we see him coming down with the seals broken and the book open and placing his right foot upon the sea and his left foot upon the earth (Vs. 2). Placing his feet upon the earth and sea, signifies him taking possession of the earth. God told Israel that "Every place whereon the soles of your feet shall tread shall be yours" (Deut. 11:24). When Columbus set his foot upon new soil, he took possession of it for his country. So here, Christ is taking possession of the earth.

Judah's Lion

This is no doubt a foreview of Armageddon, the time when the Lord "shall roar out of Zion" (Joel 3:16). We have several such views. There is a heavenly view in chapter fourteen. A view of the demon activity (Ch. 16:12-21) and a view of the battle itself in chapter nineteen. Christ will not take real possession of the earth until after chapter nineteen, but here in chapter ten, we see him proclaiming with a loud voice, like a roaring lion, that time (or delay) will be no longer (Vs. 6).

This is the Lion of the tribe of Judah (Ch. 5:5). He took the book through his blood bought merit as the Lamb of God. He comes to earth with the invincible power of a lion. Satan may go about as a roaring lion (1 Pet. 5:8) but he will tremble when Judah's lion roars.

Delay no Longer

We have no way to know what the seven thunders uttered for John was commanded to "write them not" (Ch. 10:4).

"The angel lifted up his hand to heaven and swore by him that liveth for ever and ever . . . that there should be time no longer" (Vs. 6). God is not slack in his dealing with evil but is longsuffering, not willing that any should perish (2 Pet. 3:9). But time will finally come when time for repentance will be no longer. That is, judgment will no longer delay.

Disappointment in Delay

There has been delay and revival,—delay and revival until many have sunk into apathy and cried, "Where is the promise of his coming?" (2 Pet. 3:4). John the Baptist grew weary as he waited for the Messiah to take the throne, the early church was looking and expecting the coming of their Lord and saints of all ages have held that hope. But always there has been delay and disappointment. There is danger here. Some will become discouraged and will say in their heart, "My Lord delayeth his coming" and shall begin to smite his fellow servants, (Matt. 24:48). A man need not use a club to smite another. The cruellest weapon available is sharper than any lash. "Come, let us smite him with the tongue" was the cry of Jeremiah's enemies (Jer. 18:18).

There has been delay after delay but I am glad that it has been so. Had the Lord come forty years ago, I would have missed that happy clime. Let us therefore thank God and await his appointed time and not be as those who cried, "The days are prolonged and every vision faileth" (Ezek. 12:22).

The Mystery of God

"In the days of the voice of the seventh angel when he shall begin to sound, the mystery of God shall be finished" (Vs. 7).

The seventh trumpet brings a series of events. "In the days," points to a prolonged fulfillment like we might say "In the days of Abraham Lincoln." It will probably occupy a period of three and a half years. Just what "the mystery of God" may refer to in this passage, I am unable to say. There are several mysteries revealed in Scripture. This cannot mean that ALL mystery is revealed for the messages of the seven thunders are still a mystery. It cannot mean the mystery of the church for that was completed at the rapture and the church mystery was not revealed to the Old Testament prophets (Eph. 3:1-6), while the mystery here referred to is the one "declared to his servants the prophets" (Rev. 10:7).

Since we are dealing with judgment, the "mystery of God" may refer to the mystery of evil being permitted to oppose God in the Second person of the Godhead in his work of restoration of Godliness (1 Tim. 3:16) which would include his whole redemptive program. This is probably what it refers to, for the title deed includes all of these things. Evil has long opposed our God, but God has declared to his servants the prophets that right will triumph and the time has come when he will make his promise good.

Symbol of Authority

John is commanded to take the book and eat it up. This book, being the title deed to our redemption, holds the whole authority for Christ as Savior. Sometime ago I saw the picture of a man in Washington. D. C. handing the gavel to another man. The gavel is the symbol of authority and in the hand of a man it gives him power to decide questions of great importance. So here, the open book, in the hand of our Lord, is his warrant and gives him authority to dethrone all enemies and take the power himself.

Martinsburg, Pennsylvania.

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The Doubter's Dialogue

By Clarence E. McCartney

(Continued from last week)

"Take, first of all, the predictions, the prophecies, of the Bible. As Pascal said, 'They are the greatest of the proofs of Jesus Christ.' To say that a thing will come to pass, and then bring it to pass thousands of years or hundreds of years, or even a few years afterwards, that or nothing is the power of God. The utterance and the fulfillment of prophecy are enough to show the Bible has a divine origin."

"But if God gave predictions and prophecies, they ought to be so clear that you could understand them. You came here because you wanted to sit where John had the vision of the Apocalypse, with its alleged predictions as to the future of the Church and the world. But do you pretend to understand some of those predictions and strange figures? Can you say just who the beast is with two horns and which spake like a dragon? Do you know who the scarlet woman, seated upon the dragon, is? or the woman clothed with the sun and the moon under her feet? or the locusts who had hair like a woman and whose teeth were the teeth of lions?"

"No."

"Then what use is such a prophecy?"

"Even the obscure things in the Bible may be a part of our discipline and probation. But even in some of those passages which you have cited, it is not hard to see great moral and spiritual truth."

"What, for instance?"

"You spoke of the beast, and also of how the dragon persecuted the child born to the woman clothed with the sun. It is not difficult to see that we have there the history of the conflict between good and evil, between truth and error, between the Church and the world."

"And everything else in the Bible—are you able to understand it? Ezekiel's flaming wheel? Christ preaching to the spirits in prison? and the great prophecies uttered just before his death—can you always tell whether he's talking about the destruction of Jerusalem or the end of the world?"

"No."

"Well, what then have you go to say about those passages, for if the Bible is a book of divine origin, it ought to be clear and lucid."

"I remember what I saw once on the wall of Canterbury Cathedral."

"What was that?"

"It was a tablet with part of the conversation between Matthew and Prudence in *Pilgrim's Progress*. Prudence says to Matthew: 'What do you think of the Bible?'"

"It is the holy Word of God."

"Is there nothing written therein but what you understand?"

"Yes, a great deal."

"What do you do when you meet with such places therein that you do not understand?"

"I think God is wiser than I. I pray also that he will please to let me know all that he knows will be for my good."

"But what of doctrines of the Bible which contradict one another?"

"Which?"

"Why, the doctrine of God's sovereignty and predestination, and yet the doctrine of man's free will and responsibility. I can show them to you in the same books, chapters, and even in the same verses of the Bible."

"The very fact that such doctrines are thus taught points to a divine origin."

"How?"

"How if they were merely human documents you wouldn't find the two doctrines such as the divine sovereignty and the freedom of man's will taught side by side. Truths which have tasked the faith of believers in every age could hardly have suggested themselves to a merely human spectator as true."

"Well, now, we'll pass from things that you can't understand to things that you can understand."

"You mean—"

"The moral and ethical teachings of the Bible. Almost every sentiment in the New Testament can be discovered in some form in the Old Testament, and much that is in the Old Testament you can find in the ancient literatures or sacred books of other peoples and other ages. So that must mean, either that the Bible is not inspired, or that other literatures are inspired just as much as the Bible."

"No."

"Why not?"

"God has never left himself without a witness, and these ethical and moral teachings are fragments and echoes of the original revelation given to man. But in the Bible, the main thing is redemption from sin, and all these teachings are to be taken in connection with that redemption. Jesus may have said things which sound like what Plato or Zoroaster or Confucius said; but that in no way invalidates the claim of Christ as a Redeemer or as a Savior."

"But there are so many things the Bible does not tell. There are so many things I would like to know, and it seems to me that an inspired book ought to be able to tell me."

"But these very omissions point to a divine origin."

"Its omissions?"

"Yes. What the Bible does not tell you. The silence of the Bible is as eloquent as its speech. Take the silence of the Gospels about the child life of Jesus; not a word from the time he is twelve years of age until he is thirty; and not a word from the time he was brought back as an infant to Nazareth till he was twelve years of age. Then there is the silence of the Bible as to

great world movements. Save where these touch the fortunes of God's people and the plan of revelation, the Bible looks down upon them as silently as the stars upon a battlefield. Then there is the strange silence of the books of Moses on the subject of the future life. It looks as if a man brought up as Moses was among the Egyptians, where such emphasis was given to the future life, must have been divinely inspired when he wrote a code of laws in which the rewards and punishments of the future state are not mentioned. We are curious, too, to know a great deal about heaven. But the New Testament, save for a few great principles of that life, is silent."

"How can I argue with a man who says that even what the Bible leaves out points to its divine origin! But now we'll come to something different. You say the contents declare the book divine. But I discover in the Bible inaccuracies, contradictions and false and immoral teaching."

"Where are the inaccuracies?"

"At the very start. The Bible says, God made the world in six days."

"How many did it take to make the world?"

"Take? I don't know. But not six days certainly."

"Sixty? or six hundred? six thousand? or six millions, billions? trillions?"

"I don't know."

"Yet you do know it was not made in six days. But how do you know? You were not there."

"No. Neither were you."

"And yet you say you know the world was not made in six days. What we do know is, that there has been a long period of change and growth and development in the physical world. Just how long that is, is a guess; and one man's guess is as good as another's. How long it took to bring into existence the original matter which since then has been shifted and changed and altered, neither you nor I nor the wisest scientist or theologian knows or can know. The Bible says it was done in six days. God could do it, for God is infinite, yet those days may be used in the sense of long periods and epochs of time. A millennial day is spoken of and many places in the Bible where a solar day, as we understand it, is not meant."

"Then you think there is much in the Bible, in the Book of Genesis, as well as much in science, that we do not understand?"

"Much indeed; and until we do let us be careful about saying that the Bible dictates the other."

"But there are inaccurate statements and mistakes."

"Where?"

"In many places. But I mention this one. The Gospel of Matthew, in telling of how Judas betrayed Christ for thirty pieces of silver says this was in fulfillment of a prophecy in Jeremiah; whereas, the only prophecy like it at all is in Zechariah, and not Jeremiah."

"Jeremiah might have used such a statement also. There is no reason to think that everything Jeremiah said is in his one book. Some think that the name Zechariah, instead of Jeremiah, got in through the mistake of a careless scribe who was copying the records; and some, I suppose, would be willing to say that Matthew quotes the main thing correctly, but made a slip as to remembering the author, and yet that would

not affect their idea of the inspiration of the Bible."

"But what about the wrong teachings in the Bible?"

"Which do you mean?"

"It praises bad men."

"Whom?"

"David. It calls him a man after God's heart, and yet he was cruel, sensual, a murderer, an adulterer of the worst sort. Yet both Old Testament and the New Testament speak of him as a man after God's own heart."

"That is said of David before his fall, and not afterward; and it is said of David in contrasting him with King Saul who set his will against the will of God. David with all his faults, too, was a man of wonderful magnanimity, generosity, full of thankfulness, and although he did sin deeply, he repented greatly. Then there is one thing about David you forget."

"What?"

"How terribly he was punished for his sin. The sword was never to depart from his house. Certainly, no one would ever get the idea from what the Bible tells us about David that God overlooks sin."

(To be continued)

STUDYING THE SUNDAY SCHOOL LESSON
at the
Family Altar
With
Dr. R. R. Teeter

JESUS RISES FROM THE DEAD

(Lesson for June 18)

Lesson Text: Mark 16:1-20; Golden Text: Mark 16:6

MONDAY

The Empty Sepulcher. Mark 16:1-8

The commonly accepted view of the events connected with the death of Jesus, and the disposal of his body, is that on Friday before sunset, Joseph of Arimathea placed the body in his own new tomb; and then, upon what basis the belief is founded I do not know, it is presumed that Nicodemus, who had come to Jesus by night, sent a hundred weight of embalming spices to be used in the preparation of the body for permanent interment by the devoted women who were waiting for the Sabbath to pass so that they might perform this last act of respect for one who had loved them and who had been loved by them in return. But more important was destined to be theirs, when they approached the tomb they found it empty. The Lord of Glory was not to be confined to earth.

TUESDAY

Jesus Appears to Mary. Matthew 28:1-10
It was but just that Jesus, who had been "born of woman" as he assumed a human form to become the Savior of the world, should make his first appearance after the price of the world's redemption had been paid, to a woman.

And so Mary was chosen to be this favored one and "he appeared first to Mary Magdalene, from whom he had cast out seven demons." Quickly she carried the news to the disciples, but they were slow to believe, as men have usually been when

a startling truth is brought to their attention.

WEDNESDAY

Jesus Appears to Two. Luke 24:13-35

Later, on the same day, while two of Jesus' disciples were walking to a neighboring village, downcast and sad because of the apparent collapse of their dream of a new kingdom of Israel, an apparent stranger joined them as they walked and manifested an interest in their wellbeing making inquiry as to the cause of their sadness, and then expounding the scriptures to them in such a manner that it caused their hearts to "burn within" them, and still they failed to recognize their risen Lord.

THURSDAY

Jesus Appears to Ten. Luke 24:36-43

After breaking bread with Jesus in Emmaus, at which time their "eyes were opened" so that they recognized their previously unrecognized guest as their risen Lord, they hastened back to Jerusalem where they met the remaining apostles and there declared what they had seen and experienced. "And as they thus spoke, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you." Still they were reluctant to believe until he had asked them for something to eat and had eaten it before them.

FRIDAY

Jesus Commissions His Disciples. Mark 16:14-18

If left to their own devices the apostles and followers of Jesus would, without a doubt, all have felt very much like Peter when he said, "I go a fishing." Yes, they were all to "go fishing," but fishing for men rather than fishing for fish. So, while the instructions of Jesus were very brief, they

were very specific, so they have been taken as the "marching orders" of Jesus by every loyal follower of his from that day to this. Not that every individual Christian is to become a preacher of the gospel in some foreign land, but that every individual Christian is to have some part in spreading the glad tidings of salvation through the crucified and risen Lord.

SATURDAY

Jesus Ascends to Heaven. Acts 1:6-11

While the disciples' hopes of a restored Israel had been blasted by the death of Jesus, yet, after having had opportunity to behold him on a certain number of occasions after his resurrection, their hopes were revived to the extent that upon their last meeting with him their question was "Lord, wilt thou at this time restore again the kingdom to Israel?" It is difficult for us to understand how they could be so dull of comprehension, but are we so sure we would have done any better? But after giving them the promise of the Holy Ghost to come upon them, "he was taken up; and a cloud received him."

SUNDAY

Deliverance from Death. Psalm 16:1-11

Men have never wanted to have their resting place in the earth to be final. They have always longed and hoped for something better than that. Long before the coming of Jesus into the world to bring "life and immortality to light" there were longings in the souls of men for that life beyond the grave.

The psalmist, David, had such a longing when he exclaimed "the sorrows of death compassed me." But he says "I have set the Lord always before me," and "neither wilt thou suffer thy Holy One to see corruption."

<p>E. M. RIDDLE, President Waterloo, Iowa</p> <p>F. C. VANATOR, Associate Peru, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p> <p>C. D. WHITMER, Editor, South Bend, Ind.</p> <p>BRETHREN RINGING CHURCH ENDEAVOR Y RINGING CHURCH EXTENSION Y RINGING CHURCH EXTENSION Y RINGING CHURCH EXTENSION Y RINGING CHURCH EXTENSION</p>	<p>GLADYS M. SPICE, General Secretary and Treasurer</p> <p>2301 13th St., N. E. Canton, Ohio</p>
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Increase Church-Attendance

Church Hospitality Month. A summer or a fall month may be particularly planned to attract visitors. Whenever possible, the young people should definitely organize their work of promoting the services and also the Christian Endeavor meetings among those who are not active in any church relationship. Let a good-sized committee, or the chairman of all the society's committees, prepare a "master list" of such young persons, based on school and office and shop acquaintances, an informal survey of the neighborhood, consultation with the pastor and the Sunday school teachers, and inquiry through merchants, postmen, and others as to newcomers to the neighborhood. This list could be so divided that each member will be responsible for about three persons in the first two weeks of the month. Later, the names may be shared so that two or more members will seek to win the interest of each one of these unchurched young persons.

Front-Pew Section. Arrangement may be made with ushers to reserve a front section in the church, at either the morning or the

evening service, for the young people of the Christian Endeavor society or of certain Sunday school classes. The group may march to its place in a body, and late comers, whether members or visitors, may be seated with this group. In some of the largest churches of North America, which welcome crowds to the evening service, the reserved-section plan is followed. One such church reserves the centre of the balcony for its young people's Christian Endeavor groups, that come at 7:25 o'clock from their various meeting rooms.

Young People's Choir or Orchestra. Many churches have given young people a definite part in the service by means of a chorus or orchestra, or both, who participate each week or once each month.—Selected.

"Always Been Done That Way"

There is a sanctity about age; but if an old thing stands in the way of a better new thing, then the sanctity of age becomes a superstition and an idolatry.

I have been in churches and communities where the one sentence, "We have never done it that way here," was enough to prevent the introduction of noble and most useful new methods of work, and where the same formula served to mummify the town and all its institutions.

The first editor and the founder of this paper, Rev. William H. H. Murray ("Adirondack" Murray, because he opened up the Adirondacks for summer pleasure), in his vivacious little book entitled "Deacons," drops these remarks: "I wish to set the strong lusty present face to face with the weak and wrinkled past; and let the stout lungs of the one breathe a new vitality into the wrinkled bosom of the other. I never let age, alone, sanctify anything, nor prejudice my mind against it. If a whole cata-

comb of mummies stood in the path of a Pacific Railroad, I would say to the engineers, 'Away with these dry and dusty threads of withered mortality, albeit souls once tabernacled within the circle of these linen vestments!' Yet some there are who would call this sacrilege, and gaze in holy reverence at the senseless objects, and sniff with pious delight the scent of an ancient embalment."

It is absurd to scoff at age. All that we have, we have from the past. But it is ours not to lie down upon or prostrate ourselves before it; it is ours to build upon. "It has always been done that way" may be a valid argument, but only if "that way" is the best way yet discovered.—"Well's Say-So."

and earn all they can so when they get old they'll have something." He repeated these words, "so they'll have something," several times and with emphasis. I fear that our visit was the Lord's last invitation to that unfortunate man to transfer his interest in the god of riches to the riches of God, for only a few weeks afterward the business house in which he had invested nearly all his wealth became bankrupt and the shock of the loss caused his death in a few days. His god had died and he followed.

Contrast this with the attitude of William Carey who was later called of God to be the pioneer missionary to India. While he was yet in England a friend took him aside one day and rebuked him, saying, "By your going about preaching as you do, you are neglecting your business." (Carey was a shoe-maker.) "If you only attended to your business more, you would soon get on and prosper, but, as it is, you are simply neglecting your business!"

"Neglecting my business!" said Carey, looking steadily at his friend. "My business is to extend the kingdom of God. I only cobble shoes to pay expenses."

The Love of Pleasure.—Pleasure is the devil's counterfeit for the joy and peace that God offers to every man. This false love has robbed many a Christian of his interest in souls and of his testimony for the Lord. A man who will fritter away his time before a card table, a movie screen, or a radio, while he is neglecting his Bible, is letting the enemy of souls steal a march on him. If there is any permanent and satisfactory good to be derived from pleasure then those who have drunk pleasure's cup to the full should show the greatest benefits.

But consider Nero, who had so far exhausted all the arts of pleasure, that he offered prizes to any who would devise new methods of enjoyment. See him as he sits on his splendid throne, the emperor of Rome, the conqueror of the world. The porches of his palace are a mile long. The ceilings of his banquet halls are arranged to shower fragrant perfumes upon the revellers. Entertainers are gathered to his courts from every corner of the world. His crown is worth half a million dollars. His very mules are shod with silver. A thousand chariots accompany him when he travels. He never wears the same garment twice—resplendent and costly though it be. Pleasures to glut are his. But he is peevish, gloomy, at heart miserably unhappy. He is unsatisfied, because he is unsaved. He dies a suicide.

Then consider Paul, who lies in one of Nero's lonely dungeons, "the prisoner of the Lord." A chain binds him to a Roman soldier, the scars on his back still speak of "five times forty stripes, save one," the lines on his face tell of perils unparalleled, the executioner is preparing his axe,—the end is in view. But he is rejoicing evermore. His is a peace that passeth all a Nero's understanding. He is happy, he is satisfied, because he is saved. He is now ready to be offered and he goes to be with Christ, which is far better.

Here then are the issues—eternal life and eternal death.

But the devil has blinded the eyes of many and obscured the issues, so that multitudes are in the grip of such lusts—the flesh-lust, the money-lust, and the pleasure-lust.

And this plague of indifference seems to

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—•—•— PASSION FOR SOULS —•—•—

By Ernest G. Gehman

Not so long ago but that the memory of it is still bleeding fresh, a baby was lost. Men all over the earth were justly stirred. Upwards of a million dollars were spent in the effort to find it. And how our hearts were wrung when its tragic end was at last discovered. Yet the facts remain that the baby is safe and that its idolized but non-Christian father is far more truly lost than the baby ever was. But why are men not stirred over this? Fortunes are sacrificed to find a saved baby, but not a dollar to save a lost father. Why this strange inconsistency?

Three men were accidentally carried aloft by the great airship Akron, as they clung to a ground-rope that should have been cast off. The thousands that witnessed the plight of these men were horrified as they watched them holding on in awful desperation while they were being carried higher and higher. The strength of one man failed and he went hurtling down to instant death. Men prayed and cursed by turns. Women shrieked and fainted. Another fell. And when at last the third was safely drawn up to the dirigible, there was unrestrained and universal rejoicing over his rescue. But only rarely indeed does a man's imminent danger of a fall to spiritual death occasion violent grief, or another's rescue to salvation in Christ bring tears and exclamations of rejoicing to an onlooking multitude.

Still more recently twelve or fifteen men were at work in a steeply inclined portion of a great pipe-line, nine feet in diameter, that had been laid to carry water across mountains to a California city. One man near the top slipped and started to slide. He struck the others, causing them to lose their footing, and in a moment, like a human avalanche, they were sliding with increasing speed over the rough joints and sharp bolt-heads of the conduit. As if to add to the horror, one man, grasping wildly, tore down the lights that had been temporarily strung up, and the screaming, fighting mass of men rushed down the long incline in utter darkness. A number died almost at once and most of the others were

not expected to live, because of having been fearfully lacerated by the sharp projections in the tube. The awfulness of the accident shocks us, but there are multitudes around us sliding, in spiritual darkness and with growing speed, down to certain destruction, yet we are all but indifferent to their condition. Why all this spiritual lethargy, this insensibility to the dire need of the dying?

In trying to find an answer to this question I spoke to a number of Christian men whose varied occupations of merchant, butcher, baker, barber, manufacturer, and garage man bring them in contact with many people every day. Their explanations of the all-but-universal coldness to real religion were surprisingly unanimous, and they laid the blame chiefly at the door of normal Christians who because of carnality, covetousness, and love of pleasure are first surrendering their spiritual life and then are failing to commend the Gospel of Christ to the unsaved about them.

Carnality—that condition in the professing Christian in which the appetites and demands of the flesh are largely in control—is soul-killing to him and a stumbling-block to the sinner. Paul would not have eaten meat if it had caused spiritual offense, but many today indulge in tobacco and other inconsistencies with not a care as to the miserable advertisement they make of the Christ they profess to follow.

Covetousness—that lust for money and material things which makes their acquisition the absorbing passion in life—is significantly called idolatry, for its victims have transferred their affections from the God of heaven to a very earthly god, which, though they have served him faithfully, sweated, schemed, even lied and stolen for him, will have to stay on earth when they depart to give account for the deeds done while in the body.

Once while soliciting funds, a brother and I called on an old man, whom we soon found to be opposed to our work on the grounds that "young people ought not to waste years in school but should get to work, as I did,

be affecting Christian workers too, so that they go about their soul-winning in a very haphazard fashion. God help us!

I am told that a group of Washington preachers met with a celebrated actor, and one asked him, "How is it that people weep under your words of fiction, when they are indifferent to mine, which are true?"

He replied, "I preach fiction as if it were fact, and you fact as if it were fiction."

There is a story of a traveler who on a dark stormy night was approaching a place where the raging torrent had washed away the bridge. A man met him and said, "Are you aware that the bridge is gone?"

"No," was the answer. "Why do you think so?"

"Oh, I heard such a report this afternoon, and though I am not certain about it, you had perhaps better not proceed."

Deceived by the careless tone of the informer, the traveler pushed onward in the way of death. Soon another man met him and cried out in great alarm, "Sir, sir, the bridge is gone!"

"Yes, so I heard," said the traveler, "but I hardly believe it."

"Oh, it is true, it is true! I know the bridge is gone, for I barely escaped with my life. Danger is before you and you must not go on."

Convinced by this man's earnest voice and look and gestures, the traveler turned back and was saved. The information was the same in both cases, but the way it was told by one gave it the air of a fable, and by the other the air of truth.

Woodrow Wilson has left the record of an interesting contact with D. L. Moody. "I was in a barber's shop, sitting in a chair, when I became aware that a personality has entered the room. A man had come quietly in upon the same errand, and sat in the chair next to me. Every word that he uttered showed a personal and vital interest in the man who was serving him; and before I got through with what was being done to me, I was aware that I had attended an evangelistic service, because Mr. Moody was in the next chair. I purposely lingered in the room after he left, and noted the singular effect his visit had upon the barbers in that shop. They talked in undertones. They did not know his name, but they knew that something had elevated their thought. And I felt that I left that place as I should have left a place of worship."

Moody was a man who made the winning of souls the chief aim in his life and God honored that aim to the salvation of thousands.

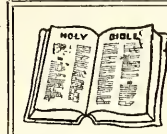
That the winning of souls may become the crowning passion in our lives we need to get a vision of the last command of our Lord; and we need to get a vision of eternity. "What shall it profit a man if he gain the whole world and lose his own soul?" Therefore, "he that winneth" not dollars, fame, power—but "souls, is wise." "And they that be wise shall shine as the brightness of the firmament and they that turn many to righteousness as the stars for ever and ever." Therefore it is our sacred duty to go "and teach all nations, baptizing them . . . and teaching them to observe all things . . ." "Knowing therefore the terror of the Lord, we persuade men," so that they may escape the wrath of God that "cometh on the children of disobedience" and may enter into the God-prepared glories that the natural "eye hath not seen, nor ear heard, neither have entered into the heart of man,"

but which "God hath revealed unto us by his Spirit."

A preacher whose ministry had been greatly blessed of God lay on his deathbed. Friends watched his life slowly ebbing away until the spirit left the body—but God wanted one more testimony through his servant and the soul returned for but a moment to its former habitation, the preacher

suddenly opened his eyes, sat up, and with an indescribable earnestness he said, "Oh, I have just had a vision of eternity. If I could live on earth again, Oh! how I would preach, how I would preach!"

Do we feel a lack of burden for the lost? Let us pray God that he may mightily roll it upon our souls.—Eastern Mennonite School Journal.



NEWS FROM THE FIELD

Our Lord's Greatest Apostle was a Great Correspondent



ALL OHIO—DAYTON WELCOMES YOU

We Welcome You because a great conference is in prospect. Our conference this year celebrates our 50th year. We need you to help. The attempt of the Program Committee has been to plan a program fitting for this great event. You will receive benefit in coming.

We Welcome You because we have so often been welcomed. Other places and other conferences have been so cordial, and we ask a like privilege of showing our good will to great numbers of Ohio people. Entertainment—Lodging and breakfast will be a part of our courtesy to you, and the noon and evening meals will be served at the church for 25 cents each. We shall do our best to make you enjoy your stay in Dayton.

How to Come. Those coming by train will probably use the Pennsylvania by way of Columbus or the Big Four by way of Galion. The Erie into Dayton is now operating on a very limited schedule. There are fine bus connections with all parts of the state. The Cincinnati and Lake Erie, and the Dayton and Western Interurban lines operate through Dayton.

Those driving should consult a late road map. Avoid Route 4 from Springfield to Dayton. All other roads are good and open so far as we know. Route 42 to Route 40, then Route 40 either to Route 69 or Route 201, then these into Dayton will be better for those in the north-east or east. Route 69 or Route 25 into Dayton will be better for those from the north or north-west.

The church is located at 1900 West Third Street. Third Street is easy to find. It is the main street east and west. If you are in or near Dayton and if we can help you call HE-mlock 3564.

Yours for a Great Conference,
R. D. BARNARD, Entertaining Pastor.

NEWS OF THE COLLEGE

The annual baccalaureate services were held last Sunday in the Park Street church and were well attended. The academic procession was impressive, totalling, with the Faculty, just a few short of one hundred.

Rev. Charles H. Ashman, pastor of the First Brethren church of Johnstown, Pennsylvania, was the speaker, using the topic, "The Quest of Life". The sermon was excellent and well received. It was a pleasure to have with us Dr. Bell, president of the Board of Trustees, who expects to remain for the commencement exercises, Thursday of the present week.

It was peculiarly fitting that Rev. Ashman should preach the sermon as he has

two children in the graduating class this year, as well as another in the Sophomore class.

Also, other friends were present, among them Mrs. Marie Lichty Shaffer, co-founder with her brother, A. H. Lichty, of the John Lichty endowed scholarship.

I can not speak too highly of the individual recitals, piano, voice, and public speaking, which are parts of the Commencement season events.

Since last writing, the College defeated Wooster in baseball, Oberlin and Fenn, a Cleveland college, and was defeated by Muskingum and also by Wooster in a return game.

It may not be generally known that there is a quartette from the College now visiting our churches, consisting of Messrs. Paul Bauman, Pine, Carter, and Colburn. The purpose of this quartette is twofold; to render whatever spiritual service may be possible in singing gospel songs and also to interest suitable young people in coming here to do their college work. It is earnestly hoped that these young men may render a real service both to the local congregations and also in a more definite way to the College. They plan to be out most of the summer.

At this writing the prospects for the summer sessions are bright. Putting forth every legitimate effort we can, it is earnestly hoped that the College may be able to serve as large a constituency this coming year as in any year past.

Educational day was fittingly observed this past Sunday at the local church. Dr. Bixler of the department of History and the writer shared the time in speaking to the local congregation. Word has come from at least one congregation to the effect that they have doubled the contribution of last year.

My next communication will give a general resume of the year, including the remaining commencement events.

Before closing I must also record the fact that Dr. Caldwell of the department of Sociology has had several articles accepted again by certain outstanding journals in his field. I doubt whether any other Ohio college of equal size has had a record to equal ours in this respect.

EDWIN E. JACOBS.

ROANOKE REVIVAL

The Roanoke, Virginia, church takes great pleasure in reporting a very successful revival held by Rev. R. Paul Miller from May 2 to 21. For many months the church prayed and planned; cottage prayer meet-

ings were held, lists of the unsaved within the Sunday school were taken by members and prayed for daily. A religious census of the community was made and each canvasser used the opportunity of telling about the coming revival. Before the revival began God made our people to feel that prayers would be answered and that the church would be lifted upon higher ground by a glorious meeting.

Some of the results of the meeting are as follows. Seventy-seven in all made decisions for Christ, including new converts and reconsecrations. Of this number thirty or more will be received into the fellowship of this church. The goal of a church that is truly spiritual, cutting clear from the entanglements of the world, was held up by the evangelist and the response of the members to make and keep such a church standard was gratifying. With so many churches lowering their standards to the level of the world our people have been made to realize that this is our great opportunity of presenting to this city a church that is a challenge to the best spiritual light a man can have. The revival was also of great value in bringing the faith and teachings of our denomination before the people of Roanoke. Much of the time fifty percent of an audience were visitors and their interest was shown by the fact that many bought Dr. L. S. Bauman's book, "The Faith Once for all Delivered unto the Saints." At this point I would like to mention that Dr. Bauman's book has been of inestimable value in convincing and bringing into our church some of our very best workers. We are losing much by not putting into circulation more literature of this kind to let the world know that there is at least one denomination that stands upon the Word of God.

Too much cannot be said about the evangelist, Brother Miller. This is the third time he has held meetings for churches of which I have been pastor and I have always found his association most helpful and enjoyable. In working with him I have found that the secret of his power in personal work and in the pulpit is an unusual prayer life. Also he is an Evangelist who sticks to his work. He was here to save souls and to build up the church and there was no time for him to go fishing, golfing, or take pleasure trips, etc. As a preacher he proved to be a power for Christ in the pulpit. His straightforward presentation of the Word, under the power of the Holy Spirit convicted sinners, shamed indifferent church members, and brought many to partake as never before of the unsearchable riches of Christ.

Since this revival both pastor and people have a greater vision of the need of a lost world. This community and city challenge us as never before, and until the Lord comes we but ask for the power of the Holy Spirit to lead us as a church in fulfilling our supreme obligation to God by bringing lost men face to face with their only Savior, the Lord Jesus Christ.

H. W. KOONTZ,
Roanoke, Virginia.

CARLETON, NEBRASKA

Just a few words of goods news from this moral heritage. Baptized seven more people last Thursday evening (May 25). All make valuable additions to our working forces here in the community.

Our Spring Communion was the largest

attended of any since we have been on the field. We think it one of the best, too.

In our Red and Blue Contest, the Blues lost to the Reds, so the losers put on a program in the church parlors one evening recently with an attendance of over 100. All enjoyed the affair.

Our County Ministerium is putting on a county-wide special feature in June. They will hold special services three nights a week, different churches taking their turn for one meeting.

The S. M. M. girls held a Banquet Monday evening, May 29th, with Miss Helen Garber as speaker, who presented the national work. Some 21 girls were present. Six new members will be added to the roll.

We still work with the boys of the community each week, and some have become members of the churches, for which we are glad. In our twelve years of experience with boys' work, the greater percent of them have become church members under our ministry.

I am now doing my usual amount of work each week, and am feeling fine. Recovery seems sure and permanent. Praise the Lord.
W. R. DEETER.

BRETHREN'S HOME REPORT OF MONTH RECEIVED THIS YEAR

Rockford, Ohio, church	\$25.00
Signal Lights, Dayton, Ohio	2.00
Unknown, California	1.00
Mrs. Dawson, Muncie, Ind.	5.00
Mrs. A. L. Ankrum, Gratis, Ohio ..	1.00
Mrs. Ollie Eversole, Glenford, Ohio ..	2.00
Roan Home Department	5.00
Mr. & Mrs. Wm. Johnson, Cleveland, Ohio	5.00
Wooster, Ohio, W. M. S.	5.00
Mr. & Mrs. E. E. Focht, Muncie, Ind.	5.00
Mr. and Mrs. O. Comer, Roann, Ind.	2.00
W. M. S., Roann, Ind.	2.50
Ashland, Ohio, church	4.00
Ankenytown, Ohio, church	3.80
	<hr/>
	\$68.30

GIFTS

Huntington W. M. S., 10 Napkins, 1 Apron.
Waterloo, Iowa, Comfort, Paring Knife, Butcher and Cake Knife, 1 set Mendits, 2 panna and 1 Steel.
Nappanee, Ind., 30 Napkins and 3 Aprons.
Jr. Sisterhood Girls, Linwood, Maryland, Quilt, Valentines and Handkerchiefs.
Sr. Sisterhood Girls, Winchester, Va., Individual boxes containing fruit-cake, oranges, candy, etc.
Dayton, Ohio, W. M. S., Canned Fruit and Vegetables, Jelly, Preserves, Coffee, Tea, Sugar, Salt, Beans, Rice, and Soap, 11 Wash Cloths, 11 Bath Towels, 8 Pair Hose, 2 Pair Shoes, Underwear, Pillow Tubing, Muslin, Apron Gingham and Print for two Dresses.
Mrs. Wm. A. Steffler, Philadelphia, Pa., Comfort.
Roann W. M. S., Prints for 4 Dresses, Stockings, 2 Pair, Muslin, 10 Yards.
Martinsburg, Penna., Prints for 4 Dresses, Muslin, 10 yards.
Welcome Class, Milledgeville, Ill., 16 Dish Towels.
Mrs. F. V. Kinzie, Harrah, Wash., Quilt.

A Word of Explanation

Dear Churches: Brother Miller sent me a letter from some members in Ohio wanting to know how this Home is managed. So I'll do my best to tell you. This writer

wanted to know why we bought eggs, potatoes, etc, and thought we should have enough cows to help buy our groceries. Good—that is what I have always wondered too, why there are not more things here so we could be more self-supporting. We wanted more cows last fall, but there just wasn't money to buy them. We have three, and will have a fresh heifer this fall. Last summer we had about three dozen hens stolen, and only had about twenty-five left, so we bought some eggs last fall, but no potatoes. We have plenty to use and plant too and our early ones are up. We canned over 800 quarts of fruit and vegetables, mostly vegetables, because fruit was high. And this winter we canned some meat and made mince meat. I make all our laundry soap, make the women's clothes, etc.

Our cows average us about \$1.50 per week and we sell a few eggs but use more, as so many of the women do not eat meat. We raise the hogs we butcher and have some to sell but that money goes into the treasury instead of the Home. I buy groceries, clothing, what medicine the women need (unless they need a doctor), light bulbs, fix their glasses and teeth, shoes, and buy brooms, floor mops, etc. and Mr. Rinehart does the rest,—the coal, lights, telephones, doctor, burial expenses, our salary and annuities, interests, etc.

I have no income except when I have boarders, but the little we have from our cows and chickens and your donations. For March I spent \$1.00 apiece for groceries. We all try to be as careful and economical as we can. We have two acres of garden and we have 400 baby chicks almost four weeks' old, doing fine. So unless we have another theft, we will not have to buy eggs this fall. I set out a row of raspberries and some asparagus last year and would like to have strawberries, gooseberries, currants and apple, peach and pear trees. These would be welcomed. The sooner we have these things, the less we will cost each year.

We have seven empty rooms and want boarders—\$20 a month, room, board and washing. Come and stay with us this summer and enjoy the help, and help me buy some shades and a new oil stove that we need so much.

Yours Respectfully,
MRS. CYRUS MEYER.

HAGERSTOWN, MARYLAND

Where North and South Meet

At the time of our last report, April 2, 1933, we had started our Pre-Easter meeting, and promised to report the results later. The meeting was a real victory for the Lord. 24 were baptized into membership with the Church, 1 came by letter, two are not intending to be baptized until later. Total: 25 members added to the Church. The total expense of the meeting was \$41.00. The meeting ran for two weeks and the ages of those receiving baptism ranged from six to over sixty. The church was strengthened spiritually as well as numerically. Following the meeting at the postponed April business meeting the church voted to conduct a similar meeting next spring.

Easter was a "rainy day", but a great day after all. We are sure that if it had not rained we would have been unable to accommodate all who would have been in attendance. They came in spite of the rain until the church was crowded. In the eve-

DAYTON, OHIO

Dayton's correspondent will give a detailed report shortly. It seems good, however, that the pastor should give some account of his church and himself. I have not thus written for almost a year, so I shall now attempt it.

We have read with the greatest of interest the fine reports of the different congregations, large and small. We rejoice in them. Dayton has made no startling gains during the year, but as we view the year as compared to former years we can see definite progress. 63 have united in the fellowship of this congregation during the year, bringing the total to 241 in not quite 4 years. We seem to maintain an average

of about 60 per year. This is not large, we know, but it is a gain that we can easily assimilate.

The first season of refreshing of our year past came last November when Dr. Kenneth Monroe came and led us in a Bible Institute. Unfortunately, we chose election week as the time for the Institute and the attendance was not so large as we had desired. There was fine cooperation from the other Miami Valley churches and the meeting was a success. Dr. Monroe gave the week to studies in the Book of Hebrews.

The second season of refreshing came at the Easter season. Dr. W. S. Bell was with us for the time. Our plan included one week of visitation when we had two supper meetings during the week. 1000 homes

BRETHREN YOUNG PEOPLE'S CAMP, SHIPSHEWANA LAKE, INDIANA

(Continued from page 2)

Miss Berkheiser, will have complete charge of the recreational activities this season.

Expenses

This year each camper will pay \$7.75 for the whole camp expense. Such items as room and board are included in this amount. A registration fee of seventy-five cents will be collected per individual from students boarding and lodging outside of the Hotel or Girls' Lodge. This will be collected by the business manager who will assign campers to their lodging place. To eliminate the cost involved in purchasing books, it has been planned to have the instructors present outline studies to their pupils. This will save considerable expense to the churches that have already cooperated in this work. Additional expense will be what the individual makes it. Churches will make a good investment in assisting young people to meet the necessary expense of camp life.

Preliminary Observations

Requests from all parts of the brotherhood indicate that this school is growing in popular favor among the brethren. It is our earnest desire that it will become a training center for Brethren young people and adults at large. Pastors and Sunday school superintendents will have problems lightened in their own parishes if they will

send capable and talented young people to this school for instruction. Ashland College students who were permitted to attend the conference in former years are desirous of spending their vacation at Shippshewana again this year. To them it was a real treat of instruction, worship and recreation. Let us help the youth of our church to build a greater Brethren church.

Extra Suggestions

To those coming from a distance, let it be suggested, and especially in the case of girls, that an opportunity will be given for light housekeeping. This can only be done in a limited number of cases. Write the Business Manager relative to the matter.

Registration Blanks

Register Now. Send to Rev. W. I. Duker, Goshen, Indiana.

Name
Age Date of Birth
Street
City State
Church
Office, if any
Sunday School Teacher
Courses Desired (use numbers)
Plan to arrive on



The Tabernacle at Lake Shippshewana where the Brethren Young People's Camp will convene for Worship and Study.

ning the Communion tables were filled to overflowing. It was truly a wonderful day. The offering for Foreign Missions was equal to the 1932 offering. We consider this fine when we recall that Hagerstown only had one bank open at that time. Only one has opened since. The depression was hardly felt until the last year. We are still carrying on by the Grace of God, paying our bills as we go and trying to meet every special offering for the interest of our brotherhood. We responded to Brother J. Allen Miller's call with a good offering, and now we face the Educational Day offering with a determination to make our quota.

-Last fall when we held the Brethren Young People's Rally with 130 young people around the tables, Brother Benshoff brought some 35 young people over to Hagerstown. We were under obligation to do our best to have Hagerstown well represented at Waynesboro the 19th of May when the rally was held in his church. Thirty-three delegates from the Hagerstown church were there, and a fine time was had by everyone. We were especially glad to have Brother Ed from Maurertown, Virginia and some eight or ten of his young people with us. He is the same dear old fellow, a broken neck cannot stop him.

We noticed the Editor's comment on the Sunday School Cabinet meetings and wish to say that we have a cabinet of 61 members meeting in regular meetings for the promotion of the school. After the main program we divide up into departmental groups and spend 30 minutes in planning for the work of the various departments. Then we come together for reports of these various conferences after which we adjourn. Our Sunday school has a Constitution and it is enforced. The General Superintendent, Mr. J. L. Carnochan, is careful to carry out the constitution and therefore we have a highly efficient school. The attendance of the school has reached its best and is still climbing.

The W. M. S., S. M. M. and the Junior S. M. M. are doing good work. Meetings are well attended and interesting. The C. E. Societies are flourishing. The S. C. E. has grown from a very humble beginning to over forty in attendance. They are filling two Home Mission Banks at the present time. Expect to have them full and running over by Thanksgiving. The Junior C. E. disband each summer during the hot weather, and come together against September the first.

June fourth we start our early service as follows: Preaching service at 9:00 A. M., Sunday school at 10:00 until 10:45. The evening service at 7:30. These hours are observed by many of the Hagerstown churches. We tried it last year for two Sundays and had the best August attendance we have had. The sermon or class period is not shortened, and the services are dismissed before the hot part of the morning. We are not broadcasting any of our services at this time, but expect to be on the air again this fall and winter.

FRANK G. COLEMAN.

That which we are, we shall teach, not voluntarily, but involuntarily. Thoughts come into our minds by avenues which we never left open, and thoughts go out of our minds through avenues which we never voluntarily opened."—Emerson.

were visited. This was followed by two weeks of preaching services. These were well attended. Dr. Bell because of his past associations with this congregation and through his Gospel messages was able to influence many lives. Over 80 made definite decisions affecting their Christian life, besides the many who have revealed new faithfulness since the meetings. About 55 from this group have now been baptized and received into the church. The second Sunday, Decision day, over 50 made decisions at one service. This was a most inspiring sight.

We cannot recommend too highly the "Institute Idea" and we cannot recommend too highly Dr. Monroe as a leader for such Institutes. Neither can we recommend too highly the plan of evangelistic meeting where there is the week of visitation followed by the weeks of preaching services. We cannot recommend too highly the type of service that Dr. Bell renders in these meetings. Thanks Dr. Monroe. Thanks Dr. Bell.

Our Sunday school under the capable leadership of Brother Roy A. Patterson is accomplishing marvelously, considering the great economic handicap that so many Dayton families are living under. The year's average attendance will probably be about 550 which will be a nice gain over former years. In the fall there are plans to launch a forward program that will cover a period of years. We'll tell you about it when it is going.

All departments and auxiliaries of the church are in healthy growing condition. There is always a little slackening of effort during the summer season, but never a heavy slump, and we do not expect one this year. The pastor will spend about 5 weeks this summer in the Winona Lake School of Theology, but will probably return and supply his own pulpit part of the time. Beginning with the early fall the Dayton church should show very decided gains in every phase of the work.

We are now looking forward to entertaining the State Conference June 20-23rd. We hope we may have the privilege of entertaining Ohio's Largest Conference. It should be—it is our Semi-Centennial Conference, and returns to the scene of that first Conference. Dr. Chas. A. Bame, a much loved former pastor here, is the Moderator. Dayton invites those from other states who might see fit to attend, she invites, too, all Ohio Brethren.

May God richly bless the Brethren Church as a denomination as she waits the Coming of the Lord, and works for the evangelization of the world.

R. D. BARNARD,
141 N. Orchard Ave.

THE BIBLE CONFERENCE OF THE NORTHERN CALIFORNIA DISTRICT

Another year has rolled around and again through the columns of the Evangelist, I shall endeavor to give a brief account of the annual Bible Conference of the Northern California Brethren Churches, which was held in Turlock, April 20th to 23rd. Although the time given for the Conference was a shorter period than in previous years, every day was packed full of good things and the interest and attendance was unusually gratifying. In view of the fact that the members of the visiting churches would have to travel some distance each day to

participate in the meetings, and realizing that every one was finding it necessary to curtail expenses wherever possible, the directors deemed it wise to concentrate on four good days, with every one making an effort to attend, than to have a week with the possibility of a scattered attendance. The plan worked out in a most satisfactory manner. All who attended seemed to have determined in their hearts to make the most of the time, and to do their part toward making the conference outstanding both in spiritual and in social relation. Most of us have learned from experience that the benefits we derive from any worth-while project are reflex; as you give, so shall you receive; and it was this spirit, we are satisfied, which was largely responsible for the real success of the Conference.

"The Coming King" was the motto selected for the program, a thought which seemed very much in keeping with the trend of events at this time. Keeping this motto in the foreground, the messages brought to us by all of the speakers, carried out a line of thought relative to this promised event. The Rev. Roger Darling of San Jose was the principal speaker during the Conference. He had been asked to bring messages along the line of prophecy. Following this suggestion he spoke on the following themes, in the order given: Wednesday evening, "History and the Unveiling of Prophecy." Thursday and Friday evenings, "Are We Nearing the End?" Saturday evening, "The Wonders of the Millennium," and Sunday evening, "The End of All Things." These messages were all masterpieces, but general opinion was that "The Wonders of the Millennium" was the most unusual. Rev. Darling is a very busy man, not alone in his business activities, but in the many calls he has along spiritual lines, which claim his time, so we felt fortunate indeed to have him accept our invitation to spend so much time in our midst. Having spent several years here as pastor in Turlock, his friends and admirers availed themselves of the privilege of enjoying his messages. Many did not miss a service.

The first morning of the Conference was spent in prayer, interspersed with talks on "The Value of Prayer Life in the Light of God's Word." These discussions, which were led by J. W. Platt, A. L. Lynn, Roger Darling and N. W. Jennings, were inspiring

and did much toward starting the Conference off in the spirit that would glorify our Christ. The afternoon session was in charge of the Women's Missionary Society, which presented an interesting program on "The Uniqueness of Christ." A social hour followed this session, when the ladies served refreshments to all present. Each evening there was a short devotional and song service preceding the hour given to Rev. Darling.

Friday morning a most interesting business meeting was held, a fine representation from the three churches being present. With the exception of some changes in the directors, practically all officers were retained. Rev. N. W. Jennings was chosen as moderator for the coming year to succeed Brother Kenneth Ronk, who has served faithfully in that capacity for three years.

Friday afternoon messages were brought by A. L. Lynn of La Verne and C. E. Johnson, one of our own elders. Rev. Lynn's presence, which is always an inspiration and proves a great blessing to all, lacked nothing in its effects. He has endeared himself to the Northern California District by his unselfish service to us, and we always look forward with pleasure to his coming among us.

Sunday, being the closing day of the Conference, there was not a dull moment, and very little leisure time. It brought to a successful climax four splendid days we had enjoyed in the Word and in Christian fellowship. The church was practically filled at every session, as those who came from a distance brought their baskets and spent the day. The informality of this arrangement worked out most successfully, not only in the elimination of expense and work, but in developing a feeling of social contact without restraint.

I would not like to close this article without mentioning the faithfulness of J. W. Platt in his attendance, and the unselfish service he rendered in making it possible for so many of his people to attend. Our dear Brother Milo Wolfe, the leader of the Lathrop flock was not able to attend as much as he would have liked, due to the fact that Sister Wolfe has not been well. We are all praying that God will lay his hand upon her and restore her to her health, that she may be able again to enjoy the fellowship and carry on the work she loves.

Our own pastor, N. W. Jennings, worked faithfully to do his part toward making every one feel at home, as well as giving generously of his time and ability.

The general opinion was that the Conference stood out in the light of spirituality. God, through his servants, blessed us with a renewed hope in "The Coming King." With a faith strengthened by the messages from his word, no doubt all went to their respective fields, resolved to work while it is yet day, for the night cometh, when no man can work.

MRS. C. V. LINDAHL,
Conference Secretary.

THE BIBLE

Uprooter of sin.
Begetter of life.
Revealer of God.
Light of intellect.
Fashioner of law.
Guide of history.
Foe to superstition.
Comfort in sorrow.
Enemy of oppression.
Strength in weakness.
Star of death's night.
Promise of the future.
Pathway in perplexity.
Escape from temptation.
Illuminator of darkness.
Secret of national progress.
Charter of all true liberty.
Forerunner of civilization.
Steadier in the day of power.
Ornament and mainspring of literature.
Moulder of institutions and governments.
Regulator of all high and worthy standards.
Answer to the deepest hungers of the heart.—Selected.

ANNOUNCEMENTS

CLOSING PASTORATE

I am closing a three year pastorate this fall with the Mexico Church and am open to a call elsewhere. Any interested church may write me at Mexico, Indiana.

MARK B. SPACHT.

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THE

June 17
1933

BRETHREN EVANGELIST



How precious is the Book divine,
By inspiration giv'n!
Bright as a lamp its doctrines shine,
To guide our feet to heav'n.



This lamp through all the tedious night
Of life, shall guide our way,
Till we behold the clearer light
Of an eternal day.



—Rev. John Fawcett.



Why I'm Going to Vote Dry

By Mr. O. J. McClure, Chicago, Illinois

Because—

the Eighteenth Amendment put 175,000 saloons out of business, and repeal would bring them back, with all their horrible results.

Because—

I was never deceived by the false propaganda of the liquor interests that they did not want the saloon to come back.

Because—

we had seven and one-half million automobiles in 1920, but now we have twenty-six and one-half million, and they are running twice as fast! Based on the automobile death rate in England, with legalized liquor, our twenty-six and a half million automobiles would kill 72,607 people EVERY YEAR if we repealed the Eighteenth Amendment. These are accidental automobile deaths only. Automobile accidents that did not result in death would run into the millions.

Because—

before Prohibition the Salvation Army used to haul in drunks by the truck-load every night—hundreds of them. They say they could not now find even one truck-load of such cases in any city of the United States!—proving that Prohibition does prohibit.

Because—

welfare workers report that liquor is no longer an important factor in child delinquency, crime, poverty, sickness, insanity, and immorality—proving again that Prohibition does prohibit.

Because—

our schools and colleges have over four million more attendants than they had before Prohibition, the increase being out of all proportion to the increase in population. Officers of the teachers' associations say Prohibition is the greatest blessing that has ever come to American youth. And 303 college presidents say conditions in colleges are far better than before Prohibition.

Our young people outclassed the world in the recent olympic games. The claim of the liquor interests that our young people are drinking more than before Prohibition is malicious and slanderous falsehood, put out for the sole purpose of tricking and scaring parents into voting for repeal.

Because—

Prohibition has resulted in closing 179 of the 200 important drink cure establishments. This indicates the extent to which drinking has been reduced, and proves again that Prohibition does prohibit.

Because—

according to the United States Census Bureau, the death rate has been greatly reduced. It took a sudden drop within one year after Prohibition went into effect. The highest death rate in any year since Prohibition is lower than the lowest death rate in any year before Prohibition.

Because—

the motive behind liquor propaganda is so easy to see through. How has anybody been deceived by it? Liquor's only hope for repeal is to make the public believe Prohibition is a failure. All of liquor's propaganda centers around the claim that Prohibition does not prohibit. If the liquor interests admitted the truth about the success of Prohibition, that would be the end of the liquor problem.

Because—

repeal would be a severe blow to the farmer. Since Prohibition the increase in milk consumption alone requires more grain than the liquor interests bought from the farmer in their biggest year—two and three-quarter billion pounds more each year. The National Grange is authority for this statement. Imagine, if you can, millions of families again buying booze instead of food, and you will see how the farmer would be further impoverished by repeal. The claim of wet politicians that repeal would help the farmer is wholly false.

Because—

I am not deceived by the efforts of the liquor interests to force a vote on the question during the world depression, while men are in despair because of business conditions.

Because—

the claim of the liquor interests that repeal would help business is wholly false. It would have exactly the opposite effect because each year it would take two and one-half billion dollars out of constructive, useful lines, such as food, clothing, automobiles, life insurance, advertising, banking, education, furniture, stoves, radios, moving pictures, washing machines, telephones, etc., and put it into a commodity that causes idleness, crime and destruction.

Because—

liquor is the most greedy, the more merciless, and the most brutal competitor business ever had. Do you want to start up such a competitor now, or have you already got too much competition?

Because—

a few greedy millionaires are putting their money behind the repeal move in an effort to shift a part of their income tax burden onto the shoulders of working people and others who are expected to buy the liquor if it is legalized. How can any working man fall into this trap?

Because—

it would be economic ignorance to start up the liquor industry again. A million dollar liquor plant employs 81 people. A million dollar shoe factory, for example, employs 500 people. How could any laboring man be tricked into starting up a business that gives labor to only one-sixth as many hands, when millions of people are already out of work?

As this is written, a move is being started in England to restrict the sale of liquor in order to divert money into constructive industries, to give employment to more people. The pretense of the liquor interests in the United States that starting up their business will increase employment is utterly false.

Because—

the liquor interests now admit, through their spokesmen, that repeal would not stop the illegal sale of liquor. Every informed person knows that the speakeasy and bootlegger were here in large numbers before Prohibition, but that they have been played up by the liquor interests as products of Prohibition, in an effort to get the Eighteenth Amendment repealed.

Because—

each dollar in liquor revenue for the government would be offset many times over by crime, accidents, idleness, sickness, death,

poverty, and destruction of property. The probable amount of this tax has been grossly misrepresented by the liquor interests. Their oft-repeated promise that repeal would result in an annual revenue of a billion or even two billion dollars has shrunk to just a few cents on the dollar. Thus another piece of wet propaganda has been proved false, and those behind such propaganda have been proved unworthy of public confidence.

Because—

the cost of enforcing Federal Prohibition has been grossly misrepresented. After including cost of enforcement bureau, patrol boats, commercial alcohol withdrawal, courts, jails, penitentiaries—everything that could reasonably be charged to Prohibition enforcement—the total annual cost is found to be 13 million dollars—less than eleven cents per year for each person in the United States. The United States Treasury Department and the National Commission on Law Observance and Enforcement are authority for these figures.

Of course it is part of the liquor propaganda to make you believe the cost is much higher, which explains why the figures have been misrepresented. It is anticipated that the cost of enforcement would be much higher under the proposed state control system, with 175,000 saloons, nearly all of which would be headquarters for crime, as in the old days.

Because—

another piece of liquor propaganda exploded recently is that Prohibition has caused a great crime wave. The President's research committee reports that there is no such crime wave, which fact was already known to everybody who is in touch with the crime situation. There is a crime wave in England, where they have legalized liquor, but not in the United States. It is also known to law enforcement bodies that organized crime was not caused by Prohibition, as the liquor interests claim, but that it began ten years before Prohibition.

Because—

the personal liberty theory of the liquor interests is fundamentally unsound. Personal liberty is for everybody—not merely for

(Continued on page 10)

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Business Manager

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Laymen's Commission Cuts Missionary Nerve

The Laymen's Commission continues to call forth much comment and discussion. Some one has said that if its purpose was "to stir up controversy, it would seem that it had been eminently successful." And well may there be controversy over the issues raised in the report, for if the Christian church were to accept wholeheartedly this report with all its implications, there would soon be little vigor left in the Foreign Missionary movement, nor in the church itself. Its nerve would be cut; it would be passionless and powerless; it would be left without the conviction, the urge, the drive that creates missions.

The fundamental on which the missionary motive is based is the conviction that Christ made atonement on the cross for the sins of the whole world and that without him there is no salvation for any man, anywhere. Men who believe that sincerely and have themselves felt the thrill of the saving grace of God in their own hearts and lives are willing to put forth strong effort, and to make great sacrifices that their fellowmen may know of their Savior too. That is the conviction that sends men and women into the uttermost corners of the world, there to face privation, loneliness, persecution, suffering and death that Christ may be lifted up before the eyes of all men. But if Christianity is to them only one of the great religions of the world and Christ is only one of the great religious teachers; if the religion we profess and have set ourselves to promote is but a system of social and personal development; if it is little more than an educational process and missions an educational enterprise, as the Report suggests and implies, there is no strong urge or compelling force connected with it. Missionary service is then left to those who are by nature venturesome and restless and are willing to go abroad in quest of strange and thrilling experiences. And Christianity is but a frail structure without a compelling motive or an abiding foundation.

If Christ is to be brought down to the level of Mohammed, or Buddha, or Confucius and is to be stripped of his unique character and godhead, as the Laymen's Commission seems to do, and if his imperialistic and uncompromising claims are to be denied him, then is the church without a divine commission, proselyting may be improper and unethical, the caste system may be allowed to remain undisturbed, missions may be considered a purely business or cultural undertaking and intellectual training and efficiency the foremost missionary standards. But if Christ is God and the only Savior of the world, then is the disciple bound to be intolerant of other religious teachers and pagan gods, and the missionary's first duty is the winning of men to the Saviorhood and Lordship of Christ. If the church's commission means anything, that is the way it must view its missionary task. That is the way Paul viewed it. He was to become a witness to the Gentiles of the things which he had seen and heard, "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified" (Acts 26:18). But the Commission is not concerned about sin and repudiates all doctrinal statements, and suggests a very different view from that of Paul. They have attempted to reconstruct the primary function of Christianity. Witness this statement of the Commission that we are to "look forward, not to the destruction of these religions, but to their continued co-existence with Christianity, each stimulating the other in growth toward the ultimate goal, unity in the completest religious truth." That statement stamps it at once as being a departure from historic and evangelical Christianity and makes it a dangerous instrument to be shunned and combated.

There are many other features of the Commission's Report that bear in the same direction, but these are the most vital. Some of its criticisms of Foreign Mission methods were just, but they were

in most instances such as had already been known by missionary executives, and were in the process of correction. The unification and centralization of missionary headquarters and control is a new feature, but with the present denominational set-up, it is impractical.

The *Religious Telescope* mildly expresses our view of this widely heralded but vicious Report, as follows: "Said a thoughtful hearer to a pastor, after listening to a lengthy discourse that had more of the theoretical than the practical, 'There was much that was new and much that was true in your discourse today.' But whatever satisfaction the minister may have found in the comment was quickly dispelled when the parishioner continued, 'But what was new wasn't true, and what was true wasn't new'". Then comments our contemporary: "That statement might well be applied to the 'findings' of the Laymen's Foreign Missions Inquiry that just now are having a large place in the religious press and in missionary discussion. This inquiry was conducted by a commission made up of fifteen representatives selected by colleges of various Protestant communions. It spent nine months visiting mission fields in the Far East, and has issued a formidable report which embodies its observations and reflections. It puts in rather definite form what missionary leaders have always known and criticisms and suggestions that have been familiar to those in the missionary enterprise pretty much from the beginning."

Growth of Christianity in the World

One of the most marvelous examples of growth in the world is the church of Jesus Christ. No other institution or form of life can equal it, in present size or continuance of growth. It is absolutely unique, the wonder of the ages, the planting of God. If there were no other indications of its divine origin, its unparalleled growth and unquenchable life would bear sufficient and indisputable evidence of that fact. No obstacles could stop it, no fighting could overcome it; no power could crush it. No treachery could blight it; no superficiality could effectively weaken it; no impurity could permanently poison its life. It possessed a life, and does yet, that could not be destroyed and a momentum that could not be stopped. Its very persistency through the centuries in the face of all foes has proven more effectively than anything else the truthfulness of our Lord and the divinity of his wisdom when he said, "I will build my church and the gates of hell shall not prevail against it." It is a divinely empowered church, it is becoming increasingly a victorious church and is destined to become a gloriously triumphant church. And it is wonderful to be a member of it and to share in its promises and triumph.

But not all who are members of the visible church are in very truth members of the church which is the body and bride of Christ. The inner growth of the church cannot always be judged by the outward success. The strength of a congregation and its increase in spiritual power cannot always be judged by the number of its accessions. There are places and times when segments of the church grow up overnight like Jonah's gourd vine and when the sun of disappointment bears down upon them, they wither away. Some do not fall away completely, but remain dwarfed and stunted, having a profession of godliness, but denying the power thereof, and bearing none of the fruits of righteousness. Some are half-hearted, satisfied with mere nominal membership. And some get into the visible church without any real change of heart, retaining all their superficiality and worldliness, which prove a hindrance to the church and a grief to Christ. Yet with all these, we must

not fail to remember that the church is Christ's and that he is watching over it and will keep it to the end. There will be the tares, but there will also be the wheat; there will be the foolish virgins, but there will also be the wise; there will be the goats, but there will also be the sheep. And the Lord knoweth them that are his and he will keep them who without reserve put their hands in his.

It is encouraging occasionally to get a glimpse of the onward march of the church of Christ, to see how it has grown and multiplied through the centuries. We are indebted to Dr. G. L. Kiefer in the Lutheran National Council Bulletin for the following estimate of the Christian population of the world from the first century to the twentieth. It may help to strengthen our courage in these times of doubt and confusion.

First Century	500,000
Second Century	2,000,000
Third Century	5,000,000
Fourth Century	10,000,000
Fifth Century	15,000,000
Sixth Century	20,000,000
Seventh Century	24,000,000
Eighth Century	30,000,000
Ninth Century	40,000,000
Tenth Century	50,000,000
Eleventh Century	70,000,000
Twelfth Century	80,000,000
Thirteenth Century	75,000,000
Fourteenth Century	80,000,000
Fifteenth Century	100,000,000
Sixteenth Century	125,000,000
Seventeenth Century	155,000,000
Eighteenth Century	200,000,000
Nineteenth Century	500,000,000
Twentieth Century	737,280,000

From a number of sources you will notice the statistics of the growth of Protestantism since 1851:

Year	Members	Increase	Per Cent Increase Per Year
1851	82,000,000	.....	.....
1882	106,000,000	24,000,000	0.94
1884	123,657,000	17,657,000	8.32
1888	133,500,000	9,843,000	1.99
1889	136,036,600	2,536,600	1.90
1891	143,237,625	7,201,025	2.65
1900	150,000,000	6,762,375	0.52
1906	166,066,500	16,066,500	1.78
1915	171,650,000	5,583,500	0.37
1917	177,300,000	5,650,000	1.65
1925	191,259,655	13,959,655	0.98
1932	202,180,000	10,920,345	0.81

Whatever be the conditions about us, whatever disloyalties and disaffections show up here or there, just remember that God moves forward and that his church is pressing on to victory with him.

EDITORIAL REVIEW

NO PAPER NEXT WEEK.

If you have not sent your Educational Day offering to the Bureau of Ashland College, do it promptly. To neglect it, is often fatal to the offering.

Dr. K. M. Monroe is in attendance at the Southeastern District conference this week, where he is scheduled to give a number of Bible lectures and addresses. The conference is convening at the Bethlehem church near Harrisonburg, Virginia.

Prof. M. A. Stuckey left Ashland on Saturday afternoon by way of Louisville, Ohio, his home town, en route to Pennsylvania, where he will serve as superintendent of the Juniata Young People's Training Camp at Enricken on the Juniata River. The Camp is in session June 14 to 24. A number of our Pennsylvania pastors are acting as teachers and directors of activities.

Brother Henry Rinehart, treasurer of the Brethren Home, gives us another report of financial receipts, showing a commendable response on the part of churches and individuals to the emergency appeal recently set forth. Our faith in the loyalty of the brotherhood is increased by this coming forward in the midst of these trying times to give relief to an institution that stood in jeopardy.

When a real need is really understood, the people can usually be counted on to meet it.

A second notice comes to young people from the pen of the Brethren C. E. President, Brother E. M. Riddle, concerning the International Christian Endeavor Convention to be held at Milwaukee, Wisconsin, July 8-13. It is to be hoped that a number of Societies may be represented at that great gathering of young people. A note from Brother Riddle says concerning his Waterloo pastorate, "Very successful day here yesterday, fine records made. Dr. and Mrs. McClain met a fine audience last night. The message was very good and they and message were well received."

Dr. Charles A. Bame, moderator of the Ohio District Conference, writes about the splendid program and the significance of the coming meeting at Dayton, and urges a large attendance. The committee has done its work well, and if the churches will match this effort by the sending of delegates, the Ohio district will certainly have a successful conference. Let's all go, at least one delegate besides the minister from every church, and most churches should have several delegates each present.

The church at Turlock, California, writes the correspondent, is in a fine spiritual condition, as is shown by a splendid attendance at all the regular services, the church and Sunday school registering good gains over last year. Eight new members have been added to the church since the first of the year, six by baptism, and two by letter, also a number of members who have been out of touch with the church have returned to faithfulness. The communion, which is observed quarterly by this church, was unusually well attended. Brother N. W. Jennings and his good wife have served this church for six years and the people continue to rejoice in their leadership.

Brother S. M. Whetstone tells us in a personal communication of a recent unique service conducted in the Goshen, Indiana, church, and which service drew a packed house on a hot Sunday evening. It was an "Old Fashioned Religion" program and featured the singing of old fashioned hymns from memory by the congregation as well as much special music of an old fashioned type. Previous to the sermon, the pastor read his scripture lesson from a Bible 125 years old, which proved impressive to the large audience. The most unique and impressive thing about the Scriptures is that its old, old story forever remains new and fascinating. God bless every effort to make that old story to grip hearts and minds with new interest.

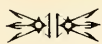
Perhaps the oldest reader of our Evangelist family is our good Sister E. J. Horne, who makes her home with her daughter in Cleveland, Ohio, at 2608 Archwood Avenue, but who for many years was the main stay of the Columbus church. She is ninety-three years old, but her interest is still keen in the affairs of the church. She writes: "My prayer is that the Holy Spirit may prevail." And concerning herself, she says: "My afflictions are much, but God's grace is sufficient." Not a few of our pastors will remember Sister Horne and will rejoice with us in her steadfast interest and in the growing richness of her spiritual experience.

Brother Sylvester Lowman, pastor of the church at Oakville, Indiana, says the work is going forward in spite of financial handicaps, one evidence of which is the redecoration of their church interior, and another, the prosecution of a successful revival. The pastor was his own evangelist through most of the campaign, though he had other ministers assist him for some of the services, most important of which was the help rendered by Dr. Bell during the closing nights of the campaign. There were fourteen confessions of Christ and thirteen were added to the church. The Christian Endeavor and Sunday school organizations are doing good work, the Sunday school having recently reached the attendance

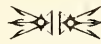
(Continued on page 16)

PRAYER REQUEST FOR THIS WEEK—

Brother Frank Gehman, pastor at Oscola, Indiana, asks for prayer for a revival in his church beginning June 14 under the leadership of Brother R. Paul Miller, and he also invites neighboring Brethren to visit them in their meeting.



The Quest of Life



By Rev. Charles H. Ashman

Baccalaureate Sermon preached before the 1933 Graduating Class of Ashland College

The chaotic conditions of today present a challenge to all. All about us is change and decay. Foundations are cracking and crumbling beneath our feet. The superstructures which we have erected are being moved,—they are collapsing and crashing about our heads. Time-honored landmarks are being challenged, moved, and removed. Everywhere, everything appears to be in a state of turmoil. In the political world, in the social world, in the industrial world, in the educational world, yes,—even in the religious world, there is confusion and disorder. In Daniel's Vision of the end-times, he beheld how iron and clay would be put together, but would not stick. The iron of imperialism and the clay of democracy are falling apart today. Many anxious souls are asking the question, "Is anything firm? Is anything steady, unmovable, permanent?" We answer, "Yes! Thank God, there are things which cannot be shaken". There are eternal realities and verities which remain! There are foundations which are "sure and steadfast." There are superstructures which withstand any storm, for they are builded upon the rock. There are landmarks that are unmovable. There are blazed trails that are easily followed. There are some things not subject to change or decay.

All about us a great storm is raging today. The sky is full of rolling clouds of dense blackness. The thunder is pealing forth, reverberating with sullen roar. The lightning is cleaving the sky with forked tongues of fire, lighting the sky with its lurid flames. The wind is assuming hurricane proportions, shaping itself into a tornado funnel. The sea of life is being lashed to leaping billows and deep valleys. Who will survive the storm? See the frail barks tossed about on the angry waves. Some have already leaped to destruction,—the suicides mounting up like a mountain. Some are helpless with prostration of fear. Some have folded their arms in total abandon to fate. What will you do as you embark on this storm-tossed sea of life? Are there anchors? Will your anchor hold in the storm of life? Thank God, there are anchors that grip the rock? The eternal realities and verities of life are such anchors. "We have an anchor that keeps the soul, steadfast and sure while the billows roll. Fastened to the rock which cannot move, grounded firm and deep in eternal things." These anchors will enable us to outride the storm.

All about us is confusion today. There is heard a babel of voices. Remedies, schemes,

plans, experiments are being sounded forth. They form a modern medley of discordant noises. Is there no authority? Must it be nothing but opinions versus opinions? Yes! There is authority! The eternal verities and realities of life speak with supreme authority as ever.

There are finalities of life. There is the supreme court which renders its final decision beyond which there is no appeal. To disobey its decisions forms high treason. Fosdick is a renegade Preacher in an independent church. Recently he said, "Obviously, the first lesson to be drawn from the mysteriousness of life is distrust of dogmatism." What is dogmatism? A College Student in an examination wrote, "It is a type of rheumatism which afflicts dogs, dog—matism". Fosdick thinks so also. He continues, "Whenever you see anyone stand over against the mystery of life whipping out finalities, distrust that man." Well, distrust me then! For in the quest of life, we have discovered certain things amid the mystery of life concerning which we can be dogmatic! We have discovered finalities of life which we proclaim dogmatically. There are dogmas which we assert with positive and authoritative assertion. We need exclamation points today, not interrogation points. We need to doubt our doubts and believe our beliefs!

In the Quest of Life, discover these realities. First of all, the verity, the reality, the finality of God. "In the beginning God". There is where human history and divine revelation start. The chain of unbelief is fastened to an imaginary staple suspended in the air. The slightest pull brings it down. Two men were discussing what held this earth in place. One stoutly maintained that it rested upon a rock. The other asked what that rock rested on. The answer was that it rested on another rock. After several rocks had been placed, in disgust, the man answered, "You fool, it is rock all the way down." Yes, but go deep enough until you get to the bed rock,



REV. ASHMAN SAYS—

"There are finalities of life. There is the supreme court which renders its decision beyond which there is no appeal. To disobey its decision is high treason.

"First of all, the verity, the reality, the finality of God. 'In the beginning God.' There is where human history and divine revelation start.

"Then, . . . discover the verity, reality and finality of the Spiritual. The spiritual is as real as the physical or the psychological."

GOD! God is immutable! Deny the fact of his being, he is still God! Scoff, mock, ridicule him and he is still God. Ignore him, treat him with indifference. He abideth the same. One time this blatant infidel, Lewis, publicly defied God. He declared, "If there is a God, let him prove it by striking me down before you." God did not accept the puny challenge for he needeth not to resort to such clap-trap methods to prove or demonstrate his Being. "I am the Lord, I change

not." He is "the Father of light in whom there is no variableness, neither shadow of turning." "Remember now, thy Creator in the days of thy youth". Someone has divided life into these periods. "Striving twenties,—thriving thirties,—fiery forties,—faithful fifties,—sober sixties,—solemn seventies,—aching eighties,—the sod,—God". No! We protest against such a division! Not God after the sod! Put God at the beginning, in the days of thy Youth!

Mark Twain with a mournful cadence in his voice and a far-off look in his eye, one time said, "When you come to seventy, think us, you are passing down the river of life like the majestic Hudson. When you arrive at Pier Seventy, with a reconciled spirit lay your course toward the setting sun with a contented heart". No, Mark! It is too late to lay your course then! You may never reach Pier Seventy. "Remember now thy Creator in the days of thy youth." "The fool hath said in his heart, 'There is no God.'" None but a fool would ever make such a statement. All forms of unbelief are mental imbecility. "The fear of the Lord is the beginning of wisdom." When was Edison wise? Not while he was searching out the secrets of electricity, but when a short time before he died he began to search out the FACT OF GOD!" "For the invisible things of God from the creation of the universe are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse. "Yes, everywhere, there are unchallengeable evidences of God, "Tongues in trees, books in running brooks, sermons in stones, and GOD EVERYWHERE." In your Quest of Life, first of all discover God!

"Truth forever on the scaffold,
Wrong forever on the throne,
Yet that scaffold sways the future
And behind the dim unknown
Standeth God within the shadows
Keeping watch above his Own."

"He is closer to you than breathing and nearer than hands and feet".

Then, in your Quest of Life, discover the verity, reality, and finality of the Spiritual. Man is a tri-partite being,—body, soul, and spirit. He is physical, psychical, and spiritual. The spiritual is as real as the physical and psychical.

"Life is real, life is earnest and the grave is not its goal;
Dust thou art to dust returnest was not spoken of the soul."

The things that are seen are temporal, the things that are unseen are spiritual and eternal. The supreme purpose of life is spiritual. "Life consisteth not in the abundance of things." The secret of life is not to be found in things. Horace Greely said, "Fame is vapour; popularity an accident; riches take wings; those who cheer today will curse tomorrow; only one thing endures,—character." Yes! If he means spiritual, not natural character. Goethe has written, "Man exists for character,—not for what he can accomplish, but for what can be accomplished in him". Emerson wrote, "Character is not simply intellect; a great soul will be strong to live as well as to think; goodness outshines genius as the sun causes the electric light to cast a shadow." Yes! Spiritual character is the supreme purpose of life. In your Quest of Life put the Quest of the Young Ruler, "What shall I do to inherit eternal life?" He had great possessions. He possessed much of that non-moral substance known as wealth. He had an abundance of things. He had many fine natural qualities. He had lived a good moral life,

conforming to the standards of moral rectitude. In his inter-relationships, his record was clean. The Master measured him by the six commandments that gauge such. But, burning at the very center of his being was a quest. The spiritual was empty and unsatisfied. J. Campbell Morgan puts it thus, "He longed for the life of the ages." Life, broad, high, deep, full-orbed life, life with a full content, and therefore life that abides." The physical did not satisfy that quest. He had a home of luxury and ease. The psychical did not satisfy this quest. There was found in abundance in that home, the artistic and the musical and the intellectual. Art, music, literature everywhere. His Spirit longed for the Father of Spirits,—God! He knew he was made for more than brawn and brain. Eternity was surging in his soul. In his quest of life, he came to the source of such life, Jesus Christ! He had declared, "I am come that ye might have life in its superabundance." "I am the life." "He that hath the Son hath life". There is no real life, spiritual life, apart from him. He alone can put the spiritual intent and content in life.

"Life is a volume from Youth to old age;
Each year is a chapter, each day is a page;
May none be more charming, more tenderly true,
Than that pure and noble sketched daily by you."

No! This is impossible without Jesus Christ. "Ye must be born again", first of all. Then, "Christ must live in you". Only then will you have spiritual intent and content in life. Darwin is an example of the opposite of the spiritual. In his youth, he felt called to the Christian ministry. He had a great love for music. But, for a season, he turned aside to study science. Somehow, the study of the material crushed out the spiritual in his life. Later, he tried to get back to the spiritual and found all desire for it was dead. With bitterness, he turned to extreme materialism. His philosophy became the very foundation of German militarism which precipitated the world war. It is the very foundation of the materialism that underlies the present depression. Darwin lacked the Reality and Verity and Finality of the Spiritual.

Before us opens two ways today. In your Quest of Life, you may go forth SELF DIRECTED. Self can be the Center of your Life. You may be self-controlled. You may go forth trusting in yourself alone, believing that within yourself is to be found your sufficiency. You may feel that you are like the Blue Bells of Scotland. They live beneath the ice and snow. But, they have power within themselves to generate their own heat. They melt the ice and snow and force themselves upward until their heads bask in the sunshine of spring. But, if you go forth thinking you have such generating power within yourself, you will go down in defeat. In your Quest of Life, go forth CHRIST DIRECTED. "He knoweth what is in man." He has said, "Come follow me." Christ alone can satisfy the Quest of Life. One time Mendelssohn visited the Church at Frieburg, Germany to hear the great pipe-organ, the greatest of that day. After the service had dismissed, he tarried until all but the caretaker of the organ was gone. He asked him for the privilege of playing on the organ. He was refused, but after a time prevailed upon the caretaker to allow the privilege. Seating himself at the organ, he touched the keys lightly, playing with them, fondling them as if seeking that "Lost Chord". Then he played. That organ laughed, sobbed, wept, leaped for joy! All the emotions of the soul were portrayed in its music as touched by the Master Musician. When he had finished, the caretaker asked,

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THE VACATION BIBLE SCHOOL

By Rev. E. M. Riddle

DO YOU KNOW the different types of Vacation Schools? Rev. Riddle prefers the No-handcraft kind, and says it takes six months to set up a really worth while school.

I am requested to write particularly of the program, which I have found most helpful. My experience in this field of church activity has covered at least twelve years. During this period, I have taught and served as superintendent in different types of schools.

This is the Boville type organized in New York City in 1901 and the Vaughn type of Vacation school organized specifically for the teaching of the Bible, even a year earlier. Then there is a type of school growing by leaps and bounds, known as the school without handwork, which for all I have been able to learn may have had its origin from the Vaughn system.

The latter type referred to is the one which I favor by a large margin. It is known as the Latham Vacation School which has no handcraft, except maps and drawings made in the classes. Dr. A. L. Latham of Chester, Pennsylvania has made a long study of this type of school and offers to churches and church schools everywhere his findings after twenty years of success with this kind of Vacation Bible school.

It was my privilege in my former pastorate to be one of a large faculty at Warsaw, Indiana in the Warsaw-Winona Summer Bible school. It has been successfully carried on for a number of years on the plan throughout used by Dr. Latham. The motto is—"The All-Bible School that Uses No Handcraft". I know also what some experienced teachers can do with classes in hand work, yet I have found out that it takes a large amount of time, when the time can be used to so rich advantage in other ways, teaching the Bible, Missions, Church History, Sacred Music and Hymns, etc. I have also learned that children and young people will attend Vacation school even though there is no time given to handcraft.

Dr. Latham's course is systematic and definite. The leader in the course is, "The Way of Life", used throughout as a reference book and for special texts, as well as a text-book in the 8th, 9th, 10th and 11th grades. It sets forth predictions concerning the Coming Savior in the Old Testament and shows him revealed in the New. It focuses the entire Scripture upon Christ. The course of study is three-fold: (1) Memory work, which gathers about the "Way of Life". (2) Historical. (3) Geography of Bible Lands. Suitable books can be secured for the promoting of this plan effectively. We feel free to say that our own secretary, Prof. M. A. Stuckey, will be willing to order, recommend and assist our people in this adventure, if interested in a Vacation School. The time is too short for this year, if you have not already planned one, but it is none too soon to begin for next year.

Whatever your course of study, the informal organization of a Vacation School will allow boys and girls to divide into groups according to their interests. Many interests can be cared for in one program. Denominations cooperating with the International Council department of Vacation schools are emphasizing World Friendship, as they did last year. Books on China or the American Indian can be ordered from the Missionary Education Movement, 740 Rush St., Chicago, Illinois.

Lastly, I should say that fully six months should be given to the setting up of a really worth while school. The

best Christian teachers, with experience in day schools, or Sunday school, or—better still—with experience in both, are none too good. There is something attractive about the large community school for boys and girls during the summer, but personally, I would prefer that our medium and larger schools, maintain their own Vacation School in the church. There is something tangible gained by having it in your church.

Little by little, year after year, keep adding to your equipment so that you have maps, blackboards, tables, chairs, drinking-cups, and a few other necessary things, especially to be used among younger groups. It is a fruitful labor, a rich field of service for any church school to undertake. Waterloo, Iowa.

The Quest of Life

(Continued from page 6)

"Who are You? I have never heard such music from that organ?" "I am Mendelssohn". "What Mendelssohn? Thank God, I permitted you to play on the organ." Jesus, only can bring out the harmonies of the soul. He alone can play on the heart strings and bring forth its symphonies.

Graduates, it takes more than a "diet of broad grins" to conquer the forces arrayed against you today. Life is not one "grand, sweet song." My heart bleeds for you and for all the Youth of America this Commencement Season. You are going forth into a frowning, disorganized, disappointed world. You are enrolling in the College of blows, hard-knocks! Tremendous challenges and opportunities are before you. Are you equal to these? Not unless you are Christ Controlled. You must have an outside control and an inside power. That outside control must come from Christ and that inside power from the Holy Spirit. Your choice will determine whether you will be a HIGH SOUL or a LOW SOUL.

"For the high soul climbs the high way
And the low soul gropes the low,
And in between, on the misty flats,
The rest drift to and fro.

"But to everyone there openeth
A high way and a low,
And every man decideth
The way HIS SOUL SHALL GO."

Johnstown, Pennsylvania.

A Brahmin said: "You Christians are not as good as your Book. If you were, you would convert India in five years."—Revivalist.

FACING TROUBLES

I have told you of the man who always put on his spectacles when about to eat cherries, in order that the fruit might look larger and more tempting. In like manner I always make the most of my enjoyments, and, though I do not cast my eyes away from troubles, I pack them into as small a compass as I can for myself, and never let them annoy others.—Robert Southey.

THEY GO NOT OUT

Religion is worth as much today as it was yesterday, and that cannot change, though we do; and if we do we have left God; and whither he can go that goes from God, his own sorrows will soon enough instruct him. This fire must never go out, but it must be like the fire of heaven; it must shine like the stars, though sometimes covered with a cloud, or obscured by a greater light; yet they dwell for ever in their orbs, and walk in their circles, and observe their circumstances, but go not out by day nor night, and set not when kings die, nor are extinguished when nations change their government.—Jeremy Taylor.

OUR BIBLE STUDY DEPARTMENT

Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

INTRODUCING THE NEW TESTAMENT

"I have given unto them the words which Thou gavest me" (John 17:8).

With these scintillating words acting as a golden key, the portals of each book of the New Testament may be opened. Upon their veracity rests the entire structure of Christian facts, doctrines, meanings, and values. They are either true or false. If true, then the sum-and-substance—wisdom of the centuries has been contracted to a span; if false, then nearly twenty centuries of rational and enlightened men have at last turned out to be deluded simpletons.

Of the solemn and sublime truth of the Saviour's words countless thousands have been convinced by the highly diverse, yet unified evidence of the oracles of heaven. That evidence constitutes what Dr. Luke calls "things which are most surely believed among us." Concerning their "certainty" there can be no question: this famous historian-physician investigated the testimony of the earliest "eyewitnesses and ministers of the word." He found it trustworthy and reliable. And incidentally, where is the man who can point us to a saner and more accurate historian than the under-physician who loved the Great Physician and the Maker of history?

The New Testament is not just another book. It is something infinitely better than

"Tully's voice, and Virgil's lay,
And Livy's pictured page"—
or even
"Caesar's hand or Plato's brain."

It is, to be precise, the life, light, and love of the Upper Sanctuary revealed in the face of the Man of Sorrows. It is the written account of the Voice of God speaking to and tabernacling among a race of uneasy and dying men. It is proof colossal that "God hath spoken."

On one occasion the famous Lord Tennyson wrote:

"Our little systems have their day,
They have their day and cease to be:
They are but broken lights of Thee.
And Thou, O God, art more than they."

Had not the English poet known Christ and his Apostles these lines would never have been written. He may have been thinking of the broken-cistern-philosophies of his day, or the perpetually out-moded and outworn secular mouthings of the market place, or certain clamorings of the public speaking platform. May we be graciously delivered from both and seek the quiet, peaceful refuge of the Scripture.

RELATION TO THE OLD TESTAMENT

The New and Old Testaments are part and parcel of the same revelation. They never should be separated fundamentally and organically unless it be for reasons of minute and particularistic

study. The Old Testament is the tree while the New Testament is the fruit. The New is in the Old Concealed and the Old is in the New Revealed. So it is with fruit in the blossom and fruit in the basket. If we neglect the tree we have no fruit, and if we fail to gather the fruit we miss the joy of eating. Likewise is it with men who forget to declare the whole counsel of God to man. Let it never be said of us: "Ye do err, not knowing the Scriptures."

THE FOUR GOSPELS

When the Divine economy of the Old Testament was completed, God dwelt amid the shadows of four hundred long and silent years "keeping watch above his own." And then he came suddenly to the simple, quiet, religious souls with wondrous power and in great glory. To Matthew, Mark, Luke, and John—these four—he entrusted wisdom and grace in the Spirit. They wrote the story of the good news in a four-fold way, each one telling what interested him most. Matthew saw him as King, Mark as a Servant, Luke as a Man, and John as God. Around these themes, the blessed story will entwine itself until the day in which he shall come again to this little theatre of his universe to re-enact the part of God before the eyes of men in a new and wonderful way.

THE EPISTLES

The writings of Paul, Peter, and John have gained a place in the canon of the New Testament because these apostles were chosen by Christ to witness among the nations concerning the things of the Way. We must remember, however, that Dr. Luke presents these three heroes of the cross to us before they ever undertook to pen their manuscripts. In the Acts of the Apostles he has told us how they witnessed in Judea, Samaria, and in the uttermost parts; what were their varying fortunes; what they accomplished, et cetera. But when the great triumvirate wrote themselves, they told us of what Jesus had done in them, for them, and by them. In fact it is a rehearsal of the old, old story of redemption in new scenes through the divinely guided agents.

THE REVELATION

The Apocalypse of John needs special mention perhaps because of its special unveiling of Jesus Christ as he walks among the churches. It is an unfortunate thing that this book, so full of truth tucked away in beautiful symbols, should have been presented to our modern Christendom as a book only for the spiritually elite. It is for everybody who would see Jesus in the present, past, and future activity of his Kingdom. Obviously the Apostle John saw his Lord far more clearly, understood him far better, loved him more deeply, than did Peter or Paul. His reward was the vision of the last book of the Bible. Read it and be wise; but do not add to or subtract from its revelation. That is dangerous procedure.

PROGRESSIVE DIVINE TEACHING

It was Dr. John Howard Kelly, the famous surgeon and scientist of Baltimore, who first called to the writer's attention in a serious way the significance of the order of the New Testament books. He referred me to that splendid book, still in print, of the Bampton Lectures of the last century which bear the title of "The Progress of Doctrine in the New Testament" by Dr. Thomas Dehany Bernard. A more excellent brochure on this subject it would be hard to find. It shows how the Word was received and developed in the early church. Its very progressiveness and logical continuity are pointed out as arguments for its inspiration and authority. It should be read anew in our day of haphazard and anemic thinking.

A CONCLUDING WORD

Who can measure the measureless influence of the writings of the New Testament? Who can plumb their depths? Where can we find the author or authors that shall create greater products? The writer has looked far and wide and must confess that his looking has been in vain.

There is no power great or good or strong enough to eclipse the radiant shining of the Sun of Righteousness risen with healing in his wings. He is the Sun that shines by day and the Star of all mornings. "Let there be light" even if it is rejected. Let life and love abound.

"Great is the truth and it shall prevail."

Ashland, Ohio.

The Gospels at a Glance

Evincing Their Great Diversity and Remarkable Unity

(Revised Outline)

WRITER	MATTHEW	MARK	LUKE	JOHN
OCCUPATION	Tax-Gatherer	Chronicler	Physician	Fisherman
SUBJECT MATTER	Discourses	Memoirs	Sketches	Incidents
RECORD	Impressions	Facts	Motives	Doctrines
KEY	5:17	10:45	19:10	20:31
BACKGROUND	Palestine	Rome	Greece	Asia Minor
VIEWPOINT	Jews	Romans	Greeks	Christians
THEME	Messiahship	Ministry	Salvation	Deity
TOPICS	Law	Labor	Love	Life
ARRANGEMENT	Topical	Anecdotal	Biographical	Allegorical
CHARACTER	Judaistic	Realistic	Artistic	Dramatic
FORM	Sermons	Miracles	Parables	Conversations
OUTLINE	Symmetry	Compactness	Order	System
ASPECT	Orientalism	Imperialism	Hellenism	Theism
OUTLOOK	Prophetical	Practical	Intellectual	Spiritual
QUALITY	Power	Endurance	Sympathy	Wisdom
STYLE	Stately	Terse	Copious	Colloquial
CLASSIFICATION	Prophecy	Chronology	History	Philosophy
TIME	Past	Present	Future	Eternity
KEY WORD	Fulfilled	Straightway	Compassion	Believe
GOSPEL	Sacrifice	Deeds	Womanhood	Teacher
CHRIST	Man of Sorrows	Wonder Worker	Healer	Shepherd
OFFICE	King	Servant	Son	Word
SYMBOLS	Lion	Ox	Man	Eagle
INTERPRETATION	Strength	Service	Humanity	Vision
PORTRAIT	Messiah	God-Man	Redeemer	God
PICTURE	Profile	Steel Engraving	Half-Tone	Life-Size
QUOTATIONS	45	22	24	15
ALLUSIONS	42	12	34	24
PASSAGES PECULIAR TO	106	72	97	87
PAGES	68	42	72	55
PECULIARITIES	42	93	59	92
COINCIDENCES	58	7	41	8
WORDS IN R. V.	23,407	14,854	25,654	19,007
INSCRIPTIONS ON CROSS	27:37	15:26	23:38	19:19
CONCLUSION	Resurrection 28:6	Ascension 16:19	Promise of Spirit 24:49	Second Coming 21:22

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NATIONAL SUNDAY SCHOOL ASS'N.

The Doubter's Dialogue

By Clarence E. McCariny

(Continued from last week)

"But what about the indecent passages?
"Indecent?"

"Yes. The passages that you would not read aloud in any company."

"There are things which one might not think it appropriate to read aloud and yet which, being read, would do no harm, but rather good. Of the passages to which you refer, it may be said that the Bible deals with human nature just as it is; and human nature is a very terrible thing. The Bible doesn't hide that fact."

"Then you think these passages are to be justified, as you justify the passages in the realistic sex novels of the day?"

"No. I do not justify those passages in the fiction of the day. No one can read them without having his imagination tainted, but no one ever read the passages which describe sin, and especially the sins of the flesh, in the Bible, and was tempted to experiment with that kind of sin."

"But still would you read them aloud?"

"As I remember they were all read aloud at family worship as we went through the Bible. Whenever I heard them all that it suggested to me was that sin was a terrible thing."

"How does a man feel when he is inspired?"

"I don't know. Holy men of old spake as they were moved by the Holy Spirit. The fact is related, but not the manner and the mystery."

"Mystery again?"

"Yes. Great is the mystery of godlines. Here John heard the voice and saw Christ standing amid the Seven Golden Candlesticks, and here he heard—But see!—While we have been discussing this subject, the storm has been gathering. How quickly that placid sea, when first we came here, like a sea of glass, has changed to a sea of rage and confusion. Look at those black clouds driving past us in the heavens; and everywhere you can see the white teeth of the waves; and here these waves hurling themselves against the rocky cliff below us and reaching almost to our lofty seat, as if they would tear the island down, and now the flash of the lightning, the crash of thunder, the scream of the wind and the sweep of the rain. How glorious, and yet how terrible. But look!—there at the mouth of this grotto—"

"Yes—it is one of the gods come down to his temple again—Neptune or Zeus or—"

"No. There never were such gods. There is but one God only, the living and the true God—thou who hast come on the wings of the tempest, thou with that great eagle upon thy shoulder, Who art thou?"

"The Prisoner of Patmos!"

"Patmos. Thou, to whom a door was opened in heaven; who saw the sea of glass, and the Lamb upon his throne?"

"The same."

"Holy seer! Thy books I love. Yet there is much there that I do not understand, nor expect to understand, until I stand where thou standest. But John, thou with the eagle's gaze, one word from thee, here on Patmos's isle, which shall tell the purpose and end of thy writings and all the writings of Holy Scripture."

"These are written that ye might believe that Jesus is the Son of God, and that believing ye might have life through his name."

"Ah, yes; life! life! life!—"

"Now the storm is over. Again the sea is calm; and look! Spirit of Doubt spanning the heavens is the rainbow. So God's Word spans the stormy sky of man's history and speaks to us of the divine peace and joy and life. Spirit of Doubt, hitherto thou hast read only to find fault. But now, wilt thou read to find peace and life and Christ? Here is this book, the Bible, which I brought with me to read in this grotto. This island could not buy it from me. Yet will I gladly give it thee. Better hands than mine have smoothed its pages; the tongue that once I used to hear reading these verses now praise the Lamb that was slain; and the eyes that once scanned these pages now behold him of Whom they testify. Here, Spirit of Doubt, wilt thou take it, and read it in humility and reverence? We have discussed the history of the Bible, and spoken of its contents, its difficulties, its omissions; but most important of all, Spirit of Doubt, is its influence. It has saved men from sin, and has brought them to Christ. No? Art thou gone? Hast thou fallen over this cliff? Thou wouldst not take the Book. Didst thou fear this Book which had lighted others the way to heaven?"

"O Holy Spirit, Fountain of Inspiration, Thou who didst move holy men of old to write the divine oracles, and who in all ages hast kept burning through the world's darkness the lamp of revelation; Thou who art the inspirer of the Scriptures, create faith in them so that they who read shall find Eternal Life. O Word of God; O wisdom from on high, O lamp divine, when dark the night and hard and lonely the way, when rains of sorrow fall, shine Thou, Eternal Lamp, and guide my pilgrim feet until at last to heaven I come, and there, in that better country where they need no candle neither light of the sun for the Lord God giveth them light, behold the Living Word himself."—The Evangelical Student.

WHY I'M GOING TO VOTE DRY

(Continued from page 2)

those who want to drink liquor, but for those who would suffer for it indirectly.

Because—

National Prohibition was enacted because

state control had failed. To repeal would mean to go back to a system already proved a failure. And it would prove a worse failure now, with 26,500,000 automobiles and thousands of airplanes to carry liquor across state lines. The liquor interests want state rights because state laws are easier to violate than Federal laws.

This is the answer to the willingness of the liquor interests to have state option. If they got state option they would then try to get county option, then township option, because the smaller the unit of decision, the less effective the law. Surely there is no occasion for anybody to be deceived by the mischievous trick of the liquor interests to get state rights.

Because—

we have in this country a growing menace in the form of organized opposition to government. The return of liquor would help to fan this spark into a flame of disorder and riot. Every thinking American should consider this problem seriously before casting his vote on the repeal proposition.

Because—

millions of the unemployed now being cared for by public charity are going to rebel at leaving their present life of ease and going back to work, as business resumes. Making liquor available to them would certainly cause unrest, dissension, and perhaps uprisings.

Because —

those who have studied the fundamental principles of Prohibition are aware that it is necessary to the cultural and economic progress of the nation. They recognize that Prohibition has been a powerful factor in the progress made in the United States since 1920—a progress that has amazed the world. They recognize, therefore, that prohibition is not a failure, as the liquor interests, in an effort to reinstate their business, with hundreds of millions of profits every year, are trying to make the public believe, but that it is a great success.

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STUDYING THE SUNDAY SCHOOL
LESSON
at the
Family Altar
with
Dr. R. R. Teeter

JOSHUA

(Lesson for July 2)

Note: As there will be no Evangelist published next week, and as the next lesson in order is the review lesson, we have decided to omit the notes on the daily readings of that lesson and to supply them on the first lesson in the next quarter instead.

Lesson Text: Joshua 1 to 6 23 and 24;

Golden Text: Joshua 1:9

MONDAY

Joshua Succeeds Moses. Joshua 1:1-9

It is no difficult task to succeed some leaders, while it is almost an impossibility

to succeed others and give satisfaction. Few people can realize this more fully than a minister of the gospel who has given a long life of service to the church and who has been called upon to take up the mantle laid aside by numerous predecessors whom he has been called to follow.

Moses was a wonderful predecessor, but his very strength and power might cause his successor to enter upon the task of leadership with a certain degree of trepidation, except for the encouragement of God who said "Be strong and very courageous, to do according to all the law, which Moses my servant commanded thee."

TUESDAY

Joshua Enters Canaan. Joshua 4:8-14

It is difficult to imagine the joy that must have thrilled the vast hosts of the children of Israel as they realized that their longings for the past forty years were about to be fulfilled when they passed over Jordan into the promised land; but at the same time they may have felt just a little humiliated when they thought of the fact that this might have been done forty years before had it not been for disobedience. However you will note how careful Joshua and all his followers were to observe all the law that had been given them by Moses. They wanted no more failures because of disobedience. Later we may learn whether or not they were able to live up to their first high resolves.

WEDNESDAY

Joshua's Vision. Joshua 5:10-15

The children of Israel were now fully entered into the promised land, and their supernatural food supply of manna had been cut off from the heavenly store house. They must now live off the product of the land that had been portrayed to them as a land "flowing with milk and honey."

That it would be necessary for them to herd the cattle and to care for the bees, if they would have this promise fulfilled was immaterial, the promise was true, but they must do their part. Because this occasion was so momentous, and that it might be properly burned into the memory and consciousness of Joshua as leader that great vision of the "Prince of Jehovah" was given to him, and he was very forcibly reminded that this was now holy ground, as all ground is holy where one meets with God's designated representatives. And men, like Joshua, in humility should, as it were, remove their shoes from off their feet.

THURSDAY

Joshua's Obedience. Joshua 6:1-11

We can not recall at this moment any more forceful illustration of the effect or success of obedience to God's law than this incident of the capture of the mighty walled city of Jericho, and the method of its capture. "Not by might nor by power, but by my Spirit" was it accomplished.

We remember reading a sermon by Dr. Talmadge, maybe forty years ago, in which he endeavored to explain the "tumbling down" of the walls of Jericho from natural causes, such as the vibration caused by the blowing of the rams' horns, all in unison and tuned to a certain pitch, that would cause the walls to vibrate like the strings on a piano that respond to a corresponding pitch on the string of a violin. What folly, to try to explain the power of God in such a flimsy way. Give him the glory.

FRIDAY

Joshua Instructing the People. Joshua 8:30-35

Sometimes there seems to be a tendency even among Christian people to question the necessity for observing all the teachings of God or of Jesus. They would have an abbreviated gospel, and of course they would want to have the privilege of designating just what portion of the Word might be omitted. Not so with Joshua. He realized the necessity of having the children of Israel know ALL the law and the importance of keeping it. So in the incident of this lesson we have him laboriously copying the law in the presence of all the people, and then later patiently reading "all the words of the law, the blessing and the curse according to all that is written in the book of the law." Not one word did he miss, and thus were the people properly instructed. And such instruction is needed today.

SATURDAY

Joshua's Farewell Address. Joshua 23:1-13

The farewell address of Joshua is indeed a touching one. He knows he is growing old and that he soon must "go the way of all the earth", and in kindly consideration of

the welfare of the people over whom he has presided for so many years he gives them this parting message. And as God said to him in the beginning of his leadership, "Be strong and of good courage," he now uses these same words to cheer his people from whom he is soon to be separated. He declares that God has fulfilled every promise and that he will continue to do so, providing they keep his commandments and obey all his teaching, otherwise destruction shall be their portion.

SUNDAY

Obedying God's Law. Psalm 119:1-8

It was a good many years after Joshua had delivered his farewell address to the children of Israel that the Psalmist wrote the words of this wonderful Psalm; but God had not changed and the laws of God had not been repealed nor modified. The Psalmist knew this and so he took this way of expressing his confidence in the maker of these laws and thus expressed his approval of acting the part of a law abiding citizen. And while other centuries have passed since the writing of this Psalm, yet the same God rules in the heavens and it is just as essential that we obey his laws today as it was in the days of Joshua or of the Psalmist.

<p>E. M. RIDDLE, President Waterloo, Iowa</p> <p>F. C. VANATOR, Associate Peru, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p> <p>C. D. WHITMER, Editor, South Bend, Ind.</p> <p>BRETHREN HURCH ENDEAVOR BRINGING CONSECRATED XTENSION BY INSPIRED VANGELISM</p>	<p>GLADYS M. SPICE, General Secretary and Treasurer</p> <p>2301 13th St., N. E., Canton, Ohio</p>
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Thirty-Fourth International C. E. Convention

We wish to announce again in these columns the Thirty-fourth International C. E. Convention. It will convene at Milwaukee, Wisconsin, July 8-13. A tentative program appears in the June number of the "Christian Endeavor World." This convention celebrates the Fifty-second anniversary of this Youth Movement. There will be conferences of many kinds, powerful Quiet Hour sessions, devotional messages, Radio talks, inspiring music directed by Homer Rodeheaver.

The added attraction is the close proximity to the World's Fair at Chicago. See it all with one trip. Reduced rates from Milwaukee to Chicago for Endeavorers.

The personnel of speakers is made up of the finest in the country among religious thinkers and leaders. There are more than fifty men and women of national prominence on this program of five days, too many to name herein. However there is one coming whom we honor by naming, Dr. James Kelly of Glasgow, Scotland.

Hotel accommodations will be ample and reasonable. You can secure just what you wish. It will be good for delegates to make inquiry and plan to stop at the hotel which your state delegates are using, thereby receiving rates for such people. Further inquiries will be answered, if you write.

E. M. RIDDLE,

International Society Trustee.

1117 Randolph St., Waterloo, Iowa.

P. S.—I shall be glad for a card telling me, if you or a group from your society, are attending this convention.—E. M. R.

JULY AND AUGUST—SUMMER ACTIVITIES

A Representative at C. E. Sessions of National Conference. Gift sent to C. E. work during the year to C. E. Secretary, Miss Gladys Spice, before Conference Report.
C. D. WHITMER.

A FALLACY HUNT

Here is a good notion for a temperance meeting. Make a collection of anti-prohibition fallacies, and devote a meeting to answering them. You can collect the fallacies easily enough, from the newspaper editorials, from reports of speeches, from printed letters of the wets, from personal conversations. There will be the "personal liberty" fallacy, the "unsuited to the Constitution" fallacy, the "States' rights" fallacy, the "forced on the country" fallacy, the "put through while the boys were at the war" fallacy, the "invasion of the home" fallacy, the "unlawful confiscation" fallacy, the "never can be enforced" fallacy, the "ruining the young" fallacy, the "increase of crime" fallacy, the "loss of revenue" fallacy, the "destruction of business" fallacy, and numerous others, limited only by the devil's ingenuity. Give each of these to a different Endeavorer, and have him answer it in the meeting. Have some one well posted in prohibition facts present ready to confirm the arguments at the close of the meeting. Make it a public meeting, all the church being invited. And stick in some rousing prohibition songs.—"Well's Say-So."

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Paul's Attitude Toward Missions---and Ours

By Robert H. Glover

I do not want to think of you at this time in a collective way, but rather as a number of individuals. I should like to ask you personally what you conceive your relation to be to this burning question of carrying out Christ's last command to take his gospel to the whole world. What does the Great Commission mean to you? Has it any personal implication for you? What is your attitude toward the work of world evangelization?

I want to call to your attention the attitude of the great missionary, the Apostle Paul, as expressed in three verses of the first chapter of his letter to the Romans:

"I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are in Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

I like to call these verses Paul's missionary creed. Let us strip them down to the bone, as it were, and note those three terse little statements, each beginning with the statement, "I am." "I am debtor . . . I am ready . . . I am not ashamed." At once concise and comprehensive, what better expression of a Christian's missionary creed could we have! They reveal to us that the Master's Great Commission and the world's spiritual need made a threefold appeal to Paul: "I am debtor"—an appeal to his conscience: "I am ready"—an appeal to his heart; "I am not ashamed"—an appeal to his spiritual experience. And I believe God wants the same threefold appeal to come home to our hearts.

"I Am Debtor"

This is an appeal to our Christian conscience—not merely to our sentiment, or our emotions. Paul here lays the true foundation for missionary interest and effort upon a basis of obligation, of responsibility.

There are some who seem to think of missions as a mere hobby on the part of a few pious folk who, for some strange reason, choose to bury themselves somewhere yonder in heathen lands, when they might have made a decent living at home. There is an appalling indifference and unconcern among the great majority of professing Christians toward the missionary task. Then there are others who thank God, view it more seriously, but whose conception of missions is at best as a charity, a benevolence. They conceive the circle of their duty or obligation to be a much smaller area—their home town, or home state, or at most their home country, and anything they may be disposed to do or to give for those outside that circle they consider a charity, something outside of their responsibility. That was not Paul's conception. He did not say, "I am a hero," or, "I am a benefactor." He did not say, "I want you Romans to appreciate that I am conferring a great favor upon

you because I choose to take the gospel to you." No, he simply claimed to be an honest man and thus ready to pay his debts. He said, "I owe you the gospel."

I submit to you that there is a world of practical difference between viewing missionary effort as a charity and as a debt. As a charity, it is a secondary thing; as a debt it is primary. As a charity, it is optional; as a debt, it is obligatory. Let us take a homely illustration.

I see a man come down this aisle. I turn and look at him. He is clothed in rags and tatters, and holds out a dirty cap. I at once recognize him as a beggar, and putting my hand into my pocket, I pull a coin, flip it into his cap, and motion him to be gone. I say, in effect, "You are a stranger to me. I owe you nothing. Take what I am minded to give you, and please go away." That is cheap. That is easy. That is charity.

But now I see another man coming down the aisle, holding an envelope in his hand. He hands it to me, and on opening it I find inside a bill reading, "R. H. Glover, debtor"—to the amount, let us say, of one hundred dollars. Do I get rid of that man in the same way as the other? Hardly! It is a different proposition. I am his debtor. I owe him a hundred dollars. It is not a matter of giving him anything that I may feel like giving, but of discharging to the full an indebtedness; not a matter of indifference, but one of serious concern; not a matter of my spare cash, but of my last dollar, if necessary.

My friend, "how much owest thou thy Lord?" Are missions in your "debt" column or your "charity" column? It will make a world of practical difference to your going, your praying, and your giving, just how you view this enterprise. Have you been acting toward missions as though you owed the heathen something? If Paul was a debtor, are we less? If he was constrained to say, "Necessity is laid upon me, yet, woe is me if I preach not the gospel," can we be less concerned? Let it be borne in upon our consciences that we owe every man and woman of our generation a chance to hear of Jesus, the only Savior.

We owe them the gospel, first of all, because it is the only and the sure remedy for their ills. What China needs is Jesus Christ. What Africa needs is Jesus Christ. Nothing else will suffice. Civilization will not do, education will not do, reformation will not do; they need a living, life-giving Savior. Thank God, the gospel is the power of God unto salvation, no less there than here.

Then we owe it to them also because of what it has done for us. What is the difference between us and a degraded Hottentot or a Fiji Islander? Is there any inherent superiority of Occidentals over Orientals? Are we Westerners made of better stuff than the men and women of the East? No, indeed. Missionaries can give you scores

of instances where converts there put us to shame, even with one tithe of our privilege, by the lengths to which they go in Christian experience, devotion, and sacrifice. No, the difference between us and them is one of privilege, of opportunity. We have been basking in the sunshine of the knowledge and love of God all our lives, while they have been out in the cold, dark midnight of heathenism and superstition. But have you thought what it might have meant if that man of Macedonia whom Paul saw in a vision had been a man of Persia or India, and the tide of evangelization had turned eastward over Asia rather than westward over Europe? It would have meant that we would today be bowing down before idols and sunken in the degradation of heathenism, while they would be enjoying our gospel blessings. Let each of us ask himself the question, "Am I doing as much for them as I would hope and expect that they would do for me if the tables were turned, and I this morning were where they are, and they were where I am?"

Here the appeal is to our Christian heart. The appeal to conscience is necessary, yet it is insufficient. The heart must be reached.

What a splendid example Paul presented of Christian discipleship! No sooner is his conscience convicted of indebtedness than his heart responds, "I am ready, as much as in me is." He boasted himself the bond-slave of Jesus Christ. Life and death were one and the same with him, only that Jesus Christ might be magnified. Once given a vision of Jesus Christ and a lost world, Paul never thereafter allowed self-interest to challenge for a single instant the absolute lordship of Christ, that he might achieve his purposes through his life. Are we "ready, as much as in us is?" "How much is that?" you ask. I cannot say. I do not know how much is in you. But more than that, even you do not know until you give God a chance. God does not give us our gifts full grown, but in embryo. Only as we use them do they develop, and do we discover how much God can do through us.

Do you think that young man knew how much was in him who, on a Sunday morning in June, sixty-seven years ago, paced the sands of Brighton Beach, England, in an agony of soul concern for inland China, unlighted with the gospel? The church bells were ringing, calling the people to worship, but he could not go in. He was suffering agony for China. He had been there and knew the needs. No one was meeting them. Finally, he flung himself down on the sands and poured out his heart to God. Then God spoke, and said "I am going forth to evangelize inland China, and if you will go with me, I'll make you my channel." And that man, a humble, ordinary, obscure man, said "yes" to God. Little did he dream of the sequel to that surrender—the China Inland Mission as it has since developed, with its 1,285 missionaries, its 300 stations distributed throughout sixteen great provinces, and all the resultant salvation of souls and spiritual fruitage. No, Hudson Taylor could not foresee all this, but he said "yes" to God and God wrought through him. And if you and I, in the same way, will say, "I am ready, as much as in me is," I know there are some things that will happen.

Some of us will go. You say, "It never occurred to me that I should go." That may be so. But the divine command is, "Go." We are not our own; we have been bought

(Continued on page 15)



NEWS FROM THE FIELD

Our Lord's Greatest Apostle was a Great Correspondent



ON TO THE DAYTON CONFERENCE

This is the final call to our Ohio State Conference at Dayton. We believe that we have done all a Committee can do. We believe that the Dayton pastor and church has offered all that is humanly possible. We believe that the program will be an inspiration and a blessing. No other state or district has all the advantages our District possesses, namely the state in which the organization was formed. Also, Dayton is the city of the formation of the Brethren Church. Besides, we have the faculty of Ashland College, many of the National officers of our organization and more churches than many of the Districts. All of these augur for a big and good conference.

The nature of the program was determined more or less by many of these considerations. We believe that because of the nature of the program, our pastors and parents should make a determined last-minute effort to have the young people of our churches to be present. No church can make proper progress without the enthusiasm and vigor of its young people. The rehearsing of "Brethren History made in Dayton" by Dr. Shively should be heard by every member of the church, everywhere. That comes the first night. In the afternoon, we expect some great keynoters in the persons of Brothers Barnard and Vice Moderator Stewart. All preachers and laymen should be anxious to hear Dr. Jacobs, Wednesday morning on "If I were a Preacher". The "Lordship of Jesus Christ" by Dr. Beachler will be a great message by a great personality and an outstanding speaker.

Wednesday afternoon, there will be a different sort of Publications Program and some things will be heard never heard before in a Brethren Conference, on that subject. In the evening of this second day, will be Educational Day Program. It will be a real session and ought to be the very best of the entire Conference for young people. Watch out for a great big evening of Miami Valley Churches.

Thursday morning with Dr. Miller and the preachers will be interesting and Dr. Beal will tell some things that many have never heard at a Brethren Conference. The Young People have their say afternoon of Thursday and I shall look forward to that; while in the evening, Dr. Carpenter will have the most difficult, delicate and sensitized subject of the whole Conference. The close of the Conference will come with Dr. Monroe's fightingly symbolic speech on "The Foible and Forte of Brethrenism". If that is not worth while as a program, the Committee has failed. What fine music we shall have also! It will be worth the trip to Dayton to see what a church ought to do in music.

With Robert Kline at the big Estey organ, his helpers and his helpmeet—his wife—with the Choirs and with Don Bame leading the songs and others assisting as he shall draft them, with special numbers from all over the State, what a Conference we ought to have! What a conference! But churches must send the delegates. It

is now up to the PASTORS and Boards to get busy. ON TO DAYTON.

CHARLES A. BAME, Moderator.

NEWS OF THE COLLEGE

The fifty-fifth annual commencement was held this past Thursday before the Redwood Stadium. The day was hot which doubtless cut down the attendance but still the exercises were given to an appreciative audience.

The addresses were of high quality. There were 72 in the graduating class. There were members from many states and in several departments. All were gowned and these together with the various colors of the Faculty, made the academic procession one of great beauty. It has been suggested that next year we hold it at night, as the field is lighted. This might add novelty to the occasion.

The scholarships for the coming year are as follows: John C. Myers scholars are John Boyer of Pennsylvania, and Roger Roberts, of Ashland. The Pi Alpha Gamma scholar is Miss Florence Cobaugh of Pennsylvania. The John Lichty scholar is Miss Monica Priest of Ashland.

It was a distinct pleasure to have the Lichty scholarship awarded by one of the co-founders, Mrs. Marie Lichty Shaver, who came for the events of commencement week.

The class address was given by Hon. Vernon Reigel, former superintendent of public instruction of Ohio. The address was favorably received. This was followed by a reception of the seniors and their friends by the writer and his wife.

Other events were held as usual. Many friends from a distance were here for the events.

The new catalogue lists 818 individual students for the year. This is a large number but it is due in part to the large summer school of last year and increased Saturday classes. The regular year showed a decline of about 12%. We aim to correct that this coming year.

Summer school is to open this coming Monday (June 12). Much importance is attached to this part of our work. Prospects at this writing are good.

Already we have received several educational day offerings. For the most part they show an increase over last year, in some cases being doubled.

To be added to the above events which took place on recognition day, was the awarding of pins to 32 Y. W. girls for having an average attendance for the year of 75% or more. Just how would your church line up on that basis?

For the moment, the various faculty members are scattered, but all will be here for the summer work, some however will be gone part of the time to various conferences and training camps.

Thus has closed a year that was as satisfactory as could be expected under the circumstances. I am well pleased with conditions here with some slight exceptions. The office of President at such a school as Ashland is not an easy one, for it makes inroads upon one's physical vigor, upon

one's faith, patience, and good judgment. The institution and its administrative officers need the support and prayers of all their friends. EDWIN E. JACOBS.

FINANCIAL REPORT OF THE BRETHERN'S HOME

Previous Report of churches	.....\$ 538.24
Sterling (?)	..... 7.10
Dallas Center	..... 3.00
Winchester	..... 6.48
Highland	..... 5.00
Limestone	..... 5.00
Nappanee	..... 19.00
Falls City	..... 10.26
Fairview	..... 10.00
Williamstown	..... 1.03
Warsaw	..... 7.50
Los Angeles, Second	..... 7.35
Conemaugh	..... 9.70
Liberty, Va.	..... 3.38
Nappanee	..... 27.48
Berne	..... 25.00
Dayton	..... 11.50
Ilagerstown	..... 46.60
Martinsburg	..... 10.00
West Salem	..... 12.06
C. E. of Washington	..... 8.15
Carleton	..... 7.83
Williamstown	..... 7.00
Smithville	..... 31.00
Ashland	..... 20.00
National C. E.	..... 25.00
St. James C. E.	..... 2.50
Smithville	..... .50

Individuals

Previously reported	..... 96.98
Mrs. Mollie Griffin	..... 1.00
L. G. Wood	..... 1.00
Bank Dividend	..... 16.36
Mrs. A. R. Boling	..... 10.00
J. Starbuck	..... 8.48
Arthur Munck	..... 5.00
Mrs. H. D. Enslow	..... 1.00
Ed Bensingner and Family	..... 12.50
John S. Wisler	..... 5.00
S. W. Lowman	..... 1.00
Charles Kem	..... 1.00
E. G. L.	..... 1.00
Isaiah Kreider	..... 2.00
Mr. and Mrs. Donalson	..... 12.00
Wm. S. Livengood	..... 12.00
Nell Zetty	..... 1.00
Thomas Gibson	..... 1.00
Mrs. J. J. Wolf	..... 5.00
Mrs. E. L. Kihfner	..... 20.00
Martin Shively	..... 10.00
D. O. Carberry	..... 1.00
George Baer and Wife	..... 1.00
Prof. and Mrs. Black	..... 1.00
Dyoll Belote	..... 1.00
Mrs. Vesta Young, Calif.	..... 1.00
Mrs. F. E. Simmons	..... 5.00
Mrs. Ida Himiller	..... 5.00
Ruby Mowen	..... 1.00
Ashland Men's Bible Class	..... 1.00
Mrs. Ardelin Sloan	..... 10.00
Wilbur Beeghley	..... 5.00

This report is brought up to June 5, 1933. Many thanks to the good people that came to the rescue of the Home. Yours,

HENRY RINEHART, Treasurer.

SOME DOINGS AT OAKVILLE, INDIANA

Greetings again to Evangelist Readers: We have tried to keep-going, but it is not always easy for we find the enemy of our souls ready to discourage, disrupt and disappoint, if possible. Our church here has kept much alive in the cause of Christ, not

only by preaching and teaching, but by works, in spite of the depression and the closing of two banks. Our own local bank and our nearest neighbor, where several of our folks have money, closed their doors. But we made bold to take advantage of the very low prices and in January we decorated all our church and Sunday school rooms. The men of the church came in and worked and we hired a couple of painters. Then the women of the church came in and helped to clean up and put things in order. Praise God for the loyal men and women in the church of the living God and for their willingness to sacrifice for the cause of Christ.

After much planning and prayer in the month of April we had our spring revival, running every night for four weeks. A few of us had made up our minds to have a revival if it took us six weeks to do it. We asked several pastors of the community to come in a night now and then, and the pastor filled in the rest of the time. We felt we did not have a lot of money to hire a high powered evangelist. We ran along this way until the last four days when Brother W. S. Bell came to us and stayed over Sunday, and you folks who know Brother Bell in the evangelistic field know how he can preach the Word with power. Praise the Lord for good old fashioned Gospel preachers who are not afraid to work.

As an immediate result there were fourteen confessions, thirteen of them being received into the church. Six of them were young people and the rest were adults. This was the largest ingathering in a single meeting for a number of years here. The field is well worked. We closed with a communion on Monday night, May 1st, having the largest attendance since coming back here, and yet it was a stormy night.

Our Sunday school under the leadership of Charlie S. Kern is advancing and our attendance went up to the 180 mark a few Sundays ago when we worked for 200. The average attendance will exceed last year's, so we feel we are making some headway.

We also want to speak again of our Young People's Christian Endeavor Society with an attendance of 30 to 35. They go the first Sunday of each month and hold a church service at the Delaware county infirmary.

We ask an interest in your prayers and pray God's blessing on all the churches, for these are trying times.

Yours in the blessed hope.

S. LOWMAN, Pastor.

ALLENTOWN, PENNSYLVANIA

The Christian Endeavor Society of the First Brethren church of Allentown, Pennsylvania sponsored one week of Prophetic Lectures, the Prophetic speaker being Rev. I. D. Bowman, D.D. The young people were interested from the very first of the services and continued with a growing interest to the very last. In fact many of them and other hearers said, "This service surely seemed very short," some said, "We could listen to him up to midnight and not be tired." I do not say that, All of them said that. For there were others who could not get away from their old fashioned methods, that is, when eight-thirty P. M. comes around, they get restless and are unable to sit still. At socials, entertainments and parties they can stay on and on, but at church service they automatically get nervous when the hour is up.

Our Christian Endeavorers are under the

capable leadership of Mr. James Huffert as president and his executive board, the chairmen of the different departments of the Society. These all work together faithfully for the advancement of the church of Christ on earth. They spare neither labor nor sacrifice to promote the highest and best interests of the church and the society.

The prophetic lectures delivered by Brother Bowman were very uplifting and full of information. These were messages which did not alone stir the soul of the hearer, but also searched and threw light from God through his precious Word into the hidden places, and the folks stated that they were much helped thereby.

As for myself I wish to say, that, Brother Bowman is better in many ways in his prophetic lectures today than he was years ago. He is far better and more certain after the wide research to which he has given himself these last years. There is nothing which will awaken a church more quickly than will prophecy referring to the Second Coming of Christ. May I say, Brother Bowman had the best record as a Prophetic student and preacher years ago; however, there are several of us who think he is clearer and far better today.

Several of the young people here have asked me, if it would not be possible to rent a larger place for the Prophetic lectures and instead of having one week of services, have them for one month.

I am very grateful to the Executive Committee of the Christian Endeavor Society for making this meeting possible. Let me tell the readers of the Evangelist another thing which was a great work done by these young people. They gave to the church here 100 of the Tabernacle Hymns No. 3, the cost being \$57.00. Wasn't that a fine gift? I think that the Christian Endeavor Society of our church had less than \$10.00 in its treasury. Did that stop them? No, they went right after things. One had a little savings and drew to help get the books. Another had but ten dollars to his name and used it. Another kind friend let us have ten dollars. Did a debt of about \$40.00 scare these young folks? No, they said, "Rev. we will make that up in a few weeks. We are pleased to help the church." This was the way we observed our Thirty-fifth Anniversary.

Young people who are so faithful and energetic as these deserve to be honored and known, and I am going to introduce them to you. They are James Huffert, Elmer Fehnel, Jr., George Short, Robert Short, George Seagreaves (he is the booster who looks for work and finds it), George Hagenbuch (who keeps our boys on their toes on the athletic field, and also helps to keep the church nicely decorated). Since three of these boys are named George, we make much of the saying, "Let George do it." And while they are not all named George, they are all of the kind that can be counted on to do things, and do them in a most helpful way.

A few months back when the salary of the pastor was in arrears, the Christian Endeavor Society was again in the forefront.

I believe that it is the duty of the children of the church to help the church when they are able. Many a church has no help in this respect, even though it (the church), started and helped all the branches within its organization. I confess we have no such difficulty in Allentown, Pennsylvania with any of our auxiliaries. I can say,

Praise the Lord for this loyalty and helpfulness.

We had another treat May the 14th. Rev. Milton Bowman from Sergeantsville, New Jersey, was a guest speaker in the afternoon, speaking on the subject, "The Youth at the Cross-Road." His message was enjoyed much at the time and several came to me afterward saying, "We enjoyed hearing that young man." We all hope to have both father and son with us some time later.

There are still a few unsaved in Allentown. We are praying for some, in fact, all of them, and hope to reach some of them. Would you help us with your sincere PRAYER FOR SOULS?

I hope by the Grace of God, to have made the field of labor here easier, so that when another man may come into this work, that the former reputation may entirely be forgotten.

I want to thank you for the several good editorials published in the Evangelist. I found much help, and am thankful to you for these splendid editorials.

May God bless and help you to be a help to many others in the weeks, months and years to come. I may not be able to place a rose on your grave so please receive it now.

Please publish this last also with my newsletter.

Your brother,

S. E. CHRISTIANSEN.

TURLOCK BROTHERS CHURCH NEWS Turlock, California

With the exception of a sermon sent in by N. W. Jennings not long ago, nothing has appeared from the Turlock church for some time. However, that does not mean that we have ceased to function, but rather that so many activities have claimed our time that we have not had time to write as often as we would like to. We always read with interest the reports from other churches in the brotherhood and in so doing we note that they have their ups and downs just as we do. Many problems, difficult to meet, present themselves, but when we have an abiding faith and trust in God, through Christ, and ask his guidance and help, he never fails us. How thankful we are that in these times when everything seems so uncertain, and we wonder how obligations will be cared for, he has been mindful of us and has provided a way. We are happy to report that our church, as a whole, is in a wonderfully fine spiritual condition. The prayer meetings, which are considered the barometer of the church, are well attended. The regular church services have shown a marked increase in attendance the last year. The Bible school, while not increasing in numbers by leaps and bounds, is showing steady growth with five departments functioning. The Christian Endeavor, which is just now organizing its young people into a group apart from the seniors, has also a fine Junior department. This last venture has taken much prayer and careful planning and how thankful we are to see a definite start made.

Our pastor, N. W. Jennings, and his wife work faithfully among us, always ready to serve whenever called upon, fulfilling most unselfishly the work of a shepherd. This is the sixth year they have served us. Much has been accomplished through their leadership, and we are indeed thankful that God has made it possible for us to retain them. It is a joy to report that a number of members, who for years have not worshipped

with us, have come back in the last six months, and are faithful in attendance.

Since the first of the year we have enrolled eight names on our records, two by letter and six by baptism. Four of the latter were young people, a circumstance which is always an inspiration to a pastor.

Easter was observed with appropriate exercises, rendered by the Bible school. The Northern California Bible Conference was held the week following Easter. We are noting with satisfaction the continued effect of that spiritual feast. The quarterly communion and love feast was observed May 28th. It has been some time since we have seen so many communicants at the tables. In addition to a large representation from the local church, J. W. Platt and a number of his people were here to enjoy the service and to assist in the serving.

We are earnestly praying that God will continue to look with approval on our work and bless our people to such an extent that we may continue to carry on. The scarcity of work and the low price of farm products has been a great drawback here, as in many other places, but we do praise and thank God that the work has not really suffered. May our faith never waver and may we continue to work, striving always to do those things that would please him and glorify his name.

MRS. C. V. LUNDAHL,
Church Correspondent.

PAUL'S ATTITUDE TOWARD MISSIONS AND OURS

(Continued from page 12)

with a price. In the face of the Great Commission and the world's crying need, are we holding back with less than an excuse such as will prove satisfactory when we come to give an account before him?

All of us will PRAY. We cannot all go, but, thank God, we can all pray. And prayer is, after all the mightiest factor in missions, because the great thing in missions is not methods or money or even men. The great thing in missions is God, and his almighty working, and that working is called forth by prayer as by nothing else. "If ye ask . . . I will do." Prayer is the most potent factor in missions. It is prayer that levels barriers, bursts open closed doors, thrusts forth workers, releases money to support them, sustains their strength, gives power to their message, and leads souls to Christ. We cannot all be preachers, but every one of us can by prayer project ourself from this room, or from our closet, into the uttermost corner of the world and bring to pass things that would not otherwise take place, for "prayer changes things."

Yet prayer, I am afraid, is the last thing that some of us do, and the thing that gets the least of our time. Should we not be convicted, when God has given us this blessed privilege, has placed this mighty power at our disposal, if we do not pray? How much have we really prayed for missions? How much time and labor have we given to missionary intercession? We shall have, like the apostles of old, to "give ourselves unto prayer," to make prayer a previous engagement, a fixed appointment, and to safeguard it from intrusion and interruption. It is only when prayer costs that it counts. And we shall also have to be ever on the alert to gather facts and information about missionary need and work which we

may use as fagots to put on the flame of our missionary praying to feed and sustain it.

We shall also GIVE. God has so arranged it that money is necessary for the carrying out of the Great Commission, since going depends upon giving.

The consecration of that group of young volunteers who have offered themselves to go as missionaries cannot materialize until some of God's stewards recognize their stewardship and contribute the money that is necessary. Every missionary who goes, every field entered every station planted, and every convert won can be spoken of in terms of dollars and cents. I know that the love of money is the root of all kinds of evil, but I know also that the consecration of money is the opportunity for all kinds of good. Have we conceived the privilege that is ours, if we cannot go ourselves, of going representatively by giving of money which is the fruit of our labor?

I rode into a Southern city on the fastest train on the Southern Railway, and went forward on the platform, when I had alighted, to shake the grimy hand of the engineer who drove that locomotive, and I looked into the manly face of a godly man who was driving that locomotive for the evangelization of the world just as really as any missionary abroad is working for that object. He was himself supporting a missionary in China and following the course of that missionary's work with the keenest interest and with earnest prayer. As his wages increased, he was not adding to his expenditure for comforts and luxuries and selfish pleasures, but rejoicing in his privilege of investing ever more largely in missionary effort. He was thus turning his money into souls saved for eternity. And the joy and satisfaction that were his in so doing deeply impressed me, I thought, as I talked with him about the progress of the work in China, in which he was so keen and intelligent a partner how many other men and women at home could be doing the same thing, to the advancement of Christ's cause and the enrichment spiritually of their own lives.

But we shall never learn to give "as much as in us is" until we learn to love. "God so loved that he gave . . ." "Christ loved the church, and gave himself for it." What gift does any young man count too costly for the one who is the object of his affection? He gives not stintingly and begrudgingly, but generously, prodigally—because he gives from love. It is true of American people that they generally get what they go in for, whether it is good food, fine clothes, sports, automobiles, or anything else. Where there's a will there's a way. And when the Christians of America really want the world evangelized, the lack of money will not stand in the way. Oh, that God's children might see the relation of their money to the kingdom of God, and be constrained by love to give "as much as in them is!"

"I Am Not Ashamed"

The appeal is to our Christian experience. What did the apostle mean by saying that he was not ashamed of the gospel? Was it merely that he did not blush for shame at being called a Christian, or a missionary? No, indeed. He was leagues farther on than that. I think this expression of his was rather a negative way of saying, "I have an overwhelming confidence in the gospel, for I know it to be the power of God unto sal-

vation." He was facing Rome, the great metropolis of imperial power and entrenched wickedness. It was the hardest problem he had yet confronted. Would he shrink, or hesitate at the thought? Not he! "Ashamed?" he cries. "Afraid? Far from it, I am ready to face Rome single-handed, if need be, with this trusty sword of the gospel, God's power unto salvation to every one that believeth."

Whence this overflowing confidence of Paul's in the gospel? It came out of his own experience. That gospel had found Saul of Tarsus a proud, cruel, Christ hating, church-persecuting Jew and had laid hold upon him and turned him into a humble, Spirit-filled, missionary spirited servant of Christ. It was because of what the gospel had done for him, and in him, that he was not ashamed, that he had such unshakable confidence in its power to work in others. Does not that bring us to the very heart of this great missionary problem? The prevailing indifference and inaction of so many Christians to missions is to be traced to their poor, shallow, unsatisfying spiritual experience. If Jesus Christ means very little to me, does not enter vitally into my practical daily life, is only a vague and distant being, then I am not going to be enthusiastic to offer him to others. But if Jesus Christ is all the world to me, a living, bright reality, filling my heart with joy and peace, bearing my burdens, answering my prayers, my very "all in all," then I am going to be bubbling over with enthusiasm to make him known to others.

There are many arguments for missions, but perhaps the most cogent of all is the argument to be found within our own heart. It would run something like this: If I can get along without Jesus, then I may conclude that others can likewise get along without him. But if none but Jesus can speak peace to my guilty conscience here in America, can cleanse my heart from sin, can give me the witness that I am born again, can enable me to live a victorious and happy life here on earth, and can lighten my dying hour with the sure hope of life beyond the grave, then who else than Jesus Christ can do it for the man in China, in Africa, or in any other heathen land? My Christian brother or sister, in the measure in which you realize Jesus Christ to be necessary to your own soul's salvation and highest welfare, may God help you to realize your responsibility to do as much as in you is to carry the salvation which only he can give to those who are lost and perishing for the lack of the gospel!

Let me just add, in closing, that this missionary creed of Paul is no vague and general creed, but a personal one: "I am debtor . . . I am ready . . . I am not ashamed." "Lord, what wilt thou have me to do?" "He that hath an ear, let him hear what the Spirit saith unto the churches." It is for us as individuals to have ears to hear, and hearts and wills to respond. Have our consciences been convicted to say, "I am debtor?" Have our hearts been constrained to say, "I am ready"? Then may God deepen our Christian experience until, out of spirits, filled to overflowing with his grace and love, we can say, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth, and therefore I must do all within my power to give to every soul in the world a chance to hear this gospel and be saved!"—The King's Business.

"WE WILL DIE FIRST"

These words have been an inspiration to us. Back in the days of "hard times," when Baptists of the South were really poor, when the teachers in our schools and seminaries taught without salary, when they not only put their time and money into the causes they loved, but their very lives—when the Seminary was in a desperate plight, what did they do? Did they abandon it? No, thank God. They said, "We will let the Seminary die, but we will die first." We need their spirit. We must have the sacrificial life or we lose not only what we have, but what we are.—Florida Baptist Witness.

HARNESSING YOUTHFUL ENTHUSIASM

The greatest and the basic crusade of all is one into which the youth of the world may throw all their strength of body, mind and spirit—it is the crusade to enlist men and women in full surrender to God as he has made himself and his way of Life known through Jesus Christ. The failure of most crusades is that they leave God and his laws out of account. They depend on human organization, resources and leadership, rather than on God's power and direction. The Christian missionary crusade is one that is worthy of all the devotion, the zeal, the sacrifice that men and women can give to the cause. It is nothing less than full partnership with God in making men Godlike in character and in bringing the whole world into harmony with his program of life and love. It is a crusade that includes every other high ideal and worthy cause—temperance, moral purity, economic justice, law observance, better race relations, international peace and world friendship. The only true and lasting foundation for a better personal life and for better human relationships is right relations with God, the Creator and Ruler of the universe. He has revealed himself and his Way of Life through Jesus Christ and the New Testament. Here is a Leader worthy of all honor and unswerving loyalty. Here is a cause worthy of our fullest devotion—of energy of mind and body, of all our possessions and of life itself. The most cheering

fact is that if we enlist in this Cause we are in partnership with God himself; such enlistment brings new strength and joy and usefulness to many, and victory is assured.—Missionary Review of the World.

Tulsa, Oklahoma, young people interested in prohibition have organized and have planned a year's program. They have adopted a constitution in which they pledge themselves "to support the Government and the Constitution, to improve public health and public morals, to advance the well-being of all young people, and to work for the maintenance, enforcement, and complete success of prohibition."

ANNOUNCEMENTS**FREMONT, OHIO**

The Fremont, Ohio, Brethren church will hold its regular Communion Services, Sunday evening, June 18th at 7:30 o'clock. The usual invitation is extended.

REV. WM. S. CRICK, Pastor.

NOTICE

As I have not been associated with the Aleppo, Pennsylvania, and Cameron, West Virginia Brethren churches since the first of this year, will all organizations or individuals addressing literature or correspondence for these churches please address the same as follows: For Aleppo, Pennsylvania—Miss Helen Jones, Aleppo, Pennsylvania. For Cameron—Mrs. Hattie Reese, Cameron, West Virginia.

Any friends desiring to correspond with me may reach me at Aleppo, Pennsylvania. TOM PRESNELL.

THE TIE THAT BINDS

WELCH-SWANSON—The wedding of Mr. Clayton Welch and Miss Trulah Swanson was solemnized Saturday evening, May 27, at the home of Rev. R. E. Gingrich, pastor of the Fair Haven church, near West Salem, Ohio. The single ring ceremony was used. The bride is a member of the Fair Haven church. She is the daughter of Irvin Swanson and the granddaughter of Mr. Swanson, who is the elder deacon in the Fair Haven church. The groom is a resident of Spencer, Ohio. They have a host of friends who wish them well. R. E. GINGRICH.

IN THE SHADOW

COFFMAN—Mollie Witmer Coffman, born October, 1847, died May 18, 1933, aged 84 years, and 7 months. Mrs. Coffman held her membership in the St. James Brethren church at Hagerstown for many years. She was a sister to Mrs. B. P. Schindel of Hagerstown, Maryland. Interment was made at "The Manor", Church of the Brethren. Mrs. Coffman was one of the highest types of Christian womanhood even in her advanced age she was constantly interested in the Church. The services were in charge of Rev. Frank G. Coleman, assisted by Rev. W. S. Baker, pastor at St. James. FRANK G. COLEMAN

WHITMORE—Anna E. Whitmore died May 4, 1933. For many years an inmate of the Shook Home in Chambersburg, Pennsylvania. Interment was made at Welch Run, Pennsylvania. Services by the pastor. FRANK G. COLEMAN.

SCHINDL—Fannie Schindel died April 1, 1933. For many years Miss Schindel had been a most faithful member of the Hagerstown church. Few were the services of her Church when she was not present. She was a liberal supporter of every phase of Church work, and a leader in the Ladies' Aid. The loss of this faithful member is keenly felt by the whole Church. Interment was made at Rose Hill Cemetery, Hagerstown. Services by the pastor. FRANK G. COLEMAN

GORDON—Edgar N. Gordon, aged 31 years, died May 29, 1933. Member of the Hagerstown Church. A faithful attendant at the Men's Bible Class. Present on Sunday, died suddenly on Monday. Interment at Rest Haven Cemetery, Hagerstown. Services by the pastor. FRANK G. COLEMAN

BYERS—Mrs. Sevilla Byers, wife of Rev. Alvin Byers of Canton, Ohio, and daughter of Jacob Adams of Ohio, has born in Onaberg Township, near East Canton, Ohio, June 9, 1873, passed out of this life May 12, 1933, making the span of her earthly life 59 years, 11 months and 3 days. She was a member of the First Brethren Church of Canton, Ohio, for the past thirty-five years. Mrs. Byers was a sufferer for the past fourteen years but despite this handicap she was much interested in the work of the church and was a real help to her husband in his work as pastor. She remained true in her faith in the Lord and Jesus Christ to the end. She leaves to mourn her home-going her husband, mother and sister, and many friends. Funeral services were conducted by the undersigned, assisted by Rev. D. F. Eikenberry, a long-time friend of Rev. and Mrs. Byers, from the First Brethren church in Canton, Ohio. J. C. BEAL.

AN APPRECIATION OF SISTER BYERS

It is but fitting that a few words be spoken for the North Georgetown Brethren. Fifty years ago, 1832, when Elder I. D. Bowman came over to North Georgetown from Louisville to hold a series of meetings, a young girl accompanied him to assist in the song service. This was none other than the one we have long known as Sister Byers. At other similar meetings in following years she sang and helped in the same manner; so that through her genial Christian attitude, she won a place in almost every Brethren home; which not only lasted, but grew and broadened as these years have swiftly passed by.

In the last three years her presence at nearly every church service, served as a spur for greater loyalty to the church on the part of those of us, who were enjoying the blessing of better health than Sister Byers.

During these years she, together with Brother Byers entered into the mutual joys and sorrows of all our homes. No other person held so unique a position in the history of the North Georgetown Brethren church as Sister Byers, outside our own membership.

Yes, we have and will miss Sister Byers—from the oldest to the youngest of our number at our church gatherings. May the blessed peace that Jesus brought for lost humanity be hers. DEACON OF THE CHURCH.

EDITORIAL REVIEW

(Continued from page 4)

of 180, and the average attendance for the year having exceeded that of last year.

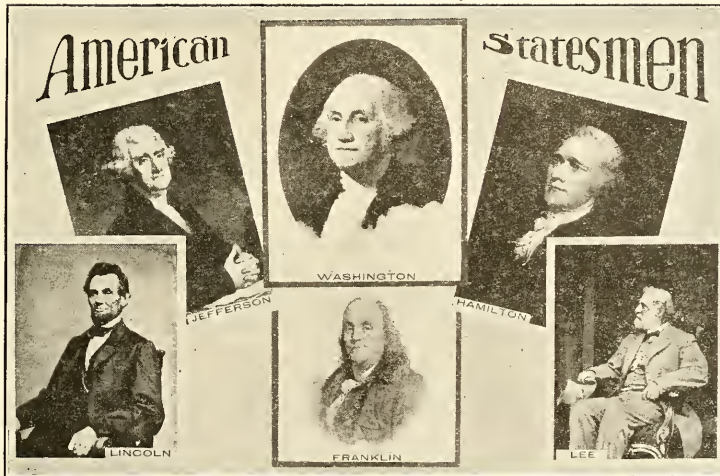
Our readers will be glad to see Prof. Stuckey back in the Bible Study Department again, resuming his "Miniature Studies in the Divine Library". His brief studies of the Old Testament books were widely appreciated and we anticipate an equally wide interest in his New Testament studies, the introduction to which he gives in this issue. We are also publishing a revision of his Bible chart, for which many calls have been made. We are also privileged to announce that Dr. L. S. Bauman will shortly begin again his series of Bible Studies which had aroused such keen interest among our readers during the early issues of this year and which he was compelled to discontinue because of a multitude of duties, many of which were related to the Foreign Missionary work.

President E. E. Jacobs concludes in this issue the report of the commencement activities for the present college year. Ashland graduated a fine class this last week and has a record comparable to that of other colleges of its size and larger for turning out well-equipped and inspired young people to take their places in life's

battle. Young people who come to Ashland need not fear that the training they receive here will be inferior to that received at other schools. It is a first rate school and Brethren pastors and parents can well afford to urge their ambitious young people to come to Ashland for their higher education. If Brethren people who have heretofore been careless about patronizing their own church school will adopt a loyalty spirit and send their children to Ashland, the twelve per cent loss suffered in enrollment last year can be more than made good this next year.

Brother S. E. Christiansen, pastor of the church at Allentown, Pennsylvania, writes of the splendid group of young people he has and of the fine things they are doing for the church. It is a joy to the heart of a pastor to have dependable, active young people, and it is a satisfaction to young people to have a pastor to take an intelligent interest in them and to give recognition to their efforts. Among other things they promoted a series of instructive lectures on Prophecy, delivered by Dr. I. D. Bowman. Much interest was developed in the community in Brother Bowman's teaching and the pastor pays tribute to the evangelist's growing spiritual power and insight. We would be ungrateful indeed if we did not express our sincere thanks to Brother Christiansen for his kind words about the editor. We are glad to know our humble efforts are helpful.

BRETHREN EVANGELIST



God Give Us Men

By John Gilbert Holland



God give us men. The time demands
Strong minds, great hearts, true faith and willing hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue
And damn his treacherous flatteries without winking;
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking!
For while the rabble with their thumb-worn creeds,
Their large professions and their little deeds
Mingle in selfish strife; lo! Freedom weeps!
Wrong rules the land, and waiting Justice sleeps!

Signs of the Times

by
Alva J. McClain

WHERE the West Begins

This is being written at Rapid City, South Dakota, as we rest for a few minutes beside the beautiful stream which flows down from the Black Hills to the city. Many people did not know this region existed until the late President Coolidge made it his summer home in 1927. If you want to reach western scenery quickly you should drive this way. There are mountains here over 7000 feet high, the largest low grade ore gold mine in the world—all within a few minutes drive from one of the most perfect little western cities you will ever see.

As a matter of fact, the west begins when you cross the Missouri River at Chamberlain, South Dakota, about 250 miles east of Rapid City. I do not know of any other route where the break is more distinct. When you drop down to the river from the east side, the farming land changes abruptly to the grassy, rolling country of the cattle ranges. The recent rains have clothed them with green.

There is plenty of room out here. You may travel miles without seeing a house of any sort. After seeing the crowded way that people live in such cities as Chicago, you wonder why more do not move out where there is space to breathe. But some have gotten so used to crowds that they do not feel at home unless they can look out their windows into the neighbor's back yard. Even in the tourist camps they like to crowd together. The western tourist generally tries to get out on the fringe of the camp. He is very sociable, but wants room. The Eastern city tourist is sometimes unsociable, but likes to be in the crowd. That is the paradox of the apartment house dweller, a phenomenon peculiar to modern civilization.

A CENTURY of Progress

On the way through Chicago we paid a rather brief visit to the great fair that opened on May 27th. We saw enough to know that it is worth seeing. Some one has figured how far you would have to walk to see all the exhibits. Something like 84 miles, I believe. I did not attempt it, although I felt as if I had walked that far at the end of the day.

The fair really surpasses description. If one could spend 84 days, taking about one mile each day, it might be seen in a superficial way. As an educational scheme it is superb. Too bad the exhibits could not be preserved for people, especially children, who will not have the money to attend this year. However, some of the things will be out of date next year. Such is progress.

Man can produce wonderful machinery. It is not so easy to make progress spiritually and ethically. The scientists and inventors cannot do anything for the world spiritually. Radios, electric refrigeration and automobiles do not make men more holy. Only Christ can help us thus. Until the world learns this all its progress is a striving after wind.

WHAT Are People Interested In?

One of the pleasant features of the Chicago Fair is that you have room to move about. The planners did not try to crowd the exhibits into cramped quarters. Furthermore there are plenty of places where you can sit down and rest while looking at something interesting. Some one evidently remembered that at such places the time comes eventually when you are more interested in a comfortable seat than in all the marvels on exhibition.

You can easily avoid the worst crowds if you stay away from the street where they have what are called (by some people) "amusements." Why is it that many will travel across the country at heavy expense to see the Fair, and then spend their time looking at the tall man and the fat lady and the two-headed calf? The most congested spot I saw was around the gentleman who tries to guess your weight, and you get weighed for nothing if he misses. People are often interested in the curious and the spectacular rather than that which is valuable. If you do not believe that, witness the multitudes who are more interested in the doing of the current movie idol than in the priceless boon of eternal life.

A FEW Days in Iowa

On Sunday morning, June 4th, I preached at the Hudson church. The number of people at Sunday School and Church service was encouraging. There is a future for any church located in a community where there are people who go to church. In the evening I had the pleasure of renewing fellowship with Brother Riddle and preaching in the Waterloo Church. These people are deeply interested in the study of the Word and the pastor is beloved for his fine leadership.

We spent a brief time with Mrs. McClain's parents at La Porte City, always a pleasant experience. My own parents have departed to be with Christ, and her parents are father and mother to us both. While there we visited once more with Uncle Royal Perkins. He has seen 93 years in this world and remembers the past with remarkable clearness. It is an education to listen to a man born in 1840. Those who imagine that this present depression is the only one should hear Uncle Royal's account of some past depressions. He has seen a great deal of life, and now (best of all) he is waiting in Christian faith for the entrance into a better world where there are no depressions and where the abundant life shall never end. We live in an age which has little time for the counsel of the elders. Wisdom is supposed to dwell with the young men. It would be better, I think, if the words of the venerable were heard more often. They may not be up to date in some things of this world, but they have a better sense of values. They could tell you that the things that are seen are temporal, and that is worth knowing.

THE Big Horn Mountains

I am finishing this week's contribution at the pass on top of the Big Horn Range in Wyoming. The altitude is almost two miles. To the right of the road is a little meadow literally carpeted with myriads of flowers. On the left among the big trees are snow banks. A thunder storm is break-

ing on one of the massive overhanging peaks above us. . . . what we thought was rain turned out to be hail. In less than five minutes the automobile was covered with hail about three inches deep, not large enough to injure anything.

"Hast thou entered the treasuries of snow, or hast thou seen the treasuries of the hail which I have reserved against the time of trouble?" (Job 38:22).

We descended the west side carrying hail on the running board until we reach the desert where it vanishes in the heat of the blazing sunlight. The beauty and interest of the west are in its sharp contrasts.

HOLY MOTHER SUTTEE

A correspondent in India, writing to *World Dominion* about the Findings of the Laymen's Commission of Appraisal, states emphatically that Hinduism has not changed.

"In these days, when so many people, especially in the United States of America, fall easy prey to the prevailing idea that 'India is all right, Gandhi will lift her up,' I want to tell you about a suttee which took place here recently in the presence of hundreds of spectators. The woman was heavily drugged and seated on the funeral pyre. She took her dead husband's head in her lap (whereat, say the Hindus, the corpse smiled), and was burned to death, while the Hindu priests drove back the men and pushed the woman forward to see this 'holy woman,' exhorting them to 'go and do likewise,' and follow the example of a holy Hindu wife.

"The district commissioner was at that time a Hindu, and reports are rife that he was appealed to by the police by wire, but that he replied, 'Let it alone!' Later, his wife (the highest lady in the district) was one of the thousands who came to this shrine to offer worship.

"The ashes of the poor woman were hardly cold before her three little girls were brought to the place, and their little tear-stained faces were rubbed with the ashes of 'Holy Mother Suttee.' Their future may be better left unmentioned."

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The New Freedom We Must Secure

This is the season when we are accustomed to celebrate the birthday of our national freedom. It is good for us to turn our thoughts back occasionally and re-evaluate the national heritage that has come down to us. No finer exercise could we set for ourselves than to go back and re-read and contemplate the Declaration of Independence, and give special attention to the assertion that men "are endowed with certain inalienable rights that among these are life, liberty and the pursuit of happiness," and that "to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed." There is need to refresh our minds with the fact that "the Representatives of the United States of America" are enabled to declare thus and so, and to do this or that, "in the name of and by the authority of the good people" in these States. These days are not so favorable to democracy as were some of the days that are past. The people are forgetful of their rights and authority, and leaders are ambitious and self-seeking and covetous of power. The foundation stone of democracy is just that truth that government "derives its powers from the consent of the governed," and the day we forget that fact, or cease to guard it with jealous care, democracy is gone and we shall be once more slaves. Freedom can be preserved only by constant vigilance.

Then we need to remind ourselves that back of all human authority and power stands God, that the Lord Jesus Christ is the source of all civil authority. All powers that be are ordained of God, he is the supreme ruler of nations, all authority is given unto him in heaven and on earth. All men in all relations are subject to his will and responsible to his word of power, whether they recognized and acknowledge his rule or not. Christian people should not fail to keep that in mind and give to him the allegiance that is his due and render to him the obedience that is his by right. By so doing will men find true freedom, and in no other way. In very truth it is only by walking in God's way that the nation or the individual can be really free, and only so can freedom be safeguarded. This fact was taken into account at the beginning of our national life, and with that consciousness the foundations of our government were laid.

But not only should we contemplate the past and cherish the lofty heritage that we have received, but we should consider also wherein we are failing to take possession of the full measure of the freedom that is ours by right and by divine decree. There is greater freedom, larger freedom, new freedom that we ought to secure for ourselves.

Freedom from Indifference

In the first place, the new freedom we need is freedom from indifference to political responsibility, particularly on the part of Christian citizens. We need to bear in mind that our divine Lord said, "Render unto Caesar the things that are Caesar's." That surely means that we have a duty to the government. Every citizen, Christian and non-Christian, has a duty to perform to determine the trend of his government, whether it shall face in the direction that will make the world a better place in which to live, or a worse place. All too many Christians in this very hour of crisis are asleep to their responsibility, or unconcerned about how the issues go, and unless there is a quickening of the dead bones of indifference, we shall be overwhelmed by the forces of evil and terrible will be the consequences.

Freedom from Materialism

In the second place we must needs seek with new zeal to secure freedom from materialism. We are in bondage to things. The world is on the rocks right now because of the grasping, greedy spirit that has possessed men everywhere. Just one of the many

proofs of the abject slavery in which money has bound us is to be found in the Congressional investigation which exposed the "privileged lists" of those who received special favors of J. P. Morgan and Company. And the thing that makes the situation worse is the almost total lack of seriousness with which the revelations were received by the public. Scarcely any one looked upon such methods as anything out of the way. As the **Reformed Church Messenger** comments: "The common remark on the street is anybody would have grasped at the chance to make easy money in that fashion. That men on our highest courts while holding positions of solemn trust should have put themselves under obligations in this way is passed by for the most part with a shrug and a smile. The demand for the resignation of such officials is sneered at as hysterical and partisan." We think nothing of it because the whole social fabric has become so imbued with the love for money that scarcely any one has a sensitive conscience any more in such matters. We have become thoroughly demoralized by our continual racing after the dollar. It is no wonder that Jesus warned us against the love of money, as being the root of all evil. No warning is more sorely needed than just that, and no end is more truly needed than freedom from "the money power."

Freedom from the Class Spirit

In the third place, the new freedom we need is freedom from the class spirit and from the widely prevalent lack of sympathy and concern for our fellowmen. "Am I my brother's keeper?" we ask, and the Christian must respond in the affirmative. He must hear his Master say, "Bear ye one another's burden, and so fulfil the law of Christ." And the motto of his own blessed life was, "Not to be ministered unto, but to minister." And, "I am among you as he that serveth." Moreover, our own national history is replete with examples of men who entered into the fellowship of the sufferings of others. We are told that a most critical period followed the Revolutionary War. "Victory had been won but the fruits of victory seemed far away. Despair filled the minds of our bravest statesmen. Poverty was universal. The civilian population was bitter toward the military and the soldiers were unpaid and on the edge of mutiny. General Gates was instigating sedition. A meeting of the discontented soldiers was called. Washington attended the gathering with a set speech to be read. He was received by his old army by a silence that indicated suspicion and resentment. He rose to speak and uncovered his venerated head. His eyes grew dim and he could not see the paper. Without premeditation he said with breaking voice: 'Fellow soldiers, you perceive that I have not only grown grey but blind in your service.' The temper of the assembly changed. The old love and loyalty again surged through the heart of the Continental Army. He was no longer doubted. He bore the marks of a patriot." His heart went out to their hearts; he had identified himself with them. When that spirit prevails among the various elements of our national life, there will be no class strife, no race prejudice, no labor trouble. We shall be free from such enslaving pettiness.

Freedom from Unworthy Leadership

In the fourth place, we need dreadfully to be free from a low, narrow-visioned, demagoguery leadership. We owe much of the severe, distressing situation in which we find ourselves to the lack of high moral leadership in our nation in the last decade. People have been encouraged in their selfishness and taught to be grasping. Walter Lippmann said some time ago: "Those in high places have steadfastly preached to the people that it was their destiny to have two-car garages and eight-tube radio sets. That was the ideal they held out before the people, to be acquisitive, to seek feverishly to become richer and richer, to prostrate themselves be-

fore the golden calf." If we wish to build a nation that will be worthy of Washington and of the brave men who clothed themselves in honor by their service unto death, we must escape from the leadership of those who are small and selfish and mean, from those who are mere ear-ticklers and place-seekers, and turn to those who have ideals and strength and godliness.

Freedom from the Defeatist Attitude

And finally, we must seek freedom from the defeatist attitude and return to a revival of courage and confidence and venturing faith. We must have the courage to resist repeal to the last ditch. To lose the battle with a hard fight will be disaster enough, but to tamely surrender to the forces of evil would be disaster of the first magnitude. God give us men of courage and strength.

There is but one way for this desired freedom to come to us, and be in us a permanent reality, and that is through the empowerment of the Son of God. "If the Son shall make you free, ye shall be free indeed."

EDITORIAL REVIEW

Brother E. M. Riddle calls Christian Endeavorers to make their contributions promptly to the national work, the offerings to be sent to Miss Gladys Spice, Canton, Ohio. Also on Christian Endeavor page will be found a splendid message from Brother L. E. Lindower on "Vacations and Slumps."

Last week the Evangelist congratulated Sister E. J. Horne of Cleveland on her 93rd birthday, but it turns out we got her age wrong, and that she is only 85 years young and her birthday is the 10th of July. We are sorry to have gotten the figures wrong but the congratulations and kind greetings still stand.

Program of Brethren Day at Rocky Ridge, Maryland, is announced in this issue over the signature of Brother J. L. Bowman, and the date is July 27th. Basket dinners are to be brought by those who attend and a great day of fellowship is anticipated. The Church of the Brethren people of that vicinity are also invited.

The work at Washington, D. C., is pressing forward under the capable leadership of Brother Homer A. Kent. The attendance at the regular services keeps up well, the Sunday school attendance reaching the high average of 325 during the month of April. During the year twenty-three new members came into the church through the Sunday school. The women's organizations and the young people's societies are doing good work.

Brother A. B. Cover, pastor of the First church of Los Angeles, reports sixty-two decisions for Christ and reconsecrations, thirty-nine having been baptized, as a result of an evangelistic campaign conducted by the "Singing Longs". Also four had previously been received into the church, one by baptism and three by relation. The various departments of the work are active and the pastor is encouraged by God's blessing on his leadership.

Brother Robert D. Crees and his people of Kittanning, Pennsylvania, dedicated the last Sunday in April three new Sunday school class rooms and three new large windows, also the church exterior was painted. The men showed their fine loyalty by the contribution of labor, forty-four different men having cooperated. We congratulate Brother Crees and his faithful ones for their achievement and for other evidences of growth.

Brother Alan S. Pearce, secretary of the Southern California conference, writes of the good things in store for the delegates of that district at their coming meeting. Prof. McClain is the principal Bible lecturer, and Dr. Bauman is also to give a series of lectures. Other pastors and special lectures are to have part on the program. We bespeak a large attendance and a real spiritual feast.

Brother H. F. Stuckman announces the Indiana Bible Conference program, which is combined with the Shipshewana Young People's Camp program, the inclusive date for which is July 16 to 23. The two Sundays included will be special days, when effort will be made to secure the attendance of members of the various Sunday schools and churches in large numbers, half the churches being urged to attend the first Sunday and the others to attend the second Sunday.

Prof. M. A. Stuckey returned from the Juniata Young People's Camp, where he served as superintendent, enthusiastic over the success of this first venture of the Pennsylvania churches to conduct a summer training camp for their young people. There were forty-four students enrolled and they were an earnest and serious minded group, the kind that promise much for the future leadership of the churches. We shall be glad to hear more about the camp from those whose duty it is to report.

Reports from both Brethren R. Paul Miller and W. H. Schaffer indicate that the Conemaugh revival was a great season of fellowship and the church was much benefited by the messages from the Word. Six souls confessed Christ and nineteen reconsecrated their lives to Christ, making a total of twenty-five. This church is going forward in a splendid way under Brother Schaffer's leadership and the future is said by both pastor and evangelist to be bright. Brother Miller is now engaged in a revival at Osceola, Indiana, with Brother Frank Gehman.

Brother A. E. Whitted announces the launching of a Young People's Training Camp for Ohio at the Lohrer Ranch, a very attractive camp, north of Canton, to be held July 17-22. Special efforts are being put forth to keep the expenses down to the very lowest figure possible. The instruction will be taken care of by some of the pastors of the district and the courses to be taught are such as are usually given at such camps. Summer training camps are coming to be quite popular means of training and inspiration for young people and our leaders are doing well in making possible to our young people such advantages.

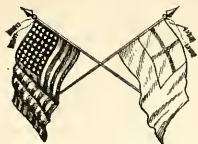
Dr. Martin Shively, bursar of Ashland College, makes his first report of receipts for the Educational Day offering, the amount being \$502.77, which is nearly double the amount of the first report of last year, the amount being \$258.08 on July 10, 1932. While the present report does not indicate a big offering, yet it does point to the likelihood of getting a larger amount than last year, which certainly is necessary, if the standing of Ashland College is to be kept out of the danger zone. Every church should take an offering and do the best it can; and that is all that can be asked of any church. After giving your best, see to it that your offering is promptly sent to the bursar.

Dr. E. E. Jacobs, president of Ashland College, reports that the attendance at the Summer School, though not so high as formerly is yet quite good considering prevailing conditions, the present enrollment being 274. He announces the selection of Miss Dorcas Bame, daughter of Dr. and Mrs. C. A. Bame, as teacher of voice and public school music, to succeed Miss Norma Hurdle. We congratulate the college in the selection of Miss Bame, whose voice and training eminently fit her for the position. The reference to the visit of the California Quartette among the churches reminds us of the slogan that was put forth a few weeks ago, namely, "a new student from Every Church". This is the time for the young people to make plans for attending Ashland College this fall.

We have a good report of progress for the mission field of the Bellevue station in Africa. Sister Hattie Sheldon writes that the average Sunday school attendance for the year has been 433, the native workers serving as teachers of most of the classes, these teachers themselves being taught by Brother Chauncey Sheldon. The industry and activity of the natives is also being developed by the building of chapels for worship, two having been built during the year and two others being under construction. The attendance at these chapels is most commendable. Miss Mabel Crawford, our latest missionary recruit to our African field, has been granted permission by the French government to start a mission school, which will be a great advantage to the work. The total communicant membership of this station is 209, there having been 49 added during the year and 75 being now in the instruction class for membership. One feature that promises good for the future progress of the work is the instruction in tithing, there being now about 100 tithers enrolled.

We are publishing in the News Department a clipping from the South Bend Tribune, telling of the honor conferred upon Brother Robert F. Porte, not only by Drew University, from which he received the degree of doctor of theology, but also by his church and some visiting ministers, who joined in felicitating him at a "family

(Continued on page 8)



The Christian Patriot and the Present Emergency

By Rev. R. F. Porte, Th.D.

The uncertainties and need of the present time are too well understood to be discussed. The humblest person is well aware of the world crisis. The seriousness of the present situation is evidenced by the fact that individuals and groups are frantically clamoring for relief. A time so abnormal as this disturbs the religious and social foundations of the people. Old sanctities and faith seem to have failed. The old social order appears to have led us into an impasse. The tendency at once is to listen to voices, to wildly search after some assurances of spiritual and economic security. The suggestions for help are numerous and range from the position of extreme communism to absolute dictatorship. In every case, there is failure to properly study the principal factor in this whole problem, which is man himself. Man would try to master the material world without first learning the power which must control his own life.

There is a subtle Epicureanism inoculating the whole human family from which we have not as yet been freed. It is the prevalent idea that the demands of the natural life are legitimate and right. It is easy to see at once, that to concede such a doctrine would make humanity subject to the material world. A thoughtful person ought to know that we have passed through a period of our national history when humanity did practically, and perhaps almost perfectly, gratify the demands of the physical life. We were unable to hold this material prosperity. History also testifies to the fact that humanity has never been able to effect security in material things. The fundamental character of the world is against it. There is no evidence of permanency in the material order nor in man's physical life. When we speak as we have just done, somebody says, "He is mystical and impracticable." A mystic means to many only a sort of dreamland vision of the universe, a person living in the clouds. But where does our music and art come from? Where did the great prophets of Israel and Judah get those stirring messages? In each case, these interpreters of the unseen found values above the material order of the universe. In our distress we always turn to the Bible and to the great hymns and religious literature where we find the answer to our deepest need. It is not food

become to us a conscious possession and reality, rather than the sin and chaos of the present world. There can be no satisfaction in a mere vision of God's Kingdom. The most devout Christian looks for a literal realization of the Kingdom of God. The Kingdom of God is more than the individual consciousness of its reality, it is an order in which the mind of God is regnant. St. Paul voices the desire of every thoughtful Christian when he said, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death" (Phil. 3:10). The knowledge of God includes something of the personal interests of God in the world of persons. God as the Father easily implies other members in his family with whom we share relation. The despair of the worldly wise in this present world crisis ought to be contrasted with a deepening certainty and faith in those who are born into the family of God. The present time testifies loudly to the error of our human emphasis. "He that soweth to the flesh shall of the flesh reap corruption." It is difficult to believe that our people will continue to build their hope on the sinking sands of time.

The greatest patriots never agree with the majority always. The great prophets of Israel and Judah loved their nation more deeply than any of their fellows. There is no eloquence like that which comes from a heart crushed by the sense of sin. Persecution from them who are sold unto sin and carnality is inevitable. A Christian is never self-seeking, nor is a true patriot. The prophets sought no political favors or national honors. Their voices were raised on behalf of all the people of the nation. I want to call attention to the fact that with the destruction of Israel's social organization their religion was also destroyed. The prophets saw that the fundamental ground of both the religious and national life lay in three fundamental social factors, righteousness, justice, and mercy. Patriotism does not mean loyalty to the selfish program of a demagogue. It is rather the defence of those elements in national life which make it strong. Have we a message from the people of God for the nation today? The religious and political need of this world will never be helped by that type of teaching

which builds a human tower of Babel out of isolated scriptural texts. I want again to call attention to the fact that the prophets were not in agreement with either the accepted religion of their time or the political order. The truth is that in which we can all share and in which we must believe for peace and safety.

We are often confused as to the question of the Christian's relation to the world order. Many good Christian people seek to live in total inde-



Signing of the Declaration of Independence

The present world problem is our mutual problem. It is true that we may not find any satisfaction in things as they are, but the establishment of the Kingdom of God must

pendence of the world. The fact is that these good people do not live in isolation. The right of suffrage for example, is primarily the ascertaining of the popular mind in matter of the governmental policy. The paying of taxes is open to more serious question than that of a Christian voting because taxes support the corruption in government while voting may be a protest against certain irregularities in government. The point in question is that each individual is organically united to the social order. The key to the situation lies in the words of Jesus, "Ye are the salt of the earth: but if the salt hath
(See next column)

The Origin of a Popular Hymn

By H. H. Smith

John Fawcett, the author of the popular hymn, "Blest be the tie that binds," and several other hymns that have found a place in most of our Church Hymnals, was a Baptist preacher of England. He was born at Lidget Green, in Yorkshire, in 1739. He was converted under the preaching of Whitefield and united with the Methodists, but after a few years joined the Baptist Church. He died in his seventy-eighth year, having spent nearly sixty years in the ministry. He wrote a number of books on religious subjects, and was the author of more than one hundred hymns. Besides the popular hymn mentioned above, the following are found in many Hymnals: "Lord, dismiss us with Thy blessing;" "How precious is the book divine;" "Praise to Thee, Thou great Creator;" "Thy way, O Lord, is in the sea;" "Religion is the chief concern;" "Sinners, turn, why will ye die?"

His popular hymn, "Blest be the tie that binds," has an interesting origin. In his early life, Dr. Fawcett became pastor of a humble Baptist Church at Wainsgate, in Yorkshire, and after a few years received a call to London to succeed the Rev. Dr. Gill. His farewell sermon had been preached and his furniture placed in wagons, when "men, women, and children clung around him and his family in perfect agony of soul." This was more than the man of God could stand. "Finally overwhelmed with the sorrow of those they were leaving, Dr. Fawcett and his wife sat down on one of the packing-cases, and wept bitterly. Looking up, Mrs. Fawcett said: 'Oh, John, John, I cannot bear this! I know not how to go!' 'Nor I either,' said the good man; 'nor will we go. Unload the wagons, and put everything in the place where it was before.' This determination was hailed with tears of joy by those around and a letter was at once sent to London explaining the case. Dr. Fawcett then resolutely returned to his work on a salary of something less than two hundred dollars a year, and this hymn is said to have been written to commemorate the event."

It adds to our appreciation of the hymn to read: "The tender ties that bound him to his loving people were severed only in death."

"The Methodist Hymnal Annotated" says: "This hymn is sung the world over, and is one of the most universally popular lyrics of Christian love ever written. It not only gives beautiful poetic expression to the growing spirit of Christian fraternity that now everywhere prevails, but the singing of it at all the great gatherings of Christian workers both in the home and foreign fields has done much to bring about this very fraternity and Christian fellowship.

Ashland, Virginia.

lost its saltiness wherewith shall it be salted?" The influence of Christian people should be particular rather than to be lost in the midst of other destroying elements.

The Pietistic movement in Germany conserved the real elements of the Lutheran Reformation and re-established spiritual worship of God. Pietism created a social influence quite akin to that of apostolic times. When Christian people become interested in material things it is more convenient to make religion formal. Jesus was most informal even to the extent of eating with publicans and sinners. The Divine could not be destroyed by sin any more than light could be destroyed by darkness. The influence of Christianity today is not to be determined by the groups and orders we may find but by the privileges afforded for living service to this day and generation. A Christian patriot helps to create a new social order based upon the economy of mutual sharing. Permanent riches are to be found in the enrichment of life.

The church must take the lead in the regeneration of the social order. God made the world good and this present order responds to the law of right. It is only rebellion against God's purposes that brings sorrow. Whatever we sincerely say about the present world order we say it in the light of our own moral standing. What are we seeking to help this world to become? If we are passively awaiting some millennium to regenerate the world the question is, "What relation do we each sustain to the millennium?" The character of tomorrow is colored somewhat by the character of today. The tomorrow will be a day of judgment to some, to others it is a day of reward. The eternal law of righteousness vindicates itself upon that person who despised righteousness, while it brings light and blessing to that person who sought out and cherished it. Goodness creates its own new condition and situation. The world is better if there is one good man living in it. What we desire for the nation must first be our own possession, at least in principle. A Christian consciousness must be impressed upon the nation by the loyal living of Christian truth. The measure of patriotism is its loyalty to truth and righteousness. DeTocqueville said, "It is man who makes monarchies and establishes republics, but the commune seems to come direct from the hand of God." Our Lord pities the masses of the people wandering as sheep without a shepherd. "I am the Good Shepherd," said Jesus, but the world would offer the people only a super-man. The world needs Jesus and Jesus comes to the world through hearts that let him live in them. The Christian patriot will loyally live in the firm conviction that only God's way for the world will save the world from its distress. Revolution will not help the world, a super-man dictator will not help, but obedience to the law of God that makes mankind kin will point the way out of the dark.

South Bend, Indiana.

ATTEMPT TO BRIBE THE SALVATION ARMY

The Salvation Army has been making a campaign in New York City for the purpose of raising a large fund to finance its program of charitable work. As usual, men and women of all faiths have been helping.

Miss Evangeline Booth announced the other day that one man had offered to give \$100,000 to the fund if the Salvation Army would abandon its position in favor of Prohibition. Miss Booth announced that the Army would not do so for any money because they were convinced that Prohibition is the only proper way to handle the liquor trade. The Army knows that Prohibition has worked to help the poor class.

This anti-Prohibition drive is the work of rich people who can offer bribes of \$100,000 because they figure it will save them more than that in income taxes and in what they make from the beer and distillery stock which only they can buy. As for the poor man's soul what is that in comparison with money in the pocket of a Raskob, a duPont or a Mellon?—Christian Standard.

LIBERTY, AN UNATTAINED GOAL

By Rev. W. Irwin Duker

Rev. Duker says, "Reaching up . . . is personal liberty, reaching down is license . . . We have set our faces to allow the imps of hell to traffic in our children to bring "back prosperity."

"And ye shall know the truth, and the truth shall make you free." John 8:32.

Men in all ages have desired to be free, and then resolutely set their faces against freedom. Men have fought for freedom, have talked freedom, and have worshiped freedom, and then have destroyed all hope of the same by their refusal to "know the truth". Freedom can only come to men when accompanied by the Truth. Rather recently, it seems to many of us, America has desired economic freedom, has sought it through an agency always associated with lies, infamy and death. The record of the past, written in the hearts of men and women, over the graves of little children, gives the lie to the statements of those who hope for prosperity through association with evil. Had the "truth" prevailed, we might have hoped for economic freedom but now we may anticipate the slavery of the past.

There is great confusion in the hearts and minds of many people relative to the nature of this "Personal Liberty" for which our fathers fought. Personal liberty has nothing to do with "License to do wrong". To do what you may desire to do, has nothing in common with the principles for which our fathers fought at Lexington and died at Bunker Hill. He who insists that America as the "Land of the Free" gives to all men the right to sell to his neighbor that which will damn his soul and ruin his life, simply indicates either his abysmal ignorance or his wicked deceit. Our fathers fought that the privilege of reaching up toward truth and walking in its pathway might be bequeathed to their children. Reaching up toward the Truth of God is personal liberty, while reaching downward toward hell is personal license. The Truth will make one free, error will damn his soul; and many of us are seriously confused in recognizing the distinction between the two.

Men in the past desired that they might have the right to worship God according to the dictates of their own consciences. They desired the right of discussions on questions in which the quest of Truth was a matter in evidence. They wished to have their children granted these same privileges in matters of similar nature. For these privileges they braved the sea, the wilderness and the

scourge of an unknown land. These efforts toward knowing God better were what made our forefathers the mighty men they were. Their many struggles through untold misery and misfortune were all made in the name of "personal liberty." What a far cry from the Puritan Fathers in their patient search for a land where they might live in peace, security and Christian relationships, to the land today where personal license prevails. One instance will suffice. "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look upon their nakedness" Habukkuk 2:15.

With this inspired Word of God upon our tables and in all of our churches we have determinedly set our faces to allow the imps of hell

to traffic in our children to "bring back prosperity". We are placing the cup to our neighbor's lips and to the extent that he repeats the gesture will our coffers be filled. We, through our government, encourage the use of the "bottle" and thus increase our revenue. The "TRUTH" insists that "Woe" follows this procedure, but in our failure to reach out to the Truth, the "Blind will lead the blind" until the whole country will wallow in the ditch. Valley Forge was not for this! Lexington Commons was not for the debauchery of youth and the despoiling of women! Where ignorance and sin abound, discussion of the past has but little place. Thousands of men and women living today, know as much about the foundation of our country and its early hopes and aspirations as a hog knows about astronomy. And while a hog at times, wallowing in its mire, may have a faint desire to rise above his present surroundings; these people of today have no such desire. They not only relish their present unholy relationships but are willing that their children's blood and their own perspiration shall be added to the "mire."

Let us visualize for a few moments a land where personal liberty prevails. Every agency and every individual is earnestly striving to increase our knowledge of, and our respect for, the TRUTH. We search through the archives of the past and count the experiences of men today. We

FREEDOM

By Mrs. Brigadier Arnold

"If the Son therefore shall make you free, ye shall be free indeed."—John 8:36.

If every man were free from sin and love filled every breast,

All war and turmoil soon would cease, the world would be at rest.

If every man were free in Christ he would be free indeed;

This freedom, peace and love Divine for all mankind we plead,

For this the world's great need.

If every heart were pure and true no man would be a slave;

In loving service each for all the flag of truce would wave.

If every heart were good and clean, would truth and right prevail,

And "Peace, be still!" be spoken, for no foe would then assail,

And love can never fail.

Were every soul a righteous soul, according to God's will,

Who gave His Son a sacrifice this mission to fulfill, Then nations would be brothers all, each seek the other's good.

And over every flag would wave the flag of brotherhood;

For thus He shed His Blood.

If every man were but a man as God created him, Who filled his cup with pleasures sweet right to the very brim,

This world would be an Eden then, a garden filled with flowers—

No weeds, nor thorns, nor thistles here to spoil our happy hours,

But just sweet-scented bowers.

If every man were but a man—pure, true and brave and strong,

With lofty air and heart of gold that would not stoop to wrong,

If love Divine would take the place of murderous hate and greed,

And every man were free in Christ, 'twere Paradise indeed—

And thus the world's great need.

—The War Cry, 6-30-23.

discount wrong and treasure right. If some act of law or privilege of man has brought sin and suffering, that act or privilege is forever branded with the "mark of Cain." Men are daily reaching out toward God. With one hand we are pushing hell away from ourselves and our children and with the other hand we are reaching out toward God. Homes have no fear and governments are not reaching out for material prosperity but rather for soul richness, remembering that God has promised to bless in house and field those who remember him. There is but one agency today that is attempting to bring about "Personal Liberty" and that agency was instituted by the Lord himself. If the Church rises in her strength and takes advantage of her God given opportunities, there will be a new birth of personal liberty such as the world has never known. If she sleeps like Samson with her head upon the lap of Delilah, she will rise with her power gone and her glory lying in the brothels of sin.

This is the time when America looks about her that she might glory in her greatness. The season of the year is upon us when we shoot firecrackers and make speeches about the glorious land of LIBERTY. God gave us America. It was founded upon the Book. Our early fathers not only went to the little white church around the corner before they assumed the responsibilities of government but they placed the BOOK upon the conference table and guided their deliberation by its councils. Every speech relative to government building rings with Bible quotations, and the tenets of solidarity found in its erection are all from the BOOK. A government so builded and so established will undoubtedly survive.

As we sit in our homes today seriously considering the future and wondering what it holds in store for us and our children, may we look not so much on what is happening today but rather on how our government was built and what has gone into its structure. When a storm comes to our homes and we are in bed with our children, we have sweet satisfaction and deep content if we know that the house that gives us and our children shelter was well builded. If we have observed its massive structure and know of its secure foundation, we may go from bed to bed and calm the fright and still the beating pulse with words of encouragement. So today, while storms are beating upon America and greater winds are rising, we may have sturdy faith in America's future only when we remember its sure foundation and its dependable timbers. If we spend much time this season in the glorification of present conditions and surroundings we will be but displaying our ignorance or our insincerity. If we recognize the nature of the storm and its source, it will help us to combat its influences.

But God still lives! He still cares for his people! America was built upon a Rock and that Rock will not fall. We have been told of the house that fell because it was builded upon sand. Our house, we hope, was built upon a Rock and since the Rock cannot fall or disappear the little structures we erect will surely stand. May we intelligently observe our National holiday, not with the false hopes and silly intentions of those who know not God, but rather with a firm hope in the eternal goodness of God to those that know him and observe his precepts. So may we "press forward toward the mark!"

Goshen, Indiana.

THE GAMBLING MANIA

Many Canadians would read with gratification the news contained in the papers recently that the House of Commons had killed the Sweepstakes Bill. This measure sought to legalize lotteries and sweepstakes for the benefit of hospitals such as is being done in Ireland. The publicity that the Irish sweepstakes have received and the huge amounts that have been won by a few individuals have been largely responsible for the introduction of the Bill in the Canadian House. It is passing strange how multitudes of people are dazzled by the thought of "easy money", and

are willing to gamble with the very necessities of life if haply they might obtain a fortune without working for it. No one can pretend that gambling is a good thing for an individual or a nation.

The penitentiaries are filled with those who thought they could secure a fortune by the hazards of chance. One of the most regrettable and terrible features of the life in England today is this craze for gambling. Like an evil cancer it has eaten into the life of the people until multitudes of adults and tens of thousands of the children and young people of the country are obsessed with the craze. The mania finds expression in a multitude of forms, but all have the same end in view namely, to avoid hard work and to reap a fortune. We are very glad indeed that the good sense of the legislators in the Dominion House of Commons has prevailed, and that this country is not to be subjected to an orgy of legalized gambling. Every Christian we believe will share this view.—The Evangelical Christian.

PACIFISTS LEAD IN STUDENT POLL

Nearly 39 per cent of the 21,725 students who have thus far voted in the nation-wide poll being conducted by the National Student Federation, the Intercollegiate Disarmament Council, and The Brown Daily Herald have signified that they would participate in no war declared by the United States, no matter what its character, it was announced on Friday of last week at the Federation headquarters in New York City. Of the number voting, 8,415 took an uncompromising pacifist stand, 6,089 said they would fight in a war of any character involving the United States, and 7,221 declared they would bear arms only if this country were invaded. The sixty-five institutions that have sent in their final votes are located in twenty-seven states and include eight state colleges, nineteen universities, and thirteen women's colleges.—Zion's Herald.

EDITORIAL REVIEW

(Continued from page 4)

night dinner" at the church. We are also in receipt of the "Sixty-sixth Annual Commencement" program of Drew University of Madison, New Jersey, dated June 6, 1933, and among the candidates for degrees we find the following name and scholastic record: "Robert Fowler Porte, South Bend, Indiana, A. B., Ashland College, 1914; B. D., Drake University, 1921; Th.M., Princeton Theological Seminary, 1929; M.A., Drew University, 1931, Major Field, Systematic Theology and Philosophy of Religion. Dissertation: "The Pietistic Tradition in the Brethren Church." We join with his church and neighboring ministers in felicitating and congratulating Brother Porte on reaching this high degree in preparation for life's work and for service to the church. Aside from being pastor of the South Bend First church, Dr. Porte will be remembered as Vice Moderator of the General Conference.

The Ohio Conference was held at Dayton last week and we shall soon receive a detailed report from the conference secretary, Brother L. V. King, but we wish to remark that the Dayton church proved herself a wonderful host. The sun was just about hot enough to fry bacon and eggs even for breakfast during the three days of our stay, but within the massive walls of that great church and with the aid of a flock of electric fans the large delegation was kept fairly comfortable and followed through its splendid program faithfully and accomplished its work in spite of the heat. One of the outstanding results of the conference was the launching of a one-year program of activity aimed at vitalizing church loyalties and intensifying evangelism. Ohio churches seem to believe in the value of setting goals and making programs to guide and to challenge their activity. They just brought to a close at this conference a four-year "Program of Progress" calculated to stir the churches to greater efforts in Bible Study, in Evangelism, in the Promotion of Brethren Ideals and Interests and in Stewardship. Now they have determined to stimulate one another to greater denominational loyalty and to more aggressive evangelistic effort. A committee constituted of the Board of Evangelists has been designated to promote the program and the Ohio churches will likely hear a great deal from them and be challenged to greater activity by them.

OUR BIBLE STUDY DEPARTMENT

Studies in the Book of Revelation

By R. I. Humberd

Study Number Twenty-Three

The Open Book

The angel of chapter ten placed his feet upon the land and sea and took possession of the earth. He held his hand to heaven and announced that there would be time (or delay) no longer. He then told John to take the book, "and eat it up—and I took the little book and ate it up and it was in my mouth sweet as honey, and as soon as I had eaten it, my belly was bitter" (Ch. 10:10).

Eating the Word of God

John is told to eat the book. That is, read it, study it, digest it and receive strength to prophesy. When we eat food for our physical body, we digest it and receive strength. God made the corn, the wheat and the beans. He also made our stomach and it is our business to put the food into our stomach so we can receive strength for our physical body.

It is thus with our spiritual life. God made our spiritual nature. He also inspired the Bible for its nurture and growth. It is our business to get his Word into our minds so our spiritual nature can receive strength and grow. There are parts of the Bible that are simple and easily digested. As a new born babe cries for milk so a newly born-again person should "desire the sincere milk of the word, that ye may grow thereby" (1 Pet. 2:2). The Bible also contains "strong meat" for the more mature Christian (Heb. 5: 13, 14).

Sweet and Bitter Food

It is thus here with John. He is to prophesy again (Rev. 10: 11) and the contents of this book will give the needed strength. Ezekiel was shown a roll "and there was written therein lamentations, and mournings and woe" (Ezek. 2:10). He was commanded to "eat this roll, and go speak unto the house of Israel" (Ezek. 3:1). When Ezekiel had eaten the roll "it was in my mouth as honey for sweetness".

It is thus with John. The book "was in my mouth sweet as honey; and as soon as I had eaten it, my belly was bitter" (Rev. 10:10). That is, when John first ate or glanced over the book and saw the glorious consummation of things, it filled his heart with joy; it was sweet to his meditation. But after he had more thoroughly digested and studied the matter and had seen the terrible sufferings through which his people must pass before their triumph, his heart was made sad; his belly was made bitter.

The Book For Our Profit

In Revelation 1:3 there is a promise of a special blessing for the reader of the book of Revelation. It is the revelation or unveiling of Jesus Christ. The gospels reveal the humiliation of our Lord—his death, resurrection and ascension, but the earth still goes on under the blight of sin. Has his death been for naught? No, he "gave himself a ransom for all, to be testified in due time" (1 Tim. 2:6) and the book of Revelation shows the "due time" when he brings into effect his work on the cross.

The Bible is the history of the redemption of the human race upon this earth. Thus the whole of Scripture has to do with the securing of the rights, titles and warrants of redemption and, since this book is the title-deed to our redemption, everything is bound up in this book which is now open in the "angel's" hand. Well could John have wept had no one been found who was able to open that book (Rev. 5:4). The Lamb prevailed to loose the seals and all he has done to clear the title of any difficulties is for the benefit of us, his people, that we may take it from his hand, feed upon it and make it the subject of our hopes, prayers and meditations.

Chapter Eleven

Great things have been happening under the seals and first six trumpets. The seventh angel is to sound and bring the end of Satan's rule. The seventh trumpet will not merely be an event but "in the days of the voice of the seventh angel" (Ch. 10:7)

seems to refer to a prolonged period, probably the latter three and one-half years of Daniel's seventieth week (Dan. 9:27).

Contents of Following Chapters

The next few chapters do not carry on in matter of time but give different viewpoints of the Great Tribulation. Chapter eleven shows us the mercy of God in giving everyone an opportunity to repent, even though he has to use supernatural power to keep his two witnesses alive (Rev. 11:5). Chapter twelve shows us what is happening among the Jews during this same period of twelve hundred sixty days, or three years and one-half. Chapter thirteen shows us the political side of human affairs. Chapter seventeen gives us light on the religious conditions, while chapter eighteen reveals the commercial life of that time.

Since the Battle of Armageddon is to be the crisis of Satanic rule, we can expect to find many references to this terrible event in different chapters.

The Battle of Ezekiel Thirty-eight

Some think that the battle of Armageddon will be a battle between two great armies of mankind such as Ezekiel chapters 38 and 39 describe. It is true that Russia and Germany will look upon the unbounded wealth of Palestine and the Dead Sea and will think an evil thought and go to get spoil. This will bring down the wrath of Tarshish (England,—and England now has the protection of Palestine) and the "young lions thereof" (Ezek. 38:13) (England's "young lions" are no doubt Canada the United States, etc.) This will be a terrible time and Russia will fall by the millions. Israel will not need to cut down trees for firewood for seven years, because of the abundance of wagon spokes and other war material (Ezek. 39:9) and it will take seven months to bury them (Vs. 12).

The Battle of Armageddon

Awful as this battle is, it is not the Battle of Armageddon. The Battle of Armageddon is blaspheming humanity actually arrayed against the Lord Jesus Christ himself. They are consciously determined to drive the power of God off the earth. They gather "to make war against him that sat upon the horse" (Rev. 19:1-9) and they well know who sits astride that white charger.

If such a thing is too terrible for the reader to grasp, we need only to remind ourselves that Russia, today, is striving for this very thing and that same spirit will soon permeate the whole world.

Communitistic Sunday Schools

Through the Pocket Testament League of Columbus, Ohio we hear of the fearful blasphemies of Communism. One of their activities is in the matter of forming Communitistic Sunday schools over the land. We are told that there are seventy-seven of these schools within a radius of fifty miles of Boston, Massachusetts.

After the class period, the children march into the assembly room where the superintendent asks such questions as the following:

Supt.—"Is it true that Jesus is the LIGHT of the world?"

Children—"No, Jesus is the BLIGHT of the world."

Fearful Blasphemy

The children then sing the Red Doxology:

"Blame God from whom all cyclones blow.

Blame him when rivers overflow;

Blame him who whirrs down church and steeple,

Who sinks the ship and drowns the people."

The first lines of the closing song are:

"Onward Christian soldiers, rip, and tear and smite,

Let the gentle Jesus bless your dynamite."

Let us remind ourselves that Communism has taken it upon themselves to drive God out of Russia and are now feverishly laboring to bring this same spirit upon mankind everywhere. Sad as it may seem, Scripture reveals that just such a spirit will characterize the closing months of this age.

A Great Question

ALL nations are to gather in this battle and they are to fight AGAINST Jerusalem (Zech. 14:2 and Joel 3:2). For a long time I was puzzled. What can possibly bring ALL nations against such a small city as Jerusalem when a few aeroplanes and some poison gas would quickly end its existence? I think we get our clue in Revelation 11:1, 2.

Martinsburg, Pennsylvania.

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Our Constitution, the Culmination of Centuries

By Miss Lucylle Goldsmith, of Los Angeles, First Prize Winner in the National Oratorical Contest for High School Students, Held in Washington, D. C., May 21, 1932

Scientists say that coal is the sunshine that was stored up millions of years ago. Today people use this same coal to keep the warmth of life in them. Our Constitution is the stored-up sunshine of centuries of struggle for the prerogative of liberty in all its forms, and that work is today the life itself of the nation of the United States of America.

Our Constitution was not the product of 1787, nor the immediate creation of those who gave it form and substance at the Constitutional Convention. The Constitution was never the result of a single stroke of genius, it had its roots far back in the past. The framers of this document were much too wise to draw on their imagination, or to base the government of a nation on theory. Had these men attempted to create a chimerical structure, their work would have been valueless. Its guaranties bear the brand of centuries for their justification and existence. The brilliance of its framers was shown chiefly in the fact that they disturbed as little as possible the existing institutions, which were the growth of the ages and which were part of their race inheritance. The colonists fought to retain, not to destroy, their rights under the British constitution. The Americans of 1776 were British, and in framing their governmental plan they simply used the law and charter that had always been their own.

There are buildings that soar to the skies, others remain close to the ground. But none can mount high unless its foundations are entrenched deeply, firmly, into the ground. They can ascend just so far as their foundations allow. Those founders of our government knew that and, mighty builders that they were, when they erected that invincible, that ever-growing building, the United States of America, they made a foundation for it that was enduring, fundamental; that would last as long as the edifice for which it was its base, would suffice, no matter how the building expanded, how high it rose.

For this foundation, its builders gleaned facts from all history, from the motherland and from the State constitutions. The State constitutions, in turn, had been derived from the early trading charters, such as that of the East India Company.

Our idea of a Senate we got from the Romans from the Hebrew Sanhedrin of Biblical times. That was one of the first bricks in its foundation. From England these draftsmen borrowed more material. Using the lessons taught by, and the ideals of, the Magna Charta, the petition of right, the habeas corpus, the Bill of Rights, and many others, they glued the stones comprising the foundation yet more strongly together, entrenched it even more deeply into

the soil of personal liberty. The idea of a law of fundamental as to limit even the power of the ruler, runs far back into the story of early England.

Bricks and mortar of more recent origin were furnished from the original State constitutions. From Maryland was brought the idea of a small Senate with a long term of service, and the idea of the electoral college. From the constitution of New York comes the periodic readjustment of the representation after the census, and the Vice-President's duty to preside over the Senate, and to vote only in case of a tie. The constitution of Massachusetts contributed the duties of the two houses with respect to impeachments and the power of the Executive veto. Some provisions, important in the composition of this puissant foundation, such as the judiciary system, the short term of the Lower House, and the single executive, were common to nearly all the States.

The first of the materials that made up the foundation of the United States of America, that was molded from American soil and dried under the sun that shines on America, was the Mayflower compact in 1619, when a handful of men and women banded together in a heroic and fruitful attempt to ally themselves against the unknown. That small band established themselves as firmly, as peaceably as possible, in this new land, but a quarter of a century later they were forced to form the New England confederation, uniting against the brutal savagery and warfare of King Philip and his red warriors. In the year 1754 Benjamin Franklin authored the Albany plan, which was the first time in the history that all of the English colonists worked together in an organized union against its common foe. Little more than a decade later occurred the Stamp Act, an act so tyrannical and unjust as never before had been duplicated in the history of the New World. The Committees of Correspondence were organized in 1770. The first Continental Congress was held five years later. In the immortal year of the signing of the Declaration of Independence occurred the second Continental Congress. At the close of the Revolutionary War in 1781, a trial government under the Articles of Confederation began. All these events were but layers of bricks in the building of the Constitution culminating in the three Constitutional Conventions beginning in 1785 and ending at Philadelphia in 1787 when the document that was to make a nation was conceived.

A glorious foundation for a glorious structure was built! The people, jubilant, exclaimed, "The like of this has never been seen before!" They were not altogether

wrong, but they were not correct. While it was true that a foundation as fitting for an institution like the United States of America had never been seen before, that no other base of a people's government before this had ever held up a structure, as our Constitution did, of a Federal government that was without precedent in the history of the world, still the bricks that made this foundation, the mortar that held it together, were precious materials garnered from all over the world, from every age! They were not made for the first time that memorable year. Each brick in the foundation was taken from other foundations of institutions guaranteeing liberty and happiness to those people.

What were the rights that our Constitution sought to safeguard? What were the weapons that it provided to insure our people against despots, tyrants, and autocrats? What were the rights that our Constitution declared to be inalienable, and stripped legislatures and courts for generations afterward of the power to repeal or modify? Were they merely the problems of a people that lived in the twilight of the eighteenth century, or were these problems that have always existed from the dawn of history? The provisions in our Constitution that guarantee to every citizen a right to a trial by jury, the right to freedom of assembly, for petition of grievances, for the right of religious liberty, of freedom of expression, are guaranties that are found in other documents long before the Constitutional Convention was conceived. The provisions in our Constitution that divide our government into the executive, the legislative, and the judicial branches, each acting as a check upon the other, which guarantees against the abuses of power in any one department of the government, were not the inventions or creations of the framers of our Constitution, but go clear back to the Magna Charta in 1215, back to the codes of European states to the ancient days of Rome, and still farther removed to the first organized governments.

The rights that our Constitution declared to be inalienable were rights for which Copernicus and Bruno were burned at the stake; rights for which the champions of liberty of every age fought and sought and vindicated. And hence the framers of our Constitution said that no legislature or court of law or police officer should ever take the right of religious liberty or freedom of speech, trial by jury, away from our citizens.

Never before had any people wrought so great a political revolution without bloodshed. From a loosely bound confederacy that lacked the power of governing, the people, deliberately, thoughtfully, without drawing a sword, with no pressure from without, banded together and founded a nation and based it on a firm and abiding foundation. That Constitution, drawn up in 1787 by fifty-five delegates, signed by thirty-nine, has been in force for almost a century and a half; and as we look back on that period of time we see that that document has not diminished in power; has not grown out of date. Dynasties, kingdoms, empires, have fallen and crumbled to pieces. The United States is growing ever more powerful, rising toward the skies, secure in the foundation that is the life of our nation—the Constitution!—The Washington (D. C.) Star, May 22, 1932.

STUDYING THE SUNDAY SCHOOL LESSON
at the
Family Altar
With
Dr. R. R. Tector

CALEB

(Lesson for July 9)

Lesson Text: Numbers 13; Joshua 14; Golden Text: Psalm 40:4

MONDAY

Caleb Exploring Canaan. Numbers 13: 17-21

For people who love adventure we can not imagine a more interesting narrative than this. In these modern days men, and sometimes women, strike out into the great forests to demonstrate the possibility of living from nature alone, and to satisfy a personal desire. We have an idea that Caleb and his companions secured their food from the land as they went through it. They found it good and as it had been promised to Abraham, but with the exception of Caleb and Joshua they were afraid. They had an inferiority complex, and this caused them to distrust God.

TUESDAY

Caleb's Faith and Courage. Numbers 14:1-10

It is easy to appear to be courageous when no danger is in sight, but to be courageous in the presence of danger and before a panic-stricken mob is a different matter. Upon the unfavorable report of Caleb's companions, practically the entire group of the children of Israel became panic stricken, and it required all the persuasive power of both Caleb and Joshua, aided by the "glory of Jehovah" appearing among them to prevent the stoning of the two brave spies.

WEDNESDAY

God's Promise to Caleb. Deuteronomy 1:26-36

God always rewards the faithful, and in the passage of Scripture for today's study we have the account of God's full recognition of the faithfulness of his servant, your God who goeth before you, he will fight for you, according to all that he did for you in Egypt before your eyes."

God's further promise to Caleb was that to him should be given the land that he had trodden upon, because he had wholly followed Jehovah.

THURSDAY

God's Promise Fulfilled. Joshua 14:6-15

Sometimes men lose faith in God's promises because their fulfillment seems long delayed. Not so with Caleb, for we find him, after forty-five years had passed, coming to Joshua and asking that he might now take possession of the land for himself and his children that God had promised him many years before because he had "wholly followed Jehovah." Then Joshua blessed him and in fulfillment of the promise gave him Hebron for an inheritance.

FRIDAY

Confidence in Jehovah. Psalm 27:1-14

This Psalm is called a psalm of fearless trust in God. If one has trust in God, is there any reason why it should not be fearless? The psalmist mentions many evil things that might befall him, or that might

befall any one else in the common experiences of life, and should any or all these evils befall him he says "Even then I will be confident." What a wonderful support such a confidence proves to be.

SATURDAY

Some Heroes of the Faith. Hebrews 11:17-30

The eleventh chapter of Hebrews has always been a fascinating chapter to the writer of these notes, as it has been to others.

A few years ago the late Senator A. J. Beveridge, in an address before a large Y. M. C. A. audience, said he would not want to listen to a preacher who could not repeat this chapter from memory. Well, here is one preacher he would not want to listen to then, for however much he may appreci-

ate this chapter, this preacher can not repeat it from memory; but it can be read over and over to any one's profit.

SUNDAY

Jehovah Our Keeper. Psalm 121

Sometimes a "keeper" is looked upon as a "jailer;" but not so in the mind of the Psalmist. He does not regard his Jehovah as one interested in keeping him imprisoned, either in mind or body; but as one who preserves and protects him in every way.

We do not believe Jehovah imprisons the mind any more than he does the body; but rather that he will preserve it in all its powers, if it is consecrated to high and holy purposes. However, greatest of all, is the promise that "He will keep thy soul."

CHRISTIAN ENDEAVOR AT WORK

<p>E. M. RIDDLE, President Waterloo, Iowa</p> <p>F. C. VANATOR, Associate Peru, Indiana</p>	<p>C. D. WHITMER, Editor, South Bend, Ind.</p> <p>BRETHERN BRINGING CHRISTIAN CHURCH UNCONSECRATED ENDEAVOR EXTENSION EVANGELISM</p>	<p>GLADYS M. SPICE, General Secretary and Treasurer</p> <p>2301 13th St., N. E., Canton, Ohio</p>
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Vacations and Slumps

By Rev. L. E. Lindower

The season for vacations is here. But delightful and desirable as this season may be, it always includes that which is not so desirable. Vacation season is always married to a slump in attendance. They always stick together. They seem to be ONE.

The object of this article is to try to divorce the vacation season from slumps in attendance. This is one divorce case that the preacher seems to be expected to handle. And yet, who has ever succeeded in divorcing them? It is presumption, indeed, for the present writer to hope to give the solution to the problem.

How shall we keep our attendance through the vacation months? That has been a question which the writer has been seeking to answer, but so far without avail. The problem goes very deep, and we must not seek on the surface for its answer.

It is in the hearts of Christians that we will ultimately find the answer to the problems of attendance during vacations. If we could somehow instill the right desires into the hearts of our members we would never have an attendance problem. Folks do go away on vacations, and possibly they should, but if they were activated by the right desires they would never miss church or Christian Endeavor services just because they were away from home. If everybody attended Christian Endeavor and church services wherever they went on their vacations, we would not miss them so much while they were away, because there would always be others spending their vacation in our vicinity who would attend our services.

The whole problem of Christian life and service depends on the right love in the heart. The Scripture says, "Love not the world, neither the things in the world" (1 John 2:15). The Christian may properly take a vacation when he takes it for clean recreation and rest from his work, but he never needs a vacation from the love of God, which should activate his whole being. In fact he needs God's love in his heart

more during his vacation than at any other time, because it is then that the temptations of the world are strongest.

If we will, therefore, prepare for vacations during the winter months, by instilling the Word of God and God's abiding love in the hearts of his children, they will be prepared for vacation time. Christianity is not just a matter of feeling which a good many receive during their winter revivals, but which dies out with the call of outside recreation in the spring, to the exclusion of the Lord's services. As someone has said, "There are too many who wear out the knees of their breeches in the winter time repenting of their sins, and their seats in the summer time, backsliding."

There are one or two suggestions which may help to retain interest in attendance during the summer months. The usual type of program may get monotonous, as it does many times, for young people. For instance, those who use the usual method of selecting a leader and having that leader hand out topics to others to present during the program, may find them becoming dull and uninteresting. To have a special speaker often in the services during the summer months may bring variety and relieve monotony. Special speakers are not usually hard to obtain. Most communities have folks who could give interesting and help-

FOR THE NATIONAL C. E. WORK

Endeavorers! please be reminded that all money intended for the National Society of the Brethren Church for Missionary and other benevolent work, should reach our Secretary, Miss Gladys Spice before the end of July. She will want your report in this year's record, and she will also want to close her books and have report ready for conference. Send your gift at once. It will be used prayerfully and wisely.

E. M. RIDDLE, President.

ful talks along their own line of interest or work. Care must be taken in the speakers chosen and the topics presented. Remember, this is CHRISTIAN Endeavor!

Another suggestion is, why not utilize the call of the out-doors for a good many C. E. meetings in the summer time? There are great lessons to be learned about God from the out-of-doors, and why not have these meetings outside? Special times should be selected which would not conflict or keep some away from the church services. In every community there is some spot of special interest or beauty outside, which would make a good meeting place if the right time can be found.

Along with these few experimental sug-

gestions, the important thing to remember is:—CAREFUL PLANNING BY THE RIGHT KIND OF LEADERS. In fact, if we should merely say the right kind of leaders, that would be enough. Without the right kind of leadership the meetings cannot be helpful and inspire new interest in attendance. Without the right leadership we might forget that no matter where a meeting is held or what kind it is, the Christian Endeavor slogan remains the same—FOR CHRIST AND THE CHURCH. Within these bounds originality and variety may help to retain the attendance throughout vacation time, and divorce slumps from vacations.

Warsaw, Indiana.

The Acts of the Apostles Continue

By Karl E. Aurell

Secretary of the Japan Agency of the American Bible Society

(The following letter was recently received in the American Bible Society office in Tokyo, Japan, from a young Japanese who was saved from suicide by reading a pocket copy of the Acts of the Apostles given to him by a fellow-Japanese traveller.)

* * *

I trust the recent extremely cold weather has not impaired your well-being. In making bold to write to you, unknown yet longed for teacher, allow me to say immediately that I am a believer who owes his present physical existence to you!

I shall never forget a year ago today, when I arrived at the conclusion, as the result of a long period of a nervous malady, that my condition was hopeless. There was absolutely no help for me. I had lost heart and in a completely dejected state of mind, I drifted to the station and almost before I was aware of it, found myself with a ticket on a train bound for Tokyo. Many times I tried to jump from that train as it sped along, but somehow, reflecting upon the terrible nature of such an attempt, I failed to carry it out. That the fact of fear should prevent me that again I regarded as cowardly, and I said to myself: "Well, I will take poison." But I decided that could be done after arrival at a hotel in Tokyo.

Now, there were still two or three hours to spend in that coach before arrival at Tokyo, and presently the distress of mind again got the best of me and I decided once more to fling myself from that train. A woman sitting beside me, noticing there was something the matter, asked if I was suffering. I answered: "No, I am all right." But she continued to talk most kindly to me and I was impressed that she realized I was in a desperate condition. That also annoyed me extremely much and in order to avoid hearing more from her I got up and went to the other end of the car. When the train arrived at Yokohama that lady came by and with a few comforting words bid me farewell. It was so unusual and it gripped me deeply and I thanked her.

When I arrived at the Tokyo station, it occurred to me that I had better run out and see an elder sister in a suburb of the city before I died, and so engaged a taxi. As the taxi was fast taking me to my destination, suddenly a feeling of terrible disposition toward seeing her overpowered me and I requested the driver to take me to a hotel. I would make that the place of my death. Having taken a bath I wrote a farewell note. In the meantime I had asked a servant to buy a certain kind of sleeping powder for me. By this time it was 11:00 A. M., and I thought it would seem strange to the people around to see me go to bed, and stepped aside to take out a cigarette package from my overcoat. As I stuck the hand into the pocket, I got hold of a little book and found it was the Acts of the Apostles with a note on it written with a pen in a woman's handwriting: "Read this and go through life with hope in your heart." Surprised, I thought, "Well, did you ever!" That woman on the train must have made me a present of it," and I fell to reading. I read the book with intense

Send Foreign Mission Funds to
LOUIS S. BAUMAN
Financial Secretary Foreign Board
1925 East 5th St.,
Long Beach, California

MISSIONS

Send Home Missionary Funds to
R. PAUL MILLER
Home Missionary Sec.-Treas.
Berne, Indiana

Progress on the Bellevue Station in Africa

Bellevue, Africa.
April 30, 1933.

Dear Evangelist Readers:

It has been almost seven years since the Bellevue Station was opened and how the Lord has blessed in that time! We shall try to recount to you some of the blessings of the Lord throughout the past year.

The Sunday School attendance for the year has averaged 433 a Sunday. The native workers care for most of the classes. Of course they have to be taught before they can teach others therefore Mr. Sheldon has a class for them during the week when he gives them the lesson. We have gone through the Old Testament, just giving the high spots of course. Now we are starting on the New Testament.

During the year two chapels have been built by the native Christians, and another is under construction. A fourth is being built by funds provided by one of the missionaries. Native workers care for them and this very work is making many stronger. The average attendance, at the chapels for the year has been 115 per Sunday. A smaller number, mostly enquirers come daily for teaching.

Miss Mabel Crawford joined our missionary staff in November. Almost from the beginning of the work here the children and older ones as well, have prayed for a school and now their prayer is answered. Permission has already been granted for the opening and Miss Crawford has already started some classes. Others will be started as soon as everything is ready.

Throughout the year the Medical department has continued to minister to the sick. Many have been helped through this work. Boubon, one of the native evangelists, preaches the Gospel to the patients who come day after day.

The Gospel of Mark has been translated into the vernacular. Now we are busy correcting it and getting it ready for the printers. It will mean so much to the growth of the Christians when they have access to the Word.

Bible reading classes were started last September, and now we have about 50 natives who are beginning to read the Gospel of Mark in their own language. They are

very much enthused because of this, for very few can read in this land, and they are the first ones in their own language.

Some have turned from heathen darkness and taken the Lord Jesus. There have been 49 additions by baptism. About 75 are in the enquirers' class. The total communicant membership is now 209. Death has removed some from us. Throughout the year there have been seven Christian funerals conducted.

The building work continues although funds do not permit it to be carried on as ardently as before. Recently the foundation for the new church was begun. We are almost crowded out of our present small building and besides, the white ants have just about devoured it. We will be so thankful for a new church.

There are about 100 tithers on our list now. During the year they have given 1645 francs (\$65.00). At Christmas time the Christians brought a gift of their grain harvested just at that time. It was sold and the proceeds used to support the native workers at the chapels.

Easter Sunday we had a special program at the church. The 16th chapter of Mark was read by one of the native evangelists who this time last year was praying that he might have an opportunity to learn to read. Others sang songs and gave Bible verses. It was all very impressive. How we do long that they realize that Christ is living and risen. It will put life into them when they do. It is a wonderful privilege to be able to proclaim Him here in a heathen land where so many worship trees and stones. How glad we are that we can point them to the Creator of all.

In all we see a gradual growth in these young Christians and we covet your prayers that they might be strengthened, for heathenism is strong and ever present.

In His Service,

HATTIE C. SHELDON.

Success comes only to those who work for it, and along intelligent lines.

If we have lost our sense of direction, speed is disastrous.

interest and it must have taken me more than forty minutes to finish it. The result was the beginning of a change of outlook on life. It is impossible to explain how it came about but the reading of the Acts had taken away the flagrant desire to die, and in reflecting upon the immediate past I was awfully ashamed of my unmanliness and weakness, and immediately returned to my home city.

After that without any particular restorative I regained physical health and strength and was soon able to take up my position and, with pleasure, do my work. I have no idea who that woman was who spoke to me on the train that night but I regard the incident as absolutely of the Lord Jesus, and I am constantly praising God for it. I am now serving in a hospital as a physician in charge of the department

for children's diseases, and I am happy to say I enjoy my work very much, continually endeavoring to improve myself in every respect. Every day is a day of thanksgiving! I have already decided that when I call my friends together to celebrate Christmas we shall, at the same time, celebrate the first anniversary of my restoration of life.

I hope to run up to Tokyo some day to express my gratitude to you, who is the publisher of the Scriptures, because that is why I am a saved man today. Naturally, I should like to have you come and join us but as my rural town is far from Tokyo I cannot, for a moment, expect to be favored with your presence. Hoping you may always enjoy health, and praying God's signal blessing upon you and all co-laborers.
(Signed) M. TAKEBAYASHI.

has studied at Ohio State University and has had public school experience.

Miss Bame possesses a soprano voice of unusual sweetness and clearness. She is well known in the city as a soloist. The committee feels fortunate in securing her services.

Miss Hurdle will spend some time at her home in western Tennessee after which she expects to complete her degree requirements in music. Miss Hurdle performed a fine service here and the College and her many friends will miss her.

EDWIN E. JACOBS.

THE REVIVAL AT CONEMAUGH, PENNSYLVANIA

Upon closing our meeting at Roanoke, Virginia, we came direct to Conemaugh for our next campaign. This makes the second meeting in this church, having held a meeting here in March, 1932. In a real sense it was a pleasant anticipation. Last year we enjoyed a very fine meeting with these folks, but this year it seemed that in spite of all we could pray for or do, we could not get the real revival fires burning as they must burn if a real turning to God will be had. The pastor had done his part faithfully and capably as is characteristic of him. Better preparation could hardly be made. Three months of cottage prayer-meetings, especially if they are well attended, should have some effect upon a community. However, the Lord may have accomplished a great deal more than was apparent to us. We humans are so prone to look at outward indications only that we do not always know what God is working in the hearts of many. It is the Lord's work, and not ours, so we leave it all with him feeling that in some way his will has been accomplished.

A happier three weeks were never spent in fellowship than with Brother Schaffer and his wife. It is a real privilege to be with them and work together. God is using this man to work a great work in Conemaugh church and community. He has led this church into the leading place among the churches of the town. He is respected by all both inside and outside of the church. In a few more years under his leadership there will be in Conemaugh one of the strongest Brethren Churches, or I miss my judgment.

The hospitality of these people is refreshing indeed. God bless them. We greatly enjoyed the fellowship of many homes.

With the church folks solidly back of their pastor the Conemaugh church has a great future before it until the Lord returns.

R. Paul Miller.

EVANGELISTIC CAMPAIGN AT CONEMAUGH, PENNSYLVANIA

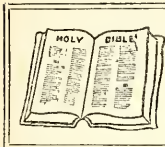
June eleventh closed a three weeks' effort of special evangelism in the First Brethren church of Conemaugh, Pennsylvania, with Evangelist R. Paul Miller.

As a direct result of the meeting 25 accepted the call, six for the first time, others in a rededication of themselves to serve their Lord with a more consecrated life. It was a great joy to see not only the unsaved take their stand with the Lord Jesus to unite families into a complete Christian home but also to witness others line up with "A Whole Gospel Church."

A number of those who desire to unite with us in fellowship from other denomina-

NEWS FROM THE FIELD

Our Lord's Greatest Apostle was a Great Correspondent



THE EDUCATIONAL DAY OFFERING

The gifts as listed below have been received and credited to the Educational Funds for the current year. They are listed in the order in which they were received.

Long Beach, Calif.	\$100.00
Mary Snyder	5.00
Retta Fasting	5.00
Isaiah Kreider, Nappanee, Ind.	2.00
Middlebranch, Ohio	5.00
Gretna, Ohio	7.75
Milledgeville, Ill.	23.00
Eid. H. S. Enslow	1.00
Homesville, Ohio	4.00
Meyersdale, Pa.	35.00
Berlin, Pa., two reports	17.10
Poplar Grove, Ind.	1.10
Lovee, Ind.	1.00
Mrs. Keyes, Peru, Ind.	5.00
Elias White, LaVerne, Calif.	5.00
Williamstown, Ohio	16.21
North Manchester, Ind.	2.00
Hamlin, Kansas	9.44
Florence Kimmel, New Paris, Ind.	1.00
Louisville, Ohio	20.15
Nappanee, Ind.	18.01
Oakville, Ind.	2.00
Danville, Ohio	4.05
Pleasant Grove, Iowa	6.25
Summitt Mills, Pa.	7.10
Smithville, Ohio	26.04
Elizabeth Rishel, Summit Mills	5.00
Fairhaven, Ohio	11.00
Ashland, Ohio	36.75
Sterling, Ohio	7.30
Allentown, Pa.	15.00
Olga Heltman, Oakland, Calif.	5.00
New Lebanon, Ohio	18.28
Center Chapel, Ind.	2.70
Sunnyside, Wash.	7.50
Elkhart, Ind.	5.00
Dayton, Ohio	44.82
Johnstown, Pa., 1st church	10.00
Masontown, Pa.,	1.22
John Hazen, for Ashland, Ohio	5.00
TOTAL	\$502.77

Reports have been received from thirty congregations, which is far from the total on the list of churches. If your congregation is not on the list as appears above,

the fault does not lie at my door, nor at the door of the committee which represented the General Conference, when it sent information and supplies to all pastors. Send in your offering, no matter what the amount may be. From the response already given I am convinced that if the matter is presented to every congregation, and opportunity given for the offering which is asked for, the total sought, \$2500,000 will be given. Do it now, if it has not been done earlier, and if done before please see that your offering is sent to me.

Faithfully your Brother,

MARTIN SHIVELY.

Ashland College, Ashland, Ohio. June 25, 1933.

NEWS OF THE COLLEGE

It will be of interest to the readers of this paper to know that while the enrollment in the summer school is less by about 75 students than last year, yet we regard it as satisfactory, when one considers the conditions. In line with this fact we had to reduce the number of courses offered and also the number of teachers. While this is not entirely satisfactory, yet it helped to bring the situation in hand. The enrollment is now 274.

Many of the teachers went to Dayton to attend the Ohio district conference. Dean E. G. Mason was elected member of the College board of trustees.

Reports from the quartette now among the churches are good. It is a genuine pleasure to record the fact that they are uniformly cordially received. It is hoped that they may accomplish their mission, viz., to interest the churches in the College.

It will also be of interest to know that the Prudential committee recently engaged Miss Dorcas Bame to teach voice and public school music, a place that had been made vacant by the resignation of Miss Norma Hurdle, who had been with the school for the past four years.

Miss Bame, daughter of Dr. and Mrs. C. A. Bame, is a graduate of Ashland both in the arts and music, also of Chicago Musical College and has spent the past year in the Cleveland Institute of Music. Also she

tions have been attending our Sunday school and church for the past few years. It was not a case of proselyting but a desire to be members of a church that practices rather than explains away the Scriptures. Although the results are not what we had anticipated, yet we believe that the messages brought by Evangelist Miller stirred up a deeper meaning of the word "Christian."

Our growth the past few years has not been sensational but it has been steady. The average growth per year for the past three years has been a bit more than 33. Our field of service although containing a large percent of Catholics offers great promise for the future of the Conemaugh First Brethren.

At present we are looking forward with high hopes, financially. The Railroad and Bethlehem Mills are working better now than they have for the past two years. The mills especially, are getting ready for a great boom but no one seems to know where it is coming from. With this chaotic international situation before us and God's Word with us, it is not a very great problem to many. Even so come, Lord Jesus!

We wish to thank all who remembered us in prayer during our campaign. May the Lord richly bless you.

W. H. SCHAFFER, Pastor.

HONOR PASTOR GRANTED DEGREE

Rev. Mr. Porte Greeted by Congregation at Church Dinner

Rev. Robert F. Porte, pastor of First Brethren church upon whom was conferred the degree, doctor of theology, at Drew University, Madison, New Jersey, on June 6, Tuesday evening received the congratulations and felicitations of his congregation and a group of visiting pastors in a family night dinner in the church.

The affair was sponsored by the Laymen's Forward movement of the church, of which C. C. Strycker is president. Rev. E. A. Duker, assistant to Rev. Mr. Porte, served as toastmaster, and about 150 persons listened to a group of addresses. Speakers were Rev. George M. Anderson, pastor of Indiana Avenue Christian church; Rev. G. L. Maus, of First Brethren church in Nappanee, Indiana; Rev. J. Clyde Fortney, of First Church of the Brethren, here; Roland Obenchain, former moderator of the church; and A. G. Carpenter, this city, Indiana trustee of Ashland College, at Ashland, Ohio, from which Rev. Mr. Porte was graduated in 1914 with a bachelor of arts degree.

Other guest pastors present were Rev. W. I. Duker, of the Brethren church of Millport, Indiana; Rev. C. D. Whitmer, of the church at Brighton, Indiana, and Rev. A. T. Wirick of the church at Ardmore.

Rev. Mr. Porte received his master's degree from Drake University, Des Moines, Iowa, in 1921 and has been studying since that time toward the degree conferred this summer. He has been pastor of the local church since the autumn of 1931.—South Bend Tribune.

WASHINGTON, D. C.

Considerable time has elapsed since a report has been made of the work in Washington. It is hoped that none will take this silence to mean that the church here has not been active. But under the efficient leadership of our pastor, Rev. Kent, and Brother R. E. Donaldson, superintendent of the Sunday school, there has been an

increase of activities along certain lines more especially in visitation work in an effort to increase the attendance at all the services. And attendance has been keeping up very well. The mid-week prayer meeting is well attended; the number present each week averaging about fifty. The reports given at our last business meeting from the various auxiliaries show encouraging activity and accomplishments on the part of each organization.

During the past few months a committee has been busily engaged in making plans for the completion of the church building. We are badly in need of more room. The plans are now complete but owing to conditions now prevailing in the financial world we have been prevented from starting work on the final unit of the building. At this writing we are unable to say just when work will start.

The annual report given by the secretary of the church school showed that the school had a successful year with a net increase of eight in enrollment. The month of April was the best in the history of the school for attendance with an average of 325 present each Sunday. The average for the same month last year was 250. Notwithstanding our crowded quarters, the attendance has been keeping up very well during May and June. During the year twenty-three members of the school have united with the church.

The Women's Missionary society and the Laymen's League have been holding their meetings at the church on the same evening. Commendable interest has been manifested by the members of each organization. For a number of years members of these societies have been doing personal work at the Gallinger Hospital; the League being in charge of the services there one Sunday in each month. The League has charge of the services at the Gospel Mission one night each month, Rev. Kent preaching the sermon. Some very successful meetings have been held.

Good work is being done by all three of the Christian Endeavor societies. Very interesting meetings are being held and attendance and interest is growing. On the third Sunday evening in each month the Senior Society leads the song service for the church.

Both Senior and Junior Sisterhoods of Mary and Martha are keeping up to their excellent standards. Both societies are preparing for their annual mothers and daughters meetings to be held during the week of June 18. Recently the Juniors presented a program in the church entitled, "The Spirit of Missions". The program was carefully prepared, well presented, and contained a most helpful message. This society has more than doubled its attendance at their meetings during the last quarter. We feel that the church here should be greatly encouraged by the interest being shown by these various groups of young people. Following the older societies are the "Signal Lights" with fifteen or twenty children being capably trained by Mrs. Harrison.

Last Sunday was Ashland College day. The California Quartette was with us Sunday morning and again on Monday evening, giving us two well rendered programs. Every one enjoyed their spiritual songs and their testimonies exalting the name of the Lord Jesus Christ and what he has meant in their lives. Prof. K. M. Monroe of the Ashland Seminary was with us on the same

Sunday, teaching the Sunday school lesson to the combined adult and senior classes. At the close of the Sunday school one young girl confessed the Lord Jesus as her Savior, and, with several others who have already made confession, is awaiting baptism. Sunday evening Dr. Monroe delivered one of his instructive and inspiring sermons. Since the visit of these men the church here should have a better understanding of and a deeper, more vital interest in the work of Ashland Seminary and what it means in the future for the Brethren Church.

Some of the days for which the people here are planning are the Sunday school picnic in Rock Creek Park on June 24; Children's day, June 25, and the "Brethren Day" at Rocky Ridge, Maryland, July 27, where many of our people are planning an outing with Brethren from the nearby churches. The Senior C. E. society is planning to hold a meeting in the Baptist church at Winchester, Virginia, on July 9th.

The Summer Bible school will open June 26th for a three weeks' term under the direction of Miss Mabel Donaldson, an efficient trained teacher in the Washington public schools.

The Washington church cordially invites anyone that may be visiting the city to attend services with us. The Brethren Church is not following the growing custom of omitting Sunday evening services during the summer but is open at all regular worship periods. We are always glad to welcome visitors and strangers to our services.

AUSTIN C. MUNCH.

SOUTHERN CALIFORNIA DISTRICT BIBLE CONFERENCE, JULY 21-30, 1933

A preview of the program of the twenty-third annual Bible Conference to convene in the First church of Long Beach, July 21 reveals the fact that a rich spiritual feast is in store for the brotherhood of the Southern California District.

Obtaining as their leading Bible teacher Professor Alva J. McClain who will lead the conference in a series of Bible Doctrinal subjects such as, Sanctification, Grace, Election, Calling, Repentance, Faith, and other edifying subjects as, The Tragic Error of Legalism, The Incarnation, and Some Remarkable Scientific Confirmations of the Truths of the Bible. Thus spiritual blessing of the conference is assured.

In addition to the presence of Brother McClain in this conference the California Male Quartet (students of our Theological Seminary) will have no small part on the program. The entire musical program has been put in their hands, as well as the delivery of an address on the part of each member. One evening will be devoted entirely to the young people of the District at which time the California Quartet will bring five minute messages pertaining to our college and seminary, musical numbers and an address from Brother McClain on the bearing of the college and seminary upon the future progress of the Brethren Church.

As is customary at these conferences an address is given by each active Elder of the District. Various subjects have been selected by the brethren, all of which are of vital importance to the Christian life.

Dr. Louis S. Bauman, Conference Moderator in addition to the moderator's address has been requested by the executive committee to deliver three other addresses on

the following subjects, The Message of the Stars, The Jew in Prophecy and War.

Other outstanding preachers for which Southern California is noted who will appear on this program are Dr. Cortland Myers, Dr. Charles E. Fuller and Rev. Louis S. Talbot.

The conference covets the prayers of the brotherhood for a special outpouring of the Holy Spirit upon all who shall have a part in giving out the Word of God as well as upon those who shall attend that they may be receptive to the messages delivered.

ALAN S. PEARCE,
Conference Secretary.

FIRST BRETHREN CHURCH, LOS ANGELES, CALIFORNIA

The months have again speedily passed since we reported. These months have been busy ones in which we endeavored to glean a few more sheaves for eternal harvest. To a student of the Word there are multiplied evidences of the Fig-tree putting forth its leaves. In view of this fulfillment of the Prophetic utterances, we need to heed the Master's command to "watch" and "pray." In tabulating results, we rejoice in that we have been blessed with visible results and these we wish to share with our brethren. But as we tabulate these, we are conscious of failure in accomplishing all we should have hoped to accomplish. This however is not a motive to cease our efforts but to respond to a greater challenge. It seems to me the Brethren church is confronted with a great opportunity with her Whole Gospel teaching in these apostate days.

We began our New Year with the election and then installation of officers in the church and auxiliaries. These have taken their duties seriously and through a united effort we are able to see gain. The earnestness of the officers is reflected in stimulated interest in each department of the work. The Bible school maintained a good attendance and interest all through these months. The same is true of Christian Endeavor in the several societies. They had an institute led by the County officers which was helpful. The Brotherhood of Alexander Mack meets regularly and enjoys a splendid fellowship. We have speakers address us on various subjects which is profitable. The Woman's Missionary Society is as always doing a fine piece of work and maintains a spiritual standard that we cherish. Recently, we had our sister, Mrs. George Ronk with us and with the District Patroness, Mrs. Cashman, two Sisterhoods were organized and are now functioning. Thus with these auxiliaries working for the Lord's glory coupled with the work of the church, we labor on.

At our yearly business meeting, we did not decide upon the matter of a revival meeting. But we made it a matter of prayer seeking to be guided aright in the matter. The matter of import was the evangelist. Our own men were not available at the time we desired a meeting. Then there came to the Second church, the "Singing Longs." They proved themselves Godly leaders with the Compton Brethren and finally it was decided we would secure them to lead us. They came to us two weeks before Easter and closed Monday evening after Easter. They proved to be the people for this meeting. We feel it was the leading of the Spirit that brought them to us. Preliminary to the meeting we again made a survey of the community. Faithful

workers made a house to house canvass which both advertised the meeting and opened up the way for personal work. Then we also conducted cottage prayer meetings. With the field thus prepared, we awaited the coming of Brother and Sister Long who were to lead us in the actual campaign. They proved a great blessing to us in the uniqueness of presenting the message; the very plan that was needed here. Through the use of "magic" presentation of the truth, the school children became interested. The afternoon meetings were well attended. From among those children a goodly number accepted Christ. Then the evening services were well attended giving the opportunity of presenting the claims of Jesus in song, rag-picture and sermon. The consecrated leadership of the Longs, the plain preaching of the Word, the prayers and co-operation of the membership and friends resulted in a glorious victory for the Lord. There were sixty-two who came forward in first decisions and reconsecrations. Of this number, thirty-nine were baptized on the evening of Easter. Several are still awaiting baptism. The membership of the church was increased by these and four coming before; one by baptism and three by relation, since last reporting. We rejoice for the numerical gain. Some of those coming were heads of families; one mother, a Catholic, by coming brought her husband and two sons; another family whose head is Catholic, all came but the father. It was a great victory; and to God belongs the glory. Needless to say, the Longs greatly endeared themselves to our people and the community. We praise God for them and we can recommend them to others.

Our Spring Communion service was the largest attended since our pastorate with this people; and those in a position to know say it was the largest in the history of the church. Our offerings indicate spiritual health; all were in increase over last year. Again let us state for every advancement we rejoice but we have our problems. Summer is here with its lure to the mountain and beach; the devil is awake twenty-four hours each day in Los Angeles. So we covet your prayers that God may have faithful witnesses in us as a church and individuals. We praise God for the good reports from the various churches.

Our address is: 217 E. 42 St. and not (2 st.) If wrongly addressed, delivery is delayed.
A. B. COVER, Pastor.

BRETHREN CHURCH HELD DEDICATORY SERVICE FOR CLASSROOMS SUNDAY

(From Kittanning "Leader-Times," May 29, 1933)

In a brief but impressive service yesterday, the three new Sunday school classrooms just constructed in the West Kittanning Brethren church were dedicated. The program began at 10:30 A. M. at the close of a short Sunday school period. After the singing of a chorus by all, the pastor, Rev. R. D. Crees, presented diplomas to four graduates of the Teacher Training Course. The graduates were Ethel Yount, Georgia Shankle, Edgar Hooks and Warren Hooks. Following the prayer of consecration by the Superintendent, the audience joined in singing the chorus, "You Can Smile". A few words of greeting were brought by Ira Bennett, the Chairman of the Board of Trustees of the church. Mr. Bennett, spoke of

the need for new classrooms, and how the goal had been met only through the personal sacrifice and volunteer labor of members and friends.

The pastor then took charge of the Recognition Service, and mentioned that in addition to the new classrooms, three new, large windows had been placed in other rooms and the exterior of the church painted white. He read the names of all the men who had aided in the building project by volunteer labor, and disclosed the fact that 44 different men had assisted. Following that the names of individuals donating the use of trucks, ladders and other materials were read, 15 in all.

After a word of thanks to all, the dedicatory prayer was offered, and the audience invited to go to the basement for an inspection of the rooms. As they passed in single file past the front of the church, their building fund offering envelopes were placed in the offering basket, and then they passed to the basement for inspection of the new class rooms.

Happy is the man who can still hear God speak to him in his disappointments.

ANNOUNCEMENTS

SHIPSEWANA BIBLE CONFERENCE

Since the weekly program is to be taken over by the Training school, there remains only the Sundays preceeding and following the School to be supplied by the Bible Conference Committee. We will follow the same plan as last year as to division of Churches. On Sunday July 16th, South Bend, Ardmore, North Liberty, Osceola and Elkhart will attend. On the next Sunday, July 23rd., all the others are urged to attend. There will be Sunday School and preaching services in the morning. Musical programs in the afternoons and religious dramatics for the evenings. A detailed program will appear in next week's evangelist. With more Young people clamoring to find accommodations for the School, and parents coming to bring them and return them to their home, there should be a large attendance on each of the Sundays. Plan with your group to attend the Bible Conference July 17th and 23rd.

Program Committee.
per H. F. Stuckman,
Elkhart, Ind.

PROGRAMME FOR BRETHREN DAY AT ROCKY RIDGE

((Mt. Tabor Park) Maryland, July 27th, 1933

Music—conducted by Floyd Hartman, Washington, D. C.

Address of Welcome
Recitation—Mrs. Preston Myers, Uniontown, Maryland.

Address—Rev. Willis Ronk, Meyersdale, Pa. Music by Young People of Linwood.

Recitation—Elizabeth Garver, Linwood, Penna.
Address—Rev. Victor Leatherman, Berlin, Penna.

Athletic Director—John Stillwell, Washington, D. C.

Bishop Miller of the Shenandoah Valley will be present if possible.

Dinner at 12:30.

The afternoon will be given over to games and sports. Here is a splendid place to renew old acquaintances and make new ones.

There is plenty of shelter in case of rain. Good water in abundance on the grounds. Bring well filled baskets enough for yourselves and some for me. Make this day a real outing, free from care. We are expecting this will be a great day in Brethren history. The Church of the Brethren folks will be invited to enjoy the day with us. Pastors, please announce and stress the invitation. Do not forget the date, July 27th. Place, Rocky Ridge. Come early and stay late. By order of the executive committee.

J. L. BOWMAN.

A WONDERFUL OPPORTUNITY

is being offered to the young people of the Brethren churches of Ohio to have the advantages of a Young People's Training Camp this Summer. Knowing the need for a work of this sort, arrangements are being made that those interested may have the opportunity for the training so much demanded. The camp is to be held at the Lohr Ranch north of Canton.

Dates

The conference extends from Monday evening, July 17 to Saturday noon, July 22. Registration will take place on Monday evening that all classes may begin Tuesday morning.

Who May Attend

The camp school is planned for young people of high school age and older and their adult instructors. No church is limited in the number to be sent and it is the earnest desire of those responsible for the camp that the churches cooperate to the fullest possible extent.

Expense

It is the desire of those planning the camp to make the cost just as low as possible, thus making possible a large attendance in this time of financial stress. We are indeed fortunate in being able to have those who are willing to care for the cooking without any cost for this work. The plan is to purchase the foodstuffs at wholesale, pool the cost and divide it among those who come. This plan will make the expense a nominal one. Every effort is being put forth along this line and there need be no hesitancy as to the expense. The expense will be kept at the minimum. It should be really no more expensive than to remain in the home. To assist in every way possible as to finances there will be no registration fee this year.

What to Bring

Each camper should bring linen and blankets and camp pillow. Cots will be furnished without cost. The use of these is being donated by friends in Canton. Each student should bring bathing suit, athletic equipment, Bible, note-book, etc.

Daily Schedule

The forenoon program will consist of early devotional period, breakfast, class periods and chapel. The afternoons will be given over to rest, reading and recreation. The day will close with a vesper service.

Courses

The courses to be offered correspond to the courses offered in the camp at Shipshewana Lake, Indiana, and that of the group in Pennsylvania. This will make possible the transfer from one camp to another, if this is necessitated because of change of residence.

Instructors

Competent instructors are being selected—instructors both thoroughly competent to teach the subjects assigned to them and also anxious to be the greatest help to the students.

Cooperation

The management is asking for the most thorough cooperation on the part of the pastors and churches, especially those near enough to the camp to make possible the coming of their young people. The association with other Christian young people in a work of this sort is really a worthwhile experience for the young people of any church.

How to Reach the Camp

Take the most convenient route to Canton—No. 3 is the one most traveled and likely the most convenient for the most who will come—turn north on Market Avenue, Route 43. Follow 43 to the Martindale Road. Take this road to the right and follow to the camp. Look for markers as you leave Canton.

Information

In case any added information is desired this information may be had by writing Rev. A. E. Whitted, Louisville, Ohio.

Remember the date and place. Don't fail to make use of this opportunity.

A. E. WHITTED.

IN THE SHADOW

WORST—Mrs. Arminada Ash Worst, relict of Dr. E. J. Worst, of the Ashland, Ohio, congregation, passed away at the family residence at 242 West Main Street, this city, on Thursday morning, June 15, 1933, at the advanced age of 82 years, 2 months and 5 days. She first saw the light of earthly realm on April 10, 1851, a daughter of Josiah and Nancy Ash, pioneer residents of Holmes County, Ohio. She was one of a family of six sons and six daughters, of whom but two now remain, Dr. E. E. Ash, of Gosport, Indiana, and Mrs. Martha Mumaw, of Mt. Eaton, Ohio.

Arminada Ash and Elmore J. Worst became man and wife on March 21, 1872, the union being broken after more than fifty years of wedded felicity by the death of the husband in 1927. Four children were given to bless this union, one of whom passed to the Lords tender watch care in infancy. Three daughters, Clara W., wife of Dr. J. Allen Miller; Essie, wife of Dr. G. C. Carpenter, of Smithville, Ohio; and Miss Amy Worst, at home; three grandchildren, John A. Jr., and Malcolm E. Miller, of Columbus, Ohio, and Mrs. Grant Ellis, of Ashland, comprise the members of her immediate family who sorrow at the leave-taking of one who was and will always be an inspiration in the lives toward best things.

Sister Worst and her good husband were charter members of the Ashland Brethren church, and she maintained her interest unbroken in the welfare of her church. For her the first interests of life were her home, her children and her church; and her home will miss the benediction of her quiet presence, while already her children have risen up to call her "a wonderful mother," which might be supplemented with the Biblical description of a godly woman of "blessed," while her church will miss her quiet faithfulness so manifested through the long years of her ministry with and for it. The sincerity of her nature and the depth of her sincerity are shown by the testimony which she left but a few weeks before her demise. Following a service conducted for her by her son-in-law she looked into the faces of those present and said, "My faith is firm and steadfast, and I have no regrets but to leave my loved ones." To her is granted by all who knew her that finest of encomiums, "She was a good woman."

Sister Worst had been a resident of Ashland County and city for more than fifty years, and it was to be expected that a large concourse of people should gather for the funeral services which were held at the First Brethren church on Saturday afternoon, June 17, 1933. The services were in charge of the undersigned, her pastor assisted by Dr. Martin Shively, a long-time friend of the family. A wealth of floral tributes gave mute testimony to the esteem of her friends. Her pastor gave a "Coronation Message" and Dr. Shively paid beautiful tribute to her worth and character in a brief and tender testimonial. Burial was in the family lot in the Ashland Cemetery beside the body of her companion, there to wait the consummation of all things and the coming of the Lord to gather his own. May the lives of her loved ones, and of us all, be as worthy the praise as "Christian" as was hers.

DYOLL BELOTE.

LIVENGOOD—Boinda Hauger Livengood, wife of Elder Z. T. Livengood of Lanark, Illinois, passed on to her eternal home from the family residence in Lanark on April 26th, 1933 at the age of 80 years, 8 months and 6 days. Married to Z. T. Livengood in 1872, and to this union one son, John, was born.

Sister Livengood was a Christian for more than sixty years. During the greater part of which time she assisted Brother Livengood in various places where he labored as pastor. She loved the church and found a joy in all its services. Her place was seldom vacant in the home of God. Her encouraging words were always a help and inspiration to those who brought the message. Many shall cherish her memory and seek to emulate her many virtues.

In her going she leaves her companion, with John and his wife, and a host of friends. Peace to her and to all who shall miss her until the morning of the resurrection of the just, when we shall meet again all our loved ones.

Funeral services were held from the home in charge of the pastor, the undersigned.

C. C. GRISSO.

DUBBEL—Edward E. Dubbel, born in Hagerstown, Maryland, and departed this earthly life from his home in Lanark, Illinois, May 23rd, 1933 at 70 years of age. In 1853 he was united in marriage to Elma Arnold. To this union six children were born four of which with the mother survive. Brother Dubbel with his companion united with the Brethren church almost 50 years ago. Soon after uniting with the church he was called to the deacon's office in which place he served faithfully through the years. He was devoted to all the interests of the church. It is doubtful if he ever missed a love-feast, when at all possible to be present.

During his last sickness he was anointed by Elder Livengood and his pastor. He was a constant sufferer for six months but through it all he was patient and contented, resigning his all into the hands of him who doeth all things well. Quietly and peacefully as at the close of a summer day, he slipped away from us into the home that his Father has prepared for all of his believing children. In the morning of that bright and cloudless day we shall meet again.

Funeral services were conducted by his pastor from the First Brethren church in Lanark on May 25, 1933.

C. C. GRISSO.

EMERY—JoAnn Emery, youngest child of Brother and Sister Howard Emery, died at the family home in the bounds of the Lanark congregation on May 28, 1933, at the age of one year and eleven days. She leaves her parents with one brother and two sisters. This beautiful little life had a brief stay here, but certainly not in vain, for heaven will be more real and precious for all because it holds another treasure. The comforting words of the Lord's family circle find great comfort in all the promises of God's Word.

Funeral services at the home by the family pastor.

C. C. GRISSO.

MILBURN—Richard D. Milburn, well known farmer of Fort Scott, Kansas, 71 years of age, was killed by accident at the sales pavilion at Fort Scott, Kansas, Saturday of June 10th, being run over by a loaded truck.

Mr. Milburn had lived near Fort Scott, nearly all of his life. He was an industrious and hard working man and a good neighbor and citizen.

Mr. Milburn had a carpenter make his casket out of cedar wood and had kept it under his bed for two years.

He is survived by a daughter, Mrs. Clara Reed, with whom he had made his home for several years. Also several brothers and sisters and nephews and six grandchildren. The funeral was conducted from the undertaker's chapel, June 12th, 1933, by the writer. A large number of friends and neighbors were in attendance.

The body was laid to rest in the family lot in the Evergreen Cemetery.

L. G. WOOD.

SEVERY—William Henry Severy, infant son of Mr. and Mrs. Clyde Severy, died very suddenly at the home of his parents in Fort Scott, Kansas, Monday evening of June 12th, 1933.

Little William was an exceptionally bright child, loved and admired by all who saw him.

His age at death was only 1 year, 4 months and 25 days, but his sweet memory will linger in the hearts of those who loved him so dearly.

Funeral was conducted from the Brethren church of Fort Scott, Kansas, at 2:00 P. M., Wednesday, June 14th, 1933. He is survived by his parents and his grandparents, Mrs. and Mrs. Clint Morrison, and Mrs. W. H. Severy of Fort Scott, Kansas.

Many beautiful floral offerings were made as tokens of respect and sympathy. The service was conducted by the writer, and the body was laid to rest in the Grove Chapel Cemetery.

L. G. WOOD.

DAVIDSON—"Ted" Davidson of Junction City, Kansas, was killed in an automobile accident, June 10th, 1933, on the highway a few miles north of Fort Scott, Kansas.

His wife was at home in Junction City, and two brothers came from their home and laid the body to rest in the Oak Grove Cemetery, near Fort Scott, on June 20th, 1933.

A brief service was conducted by the writer from the Cheney Chapel.

L. G. WOOD.

WILLIAMS—Mrs. Lee Williams was born in Carl County, Missouri, January 15, 1860, and departed this life at her home near Eves, Missouri, January 20th, 1933, at the age of 67 years, 5 months and 2 days. Before her marriage she was Mary Newsom, daughter of J. B. and Mary Newsom. She was married to Lee Williams in Fort Scott, Kansas, 25 years ago.

Her husband preceded her in death by 11 years. She is survived by three children, Mrs. Clarence Johnson and Orman Williams of Deerfield, Missouri, and Homer Davenport, of Council Bluffs, Iowa, also by two brothers and three sisters: Mrs. Lewis Clayfield, Rocky Ford, Colorado; Mrs. Alfred Wyland, Trinidad, Colorado; Mrs. Anna Beardsley, Fort Scott, Kansas, Anthony and Fughie Newsom of Council Bluffs, Iowa. Five grandchildren and two great grandchildren also survive. Mrs. Williams resided in the neighborhood for 22 years and was highly respected by a large circle of friends. Funeral by the writer, from the Cheney church, Eves, Missouri, June 21, 1933. The body was laid to rest in the family lot at Bronough Cemetery, Bronough, Missouri.

L. G. WOOD.

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THE

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1933

BRETHREN EVANGELIST



Sitting at the Feet of the Apostle Paul, the Great Teacher of
the Gospel to the Gentiles

Our National Conference Affords Opportunity to sit at the feet of
some of God's modern teachers who are able to divide aright
the Word of Truth

(Conference Program in this Issue)

Signs of the Times

by
Alva J. McClain

FISHING BRIDGE, Yellowstone Park

I recall once asking a native westerner why a certain mountain was called "Rattlesnake Mountain." He answered that it was because no rattlesnakes had ever been found there. Our present and very temporary address—"Fishing Bridge"—is not that kind of a name. There really are fish at Fishing Bridge. The man who couldn't catch fish here is a hopeless case.

Fishing Bridge is an actual bridge that crosses the Yellowstone River at the point where it flows out of the great Yellowstone Lake. Those who wish to camp will find here the finest tourist camp within the Lake. Those who wish to camp will find pole pines on the north edge of the Lake. From our own location we can look through the trees across the lake and see Mount Sheridan, snow covered, about thirty miles distant. In the clear, brilliant sunshine it does not seem more than five. Yellowstone Lake is one of the most remarkable fresh water lakes in the world. It has a shore line of about one hundred miles and its altitude is nearly 8,000 feet.

SPEAKING of Fish

When we drove in here, a few days ago, the Park had not yet officially opened for the summer season, but already there were several dozen auto campers located at Fishing Bridge waiting for permission to fish from the bridge (which came yesterday). I told one of the amiable Rangers that I was hungry for fish and he directed me to a certain spot about four miles down the west side of the lake. Having heard fishing advice more than once, I did not take the Ranger's council very seriously, but decided to drive down and look things over. In fifteen minutes we had seven large native, or cut-throat trout. Yesterday and today hundreds were caught from Fishing Bridge. Everybody is trying to give away fish. As I sit here writing a party of campers drove in and began to set up a tent a short distance from our own camp. Within five minutes they were supplied with more trout than they could possibly eat. It is the same all over this large camp where automobiles are constantly arriving. We left Fishing Bridge for a couple days to see another part of the Park and returned yesterday. Thinking we were newcomers, four fishermen offered us fish! No one need go hungry.

All this has raised a question: If these trout were something you could store up in the bank like money, would the fishermen be so generous? You can only eat a few fish yourself, the law will not permit you to sell them, and they will soon spoil if you keep them, so you might as well give them away. Perhaps this would be a better world if money were something like fish.

As a matter of fact, in the last analysis money is like this in a certain respect. You may as well give it away before you leave this world. Afterwards it will do you no more good than spoiled fish.

THE Boys from Ohio

Two boys from Ohio arrived in an old Model T Ford. It was their first trip away from home and they came over to talk, being drawn by our Ohio license. They had finished one year in college and not having enough money to continue, decided to see the West. Strangely, when offered a mess of fish they politely declined the gift. Later we found that they did not know how to prepare and cook fish. Mrs. McClain initiated them into the culinary mystery of frying and they were happy. One of them said they had been living on canned beans for the most part, since the beans were easy to prepare. They came over to say goodbye this morning, after I had helped them select their route to Southern California. The driver said he didn't much care which road they took just as long as there were no mountains. After crossing the Big Horns, he didn't want ever to see another mountain! Both said they were going to look up the First Brethren church when they arrived at Long Beach.

A NOTE to Weary Wives

If your husband complains about your cooking, bring him up here on a camping trip. He will eat anything, and be glad to get it.

And speaking as a husband, I am quite sure that any woman can cook better on a camping trip in the high mountains. Mrs. McClain argues that this is wholly a matter of appetite, but I am unconvinced, being certain that her cooking has improved up here.

INTERESTING Sights in the Park

Due to the policy of conservation followed by the Park administration, a remarkable assortment of wild life may be seen in the Park. Only you must drive more leisurely than the average tourist does. We took two days for the trip around the Grand Loop road and were fortunate to see many interesting specimens of both birds and animals. While ascending the mountain over beautiful Dunraven Pass, we met a black bear ambling down the middle of the road and followed by a cub not much larger than a good sized toy teddy-bear. The mother came up to the side of the car for food while the cub scampered down over the side of the grade, being somewhat suspicious of our good intentions. Another big fellow sat up on the side of the mountain in an open meadow of flowers, taking a sun bath evidently. He regarded us with little interest, being surfeited with curious tourists, I suppose.

A BEAR Story

On the first night spent in the Park we had a visitor. About 2 A. M. we were awakened by the crash of falling cooking utensils. I looked out the car window, and saw a bear sitting on the seat of the Park table over which we had spread a little shelter tent. He had been quietly trying to get a couple of trout we had placed under a heavy skillet, and unfortunately, knocked some utensils off the table. I shooed him away and he galloped off in the moonlight to look for another victim.

In some of the camps, where tourists have fed them, the bears have become veritable pests. Friendly as they seem, it is not safe

to feed them, and the administration has posted signs warning people not to offer them food. Isaiah 11:7 has not yet come to pass.

The big grizzlies do not come into camp, but may be seen at certain places where they are fed regularly with an armed ranger on guard. I was somewhat relieved to learn that grizzly bears cannot climb trees.

SCHMELING and Baer

At the Canyon Camp two black bears got into a fight, which began good-naturedly over a question of precedence in pilfering a garbage can, but finally wound up in a knock-down affair without any visible rules. A group of President Roosevelt's conservation workers, hard-bitten fellows from the New York river front, gathered round to watch the battle. They named one Schmeling, and the other Baer. Schmeling won the fight, much to the disgust of the New Yorkers, and a little later both bears were eating together in the most brotherly fashion, their heads in the same garbage can.

It was all very amusing, and about as senseless as most of the fights between "cultured" nations.

THE Strangest Sight

Walking through the camp at Fishing Bridge yesterday, I saw a young woman with bobbed and marceled hair, dressed in overalls, washing baby clothes on an old-fashioned washboard, a cigaret in her mouth. The combination of activities did not seem to work well, as the smoke got in her eyes and hampered her efforts.

The Apostle Paul, once discussing the action of certain women, appealed to Nature—"Doth not even nature itself teach you?" Apparently not, in some cases. A bear, for instance, would move away from the smoke. But the woman hung on to the cigaret.

ALTITUDE and Power

Yesterday a man drove in from the east, this being his first experience driving an

(Continued on page 15)

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GEORGE S. BAER
Editor

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Have the People Learned Their Lesson?

We are told there is an upward trend in the economic situation. That is good news. Everybody will hope that the trend will turn out to be a real swing back to prosperity. Stanley High, writing in the *Christian Herald*, says, "There are, at least, some economic facts to justify the optimists in their optimism. March 4th witnessed the closing of the banks of the country and, in the opinion of many observers, marked rock-bottom for the depression. Here are some of the indications that these observers may be right. From March 1st to May 16th wholesale commodity prices advanced 13.9 per cent—an advance which wiped out entirely the losses sustained in the fall of prices through the entire previous twelve months. Some commodities have increased in value even more notably, in particular farm products. Reports indicate that, on the heels of these rising farm prices, business in a wide range of commodities, from tractors to shoes, is picking up in the farm belt. The general business index of the *New York Times* reached an all-time low on March 18th, with the average at 60 per cent. Within seven weeks, however, the figure had advanced to 74.1—the largest consecutive and sustained advance since the depression began. Business failures in March of this year were fewer than in any year since 1925." Also there is said to be a gain in employment and in payrolls, and a pronounced decline in demands made upon relief agencies. These are all encouraging indications, and if they are the forerunners of permanent improvement there will be much reason for gratitude, and surely it would seem to be about time for such improvement, if reconstruction efforts are made on fundamental grounds.

But that is the point at which there is considerable doubt. Can we expect anything permanent in the way of reconstruction into the ideals and inner qualities of the people are not taken into account, but in many cases are purposely ignored or betrayed? There are some things that are being done to improve conditions that seem to be the part of wisdom. The machinery of government, many think, is in the process of improvement, and in some respects it may be true. But is it not lacking in that idealism lacking that consideration for the morals of the people, and that encouragement and defense of the spiritual qualities so necessary to the permanent well being of a nation? We are depending on improved mechanics to do the work, and that is not sufficient. The cause of the world's sickness, and of our national ills is not poor machinery, but a poor quality of people. The fundamental consideration is not the improvement of our institutions, but the making of better men. And to do that, men must be turned back to God. We have largely forgotten the Rock whence we were hewn; we have left him out of account, and we are suffering the consequences in the present situation.

It was so with Israel of old. When she forgot God and turned to idolatry and unrighteousness, the nation was oppressed and the people were caused to suffer, but when God was revered and his word was obeyed, prosperity and happiness prevailed. That was the principle set forth in the divine instructions to Joshua as he was about to lead the people into the possession of the land that was said to flow with milk and money: "Only be strong and very courageous, and observe to do according to all the law, . . . turn not from it to the right hand or to the left, that thou mayest have good success." If he should be faithful to read the law and obey all that was written therein, he was told, "then thou shalt make thy way prosperous." That ancient doctrine is still true. Prosperity is linked up with our relation to God. We make our prosperity by our righteousness and godliness, and we design our depressions by our selfishness and greed. Israel had both good times and evil. Her good times were times of spiritual alertness and

moral strength, while her bad times were times of backsliding and sin. It is equally true with our own nation and every nation. God is not partial with nations or with individuals, but he has plans and purposes, and he is with those who work in harmony with his plans and further his purposes. We are where we are because of our unresponsive attitude toward God and his righteousness.

Unmindful of this fact, our leaders in civic and economic affairs are trying to remedy the situation merely by tinkering with the machinery. The machinery may or may not need improvement, but all the improvement in the world would not leave us any better in the end, but only faced with larger possibilities of evil, without a return of the people to God. To improve man's tools only makes man more dangerous, unless the man himself is made better. Dr. William R. Moody of Washington, D. C. said recently in discussing this point: "The problem of reconstruction comes down to a question, not of methods, but of men. That is where Mr. Scott, of *Technocracy*, falls short of the mark with his theories. He fails to take into account that most confusing, that most baffling thing in the world, the human personality. You cannot measure the human personality with a slide-rule, nor any other kind of rule. The human animal will not be standardized. Thousands of years of effort have failed to make all men think alike, or act alike. You can measure a machine; you can determine with accuracy what it will do under stress; but nobody can predict what a man will do when you put the pressure on him." Mr. Moody is right with one exception, and that exception is, when the Spirit of God dwells within a man; then you may know how he will react under pressure because he will rely on the Spirit and power of God. Christianity is the only truly standardizing agency for humanity, and that standard is the Lord Jesus Christ, who is exemplar as well as Savior. But Mr. Moody is right when he declares that the really big problem is one, "not of methods, but of men."

And the sorry part of the whole program to find the way out of the present muddled situation is that no really worth while effort is being considered to deal with the human element, not even in the field of morals, but rather every predatory evil agency is being turned loose to plunder human weaknesses. Not in many years have the fundamentals to human welfare been so completely submerged to what is popularly but erroneously considered necessary to economic recovery. We seem ready to license almost every minion of hell that promises to help balance the budget. The liquor traffic, gambling and vice have not been given such free rein since pre-war days as they are now receiving, and the forces of righteousness can scarcely muster the fighting strength of a "corporal's guard" in the average run of communities. Many of the good people have thrown up their hands and are saying, "This generation will have to learn from experience and the sooner we cease to restrict them the sooner they will learn."

But men do not learn to do right by experience alone. They have not been able to free themselves from their evil ways merely by experiencing the folly of those ways. The depression years themselves prove that. Stanley High says he talked to a prominent New York investment banker about the hopeful signs of an economic recovery now appearing on the horizon. "He agreed that the turn apparently had come. But he was not particularly joyous at the prospect. 'Brokers,' he said, 'are being flooded with orders to buy stock. These are not New York orders. They come from every corner of the country. Three and a half years of the depression do not seem to have changed the attitude of the country. People still want to get something for nothing. If the present improvement continues, another six months may see us the victims,

again. of the same speculative fever that afflicted us back in 1929. And if we can go through times like these and still learn nothing then, in my opinion, we will have even worse times ahead of us." And that is just what we are doing—learning practically nothing from experience, that is, nothing that gives us the power to escape the evil ways.

That makes the present situation a challenge to the church. If we have not learned from experience, and if financial recovery will only stimulate men to plunge again into those unchristian ways that brought on the depression, the very approach of prosperity brings the church face to face with a challenge that is urgent and gigantic. The people must be warned against returning to the worship of the "golden calf," and the church alone has the voice of warning that will carry conviction and the moral and spiritual concern that will move to action. The church alone can point men to the Power that can turn men's hearts from the greed of gold, the lust of power and the passion of vice and can stir them with the desire and the determination to withstand the temptation. And it alone can fire men with the courage necessary to fight the organized forces of evil, and to seek to put the powers that be on the side of righteousness and sobriety and the protection of the weak and the innocent. The church must deliver its message with new zeal and urgency, call men to repentance with new boldness and power. This is no time to run away from duty, like Jonah of old, and let prejudice shut up the bowels of compassion against those whom God would have us warn. He will manifest his power if the church will prove willing and faithful.

A Chinese Layman on the Pearl Buck Case

Pearl Buck's difficulty with the foreign mission board of the Presbyterian church, or rather, the foreign board's difficulty with Pearl Buck, is now a matter of history with which most of our readers are doubtless familiar. But it may be news and a matter of interest to learn of a Chinese Layman's viewpoint of this case, as reported by the China Weekly Review and passed on to us by the kindness of Brother F. E. Simmons of Washington, D. C. When this view was written the case was still hanging fire, but since, as is now well known, Mrs. Buck has taken herself out of the picture by resigning from the mission service of the Presbyterian church. Our Chinese correspondent has not taken very seriously all that was involved in Mrs. Buck's theological liberalism, which was the chief cause of the criticism that was launched against her, but his reply to her criticism of missionaries in general is particularly effective, coming as it does from a native Christian layman.

He does not say that Mrs. Buck is a "high-brow", but he does think she has spoken out of the abundance of her ignorance of the missionary as such, at least, "she apparently was not too well informed."

Then he goes on to say:

Her declaration for example, that all missionaries should possess college degrees and become unofficial "ambassadors of good-will" from the occident to the orient is rather far-fetched. Hundreds of the occidental missionaries who have accomplished the greatest good in China possessed no college degrees at all. Possibly they may have been uncouth in appearance and not too well educated in the collegiate sense. But they possessed a vision and a purpose and they went forth to convert and they did convert and they did a tremendous amount of good among the people with whom they worked. We remember once traveling in the far interior and coming across an American missionary delivering a speech on the street corner in a native village. He possessed no college degrees and he spoke his own language ungrammatically, but the people in that district admired him, had confidence in him and came to him by the hundreds for advice and help when they were sick or in trouble. This man happened to be a member of a Protestant sect, but we have also known a Catholic priest, German by nationality, who had more influence among the bandits and unruly elements in a certain mountainous section of China than any other man in the whole province, Chinese officials not excepted. He had lived there for thirty years, was supported entirely by the people with whom he associated, spoke their language, ate their style of food and was one of them. But the man was not "educated" in the accepted sense of the term. To Mrs. Buck he probably would be

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EDITORIAL REVIEW

*Brother C. A. Stewart, the retiring vice moderator of the Ohio Conference that met recently at Dayton, writes a word of appreciation concerning the conference. He mentions a number of features which he enjoyed. And we would say he did his share toward making the conference enjoyable.

The church at South Gate, California, is soon to have a new lighting system, we learn from the church Calendar, and they are requiring that all the money necessary to cover the cost shall be in hand before they "begin on the new lights." It is not a bad plan, especially for these times; it will save the church the possibility of an annoying debt. Brother Leo Polman is the pastor.

Brother H. F. Stuckman supplies the program for the two Sundays of Bible Conference at Shipshewana, preceding and following the Young People's Training Camp. The opening Sunday is July 16th and the closing date is July 23rd. Sunday school services are to be conducted on both Sundays, one group of churches to be present on one Sunday and another group on the second Sunday.

Dr. R. R. Teeter, our business manager, has a message for you this week. See his "Corner", and do not fail to renew your subscription to *The Evangelist*. You cannot afford to be without your church paper. It is absolutely necessary to keep yourself informed and loyal to your denomination. There is no other religious paper that can take its place, and he who allows another paper to take its place will become something else than Brethren. Nor is your church paper an expensive proposition. It costs but four cents a week, which amounts to the mailing of one letter and a postal card each week. Any one can afford that, if the proper sacrifice or self-denial is exercised.

Brother C. H. Ashman, secretary of the General Conference Executive Committee, has supplied us with a copy of the program, which you will find in this issue of *The Evangelist*. The date of the conference is August 21 to 27, and the place, as usual, is Winona Lake, Indiana. There is some splendid talent scheduled on the program and it is all Brethren talent, too. We urge all our readers to study the program carefully and be convinced that it offers a spiritual treat that they cannot afford to deny themselves of. It is time for churches to make plans for their delegations. We have not yet received information regarding rates for lodging and meals at Winona, but they will doubtless be very reasonable. Definite information will appear in a later issue.

Rev. Quinter M. Lyon, who for seven years served as Sunday school editor in our Publishing House, informs us that he completed his doctor of philosophy course and was granted the degree in June at Ohio State University. He says: "The subject of my thesis was 'Three Typical Views of Progress.' It was based on a study principally of Rousseau, Condorcet, and Vico, who represented respectively the negative, the affirmative, and a combination of both. I set a criterion of 'comprehensiveness' or the number and variety of harmoniously experienced qualities, as the test of progress. Man has achieved the elements of progress, but needs to integrate them." We congratulate Dr. Lyon on this achievement of progress and this very thorough preparation for life's service. At present he is teaching a full schedule in Ohio State University summer school. His address is 143 Frambes Avenue, Columbus, Ohio.

First the Indiana conference, in cooperation with the National Sunday School Association, launched a young people's Training Camp. It has now been running for several years and has been a splendid success in every way. So enthused did the young people and their leaders of other districts become that they fell in line and started a Young People's Camp of their own. In June the Pennsylvania district had such a Camp and it was a real success. Then we learned that a similar Camp was started for the young people of the Ohio district. It is to be held at Loher Ranch, North of Canton, July 17-24. The same week the Shipshewana Camp is to be conducted. Now we learn through Dr. Bauman's church bulletin, of Long Beach, California, that the young people of Southern California are enjoying a Camp this week, the dates being July 6 and 7, held at San Dimas Canyon (Bethel Camp). This is fine. We shall be glad to have all report their activities.



God's Plan for Making Men New



By Frank G. Coleman

That God saves the souls of men is accepted by at least one-third of the human race, but there is a wide range of opinion as to just what is God's plan. In fact the whole religious field is strewn with the debris of plans and systems of redemption. Most, if not all, of these systems or plans claim divine authority and sanction. They range from a radical fundamental position to a rank modernism. The former is viewed as one laying aside all negative forms and committing himself to the unmerited, and unrecompensed grace of an omniscient, and all loving heavenly Father as revealed in the only begotten of the Father, Jesus Christ the righteous. The latter casting aside the "Faith once for all delivered" has denied practically everything held by evangelical Christianity, and has turned each to his own way. "But there were false prophets also among the people, **EVEN AS THERE SHALL BE FALSE TEACHERS AMONG YOU**, who privily shall bring in damnable heresies, even denying the Lord that bought them and bring upon themselves swift destruction" (2 Pet. 2:1). "For there are certain men crept in unawares, ungodly men, turning the grace of our God into lasciviousness, and denying the only true God, and our Lord Jesus Christ" (Jude 4).

In between this "highway and low" there goes trooping every conceivable persuasion. Certainly a glittering array. Strange to say that when we come to the Bible with unprejudiced minds we can find no trace of divine authority for them. Many of us go to the Bible with our preconceived ideas of what the Bible teaches and it is not difficult to read these ideas into the text. Bending the Scriptures to our peculiar mental warp is almost a universal game. Misapplication is bad enough, but dislocation of texts and portions of the Word is confusing indeed. By this sort of jugglery heresies are established and multitudes are led into a fool's paradise. You will recall that the anathema of God is pronounced upon "Wresters" of the Scriptures.

Now what is God's Plan for Making Men New? Let us lay aside all confusing terms and high sounding phraseology and consider this tremendously important doctrine in the light of God's Word. Many otherwise fine Christians reject certain doctrines, not because they have sought out what God's Word has to say, but because of some "belittling" term by which it is referred. For example, take the subject of the believer's security, many a soul has rejected this blessed teaching because some teacher or preacher has referred to it as, "Once in grace, always in grace, no matter what you do." It is the latter clause which is intended to give the whole doctrine such a character as only fools or fanatics would embrace. We are sorry to say, because of this many are terribly dis-

turbed whenever Security is mentioned. I recall when a lad how farmers used to leap from their wagons and hold their frightened horses until the coughing, snorting monsters dashed on down the road. Well, man and beast has been most wonderfully blessed by that machine.

God's plan is so often covered up or presented in such manner as to confuse, but only by man, never so presented by the Holy Spirit. He has guarded the salvation passages against this very thing until man must deliberately read his own mind into the text to change its meaning.

Let us start with an unsaved soul and trace, as far as possible, God's plan in recreating—making new—that individual. We realize that there are degrees of divine intervention and working that we are unable to trace. The soul without God must first of all be brought to a sense of his need of a Savior. "No man can come to me, except the Father draw him" (John 6:44). God then is drawing men to Christ. Unless he recognizes himself to be a sinner and unworthy of God's love and grace he cannot be saved. For if he recognizes any worth in himself God cannot save him. "For by grace are ye saved through faith, and that not of yourselves; it is the gift of God: Not of works, lest any man should boast" (Eph. 2:8, 9). The Syrophenician woman in the seventh chapter of John was willing to take the place of the dogs feeding upon the crumbs which fall from the table, and

for this Jesus gave her the desire of her heart.

You may ask, how does God draw a man? In the twelfth chapter of John, verses thirty-two and thirty-three, Christ declares the cross to be that by which men are drawn to him. If you follow this passage through the marginal references you will see that it is undoubtedly the crucifixion of Christ. The cross then is revealed by the Holy Spirit to be the measure of God's matchless love, and this is the thing, more than any other, that captures the admiration and awakens in the sinner's heart a responsive love. He is then led into a confession of Christ as his own Lord and Savior. "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Romans 10:9). The new born Child of God is, by the Spirit, baptized into the body of Christ, and sealed. "In whom also after that ye believed, ye were sealed with that holy Spirit of promise." God is seen here as making the gift of his Spirit as a down payment, or guarantee of final consummation of the agreement. "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6).

God's real problem begins after the conversion of the sinner in fitting for citizenship in heaven. For lack of a



"Except a man be born of the water and of the Spirit he cannot enter into the kingdom of God.—John 3:5.

better term let us call this phase of God's dealing, PROGRESSIVE SANCTIFICATION. "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God" (Col. 1:10). Peter adds in his second epistle, verse 18, "But grow in grace, and in the knowledge of our God and Savior Jesus Christ, To him be glory both now and forever. Amen." Many other choice portions of his Word teach a continual growth of the yielded one until we all come to the full stature of a man in Christ Jesus.

Sanctification or if you prefer, the transforming work and power of the Holy Spirit in the believer's life is set forth as past, present and future. The believer is said to be sanctified at his conversion. The Holy Spirit sets him aside for service for the Father and the Son. From the moment of his conversion the Holy Spirit seeks the highest possible spiritual development of the believer. When the Lord Jesus Christ shall appear the believer will be completely sanctified and changed in the adorable likeness of Christ. John calls the hope of being like him the purifying hope. "And every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:3).

We do not become Christlike by imitation, but by the sanctifying power of the Holy Spirit. The Lord Jesus Christ is the believer's sufficiency. "But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification, and redemption." 1 Cor. 1:30. Salvation by human effort such as imitating Christ which after all is salvation by character is impossible under the plain statement of the Lord to Nicodemus in John 3:3. "Except a man be born again, he cannot see the kingdom of God". Our salvation is from above. Many a soul harassed by the confusion of the present day preaching is crying out from the depths of their souls, "Restore unto me the joy of thy salvation" (Psa. 51:12).

We know that all are not being sanctified because they will not yield themselves to the Spirit's leading. The chastening rod of the Father must fall upon these disobedient ones. "For whom the Lord loveth he chasteneth." Heb. 12:7. The Holy Spirit is said to do seven things for us: (1) Restrains; (2) Reveals; (3) Woos; (4) Baptizes; (5) Seals; (6) Indwells (7) Infills. We are the temples of the Holy Spirit, and as living stones we are being built up into an habitation of God. We are being fitted and framed together so that each joint supplies strength to every other joint. Sometimes things get out of joint in the church and among God's people because you or I rebel at God's plan and purpose for us. Each is placed in the Body of Christ by design and has an equally important part.

This is God's plan for making "New Creatures in Christ Jesus" and happy, and blessed are you if God's Spirit is having his way with you. "Therefore if any man be in Christ, he is a new creature (creation); old things are passed away; behold, all things are become new" (2 Cor. 5:17).

Hagerstown, Maryland.

THE BOY WAS RIGHT

Several persons sat talking after dinner about a period of probation after death. Little Jimmie sat drinking it all in. Finally one of the wise grown-ups observed his intense face and said to him, "Jimmie, I don't suppose you know what probation means?"

"Oh, yes I do," replied Jimmie. "I know what probation is, but it's going to be repealed. There won't be any probation after death."—The Christian.

FORTY-FIFTH GENERAL CONFERENCE OF THE BRETHREN CHURCHES, WINONA LAKE, INDIANA,

August 21st to 27th, 1933

MONDAY, AUGUST 21

Evening

- 7:30-7:45 Song Service
 7:45-8:00 Devotions—Homer Kent.
 8:00 Sermon—"The Obedience of Christ"
 —Vice Moderator, R. F. Porte

TUESDAY, AUGUST 22

Morning

- 6:30-7:30 Prayer and Praise Service—Wm. H. Schaffer, Leader
 8:00-9:00 Auxiliary Organizations
 1. Ministerium—Inn Chapel
 Devotions. Memorials
 "One Happy Event of My Ministry the Past Year"
 —General Participation
 2. Laymen—Sunday Tabernacle
 Devotions. Special Music
 "The Man and the Church"—F. B. Coleman
 3. Sisterhood—Westminster
 Program to be supplied.
 9:00-11:00 Organization, Moderator's Address, Business
 Scripture and Prayer—L. V. King
 Credential Committee Report
 Election of Officers and Committee on Committees
 Moderator's Address—"The Brethren Church For
 Such a Time as This"
 —Retiring Moderator—W. C. Benschoff
 11:00-12:00 Bible Lecture Hour
 "The Leaven, The Woman, and The Three Measures
 of Meal"—A. J. McClain, Dean of Brethren Seminary

Afternoon

- 2:00-3:00 Bible Lecture Hour
 Prayer—Orville Lorenz
 "Prophetic Signs of the Times"—L. S. Bauman
 3:00-4:30 Women's Missionary Society
 Devotions—Mrs. K. M. Monroe
 Vocal Solo—Mrs. H. H. Rowsey
 Reports:
 President—Mrs. U. J. Shively
 Financial Secretary—Mrs. N. G. Kimmel
 Treasurer—Mrs. C. L. Anspach
 Literature Secretary—Mrs. D. A. C. Teeter
 Women's Outlook—Mrs. F. C. Vanator, and Mrs.
 Ira D. Slotter
 Appointment of Committees
 Memorial Service—Mrs. Joyce Saylor
 6:15 Young People's Vespers—Hillside
 "The Church and Youth"

Evening

- 7:15-7:30 Song Service
 7:30-8:15 Christian Endeavor Inspirational Service
 Special Music
 Prayer—F. C. Vanator
 "The Beginning and Progress of C. E. in the Brethren Church"—E. M. Riddle
 8:15 Sermon—"The Divine Indwelling"—J. L. Gingrich

WEDNESDAY, AUGUST 23

Morning

- 6:30-7:30 Prayer and Praise Service—Martin Shively, Leader.
 8:00-9:00 Auxiliary Organizations
 1. Ministerium—Inn Chapel
 Devotions. Reports
 Election of Officers. Business
 2. Laymen—Sunday Tabernacle
 Devotions. Music
 "Spiritual Unemployment"—Charles H. Ashman
 3. Women's Missionary Society—Auditorium
 Devotions—Mrs. Lester King
 Report of General Secretary—Mrs. Gertrude Briscoe

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The Bible and Science in the Christian College

By Willis Belcher

KEY STATEMENT—

"The works of God in nature and the words of God in the Bible are in perfect and eternal agreement."

Valictory at the June Commencement

What is a Christian College? It is not necessarily an institution of higher learning with a denominational connection; not necessarily one endowed by a church people; not necessarily one with an orthodox statement of faith; and not necessarily one with a large percentage of Christian students. Though all these things are good and important, just one thing makes a Christian College; namely, a group of Christian men and women teaching. And by a Christian I mean one who has come to know God through Christ; one who has proved in his own life the power of Christian truth; one who has tasted of its more abundant way of life.

Science, as defined by one of the standard dictionaries, is "knowledge gained and verified by exact observation and correct thinking". Science deals primarily with the physical universe. This is in keeping with the great "Magna Charta" of the first chapter of Genesis, "subdue the earth". Therefore, science investigates, performs experiments, tabulates the results, and, where possible, tries to verify the work. Then by processes of reasoning it seeks to establish hypotheses, theories, and laws. All this is very commendable. Every day of our lives is made more satisfactory by modern science.

A wrong position for a Christian College to hold in the apparent conflict between science and the Bible is a belief in partial revelation. The advocates of this theory claim that, since the Bible was not intended to teach science, it must be excused for its scientific blunders. But if the Bible contains erroneous teaching about facts of mind or matter, it would evidently bear the imprint of human origin. Besides, if we concede the argument at this point, where will the expurgation cease? One might just as easily question its philosophical teaching, its historical teaching, or its teaching about any other branch of human learning touched by the writers of the sacred record. We can think of a man being right in one field and wrong in another field, but not so with God. If he should mislead in any place, he is not God. No, this position will not suffice.

A correct position for a Christian College to take is that the Bible is a divine revelation from God, and as such is truth. Furthermore, it should hold that all truth is harmonious; that is to say, truth found in one field does not contradict truth found in another field. This means that when science restricts itself to knowledge "gained and verified by exact observation and correct thinking", it never clashes with the Bible. To date, this has been true. It will always be true because of the simple fact that the works of God in nature and the Words of God in the Bible are in perfect and eternal agreement.

Just two cautions here: First, we must be absolutely sure that we are dealing with facts, not hypotheses. Second, we must be just as sure that we have the true meaning of the Bible and not merely some private interpretation. A leading scientist said that ninety per cent of the errors of science have not been made in faulty observations in field or laboratory, but in the interpretations of those observations. For example, to find a fossil is definite proof of former life. But to say that the fossil is

ten, thirty, or eighty thousand years old is an interpretation of that find and may be right or wrong.

In 1931, near Cromwell, Indiana, the remains of a giant mastodon were discovered. An expedition from the Museum of Science of Buffalo, New York went there to carry on an investigation. The first age estimate fixed for the skeletal remains was fifty thousand years. As excavation proceeded, other fossils were found in the same stratum. Shells of snails and clams together with the trunks and branches of several trees were uncovered. Because of these finds, the age estimate dropped to ten thousand years. Even this small figure was destined to suffer another modification. The finding of an Indian arrow head in connection with charcoal makes it probable that the Indians were here when the animal died. Dr. Sanford, curator of geology and paleontology of the Buffalo Museum, is quoted as saying that the finding of fresh water shells similar to, if not identical with, modern species, would indicate that the mastodon lived as recently as one thousand years. I repeat, it is one thing to find a fossil, but it is quite another matter to interpret the meaning of that find. It is the misinterpretations that involve us in serious difficulty. And to be fair to the scientist, we must concede that the misinterpretations of certain Bible passages have likewise resulted in unfortunate implications.

However, oftimes the passages of the Bible that have been the most bitterly attacked, in time have been proved to be scientifically accurate. Job speaks about an empty space in the north. The first telescopes were pointed skyward to examine the starry deep. Everywhere the instruments were pointed it revealed the canopy of heaven jewelled with countless, brilliant stars. "Surely", said the critics, "modern science has proved the Bible inaccurate in this particular statement, for there is no empty space in the north." But gradually, larger and better telescopes were made. With each new type the stratosphere was pierced to greater depths until finally, a great empty space was discovered in the north. Job was right. Similar incidents have occurred with such frequency that another has said, "All human discoveries seem to have been made with the express purpose of confirming more strikingly the Word of God." Therefore, I truly believe that science, or any other department of a Christian college, should never cast the slightest doubt upon the accuracy of the Bible. No amount of book-learning can ever compensate for a shrinkage of faith. In reference to any apparent conflict or discrepancy, it should believe and teach that when experience and knowledge catch up with revelation, there will be complete harmony. Judging the future by the past this will be true.

Friends, we are approaching the closing moments of this service. We have met for greeting and to say goodbye, some of us perhaps never to meet except in sacred and fragrant memories. More fitting, I feel, it would be if each member of the class of 1933 could have a share in our parting word. Surely, there must throb in each heart emotions that, if expressed, would combine to make a powerful testimony of our love for "Old College Home."

Many things we will not soon forget: the fond friendships of campus life; the personal interest of the faculty and their labors of love; the constructive helpfulness of our class advisor, Dr. Ullman; the sympathetic and hopeful counsel of Dean Mason; the constant flow of inspiration from Dr. Jacobs—all these unseen things, and more, have gone to make our brief sojourn here pleasant and exceedingly profitable. Yet, these very associations and experiences make it doubly difficult to say our final word. No doubt each member of the class can unite with Tenyson and say:

"In thy spirit I shall dwell,
And dream my dreams and hold it true,
Though my lips may bid adieu,
I cannot think that thing farewell."

Sunnyside, Washington.

VOICE OF THE CHURCHES

FEEDING THE NEW NATURE

Blessed is the man whose delight is in the law of the Lord, and in his law doth he meditate day and night.

We are born into this world with a fallen "old Adam" nature. This fleshy nature produces and delights in such things as adultery, uncleanness, hatred, strife, envying, murder and drunkenness (Gal. 5:19).

When a man is born again, he receives a "last Adam" nature. This new nature produces and delights in such things as love, joy, peace, goodness and temperance (Gal. 5:22).

"Faith cometh by hearing" (Rom. 10:17). That is, the avenue to the heart is through the hearing (including the eyes, when we read). The daily newspaper and worldly magazines contain food for the old nature, while the Bible and Christian papers and magazines provide food for the new nature.

It is very evident that these two natures cannot live together in peace, so there is a continual strife between them (Gal. 5:17). The outcome of this battle lies in the power of the owner of the heart. Only Christians have the two natures and it is their business to mortify or starve the old nature and feed the new (Col. 3:5).

It is not necessary for the Christian to read the daily papers. In fact, he cannot make a practice of reading of the murders, robberies, divorces and other evils, without great harm to his spiritual nature. His reading will determine the thoughts of his day and blessed is the man who is willing to so control his reading that he will meditate on the law of the Lord all day.

A few years ago my eyes began to bother me and I could not do so much reading. If I would average thirty minutes a day with the daily paper, I would use 180 hours in a year in that which would work a curse in my life, so I do not take a daily. I do, however, take several good fundamental magazines, thus providing me with food for thought along the right lines.

"Whatever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report—**THINK ON THESE THINGS**" (Phil. 4:8). It is very evident that the daily and such papers do not provide food for such thoughts. Let us guard our reading, for what we read determines the thoughts of our day.

If a person is cold, he gets to the heat; if he is hungry, he hunts food; if he is thirsty, he seeks a drink; if he desires to be in God's sphere of blessing, let him so guard his reading that he will meditate in the law of the Lord day and night, for God says Blessed is that man (Ps. 1).

R. I. HUMBERD, Martinsburg, Pennsylvania.

OUR CHALLENGE

Since America has drifted backward in its moral stand for righteousness, and has fallen for the idea that beer will balance the

budget, we find that Religion is seemingly with its back to the wall. The church has seen, and is in, for a tough time. It is being tried as by fire. And it cannot win by the tactics of panic. It must match itself to the hour.

"For such a time as this". Today the world's scales are weighted against the church. It has few champions and fewer defenders, except its own ranks. But for such a time as this the church has always drawn on its reserve resources. It isn't expecting to quit. It will be a going concern when the present distress is history. So the path of VICTORY is found in the way and power of God.

The best defense is ATTACK. Just now the church MUST go FORWARD. If the business of the world has been DOWN, RELIGION MUST GO UP! The church has something to offer which men begin dimly to see that they need. God's people must be aggressive, and the church must make preparation for its own tomorrow. It has just recently been "plowing time". Every farmer knows that to break up a stiff and stubborn sod is one of the most profitable jobs. Where the plow has gone, we can look for new harvests. May we each operate the Gospel Plow faithfully, regardless of the drift of the times, that we may be able to take a few sheaves home and lay them at Jesus' feet.

W. R. DEETER.

A WORD ABOUT THE KINGDOM

The idea of the kingdom of heaven ought to be and is a delightful thought for the Christian to study. John the baptist came preaching "Repent ye, for the kingdom of heaven is at hand." Jesus began his ministry with the same message; a positive declaration that it was present. "Seek ye first the kingdom of God." The kingdom of heaven cometh not by observation, he said in words to that effect, but like the wind ye hear the sound thereof but cannot tell whence it cometh or whither it goeth. This message seems to have had a remarkable appeal to the people that heard him gladly. It was an up-to-date message, all Jerusalem came to hear him and the good news; or the gospel of the kingdom, with its "repent ye, for the kingdom of heaven is at hand."

It was uppermost in the teaching of the Master; it was the living issue which he did not hesitate to preach over and over again. Matthew refers to it nearly thirty times. Seek ye first the kingdom of heaven and all the material welfare will follow freely. Obviously it was first in his personal ministry, and he sends forth the twelve, instructed thus—"As ye go, preach, saying the kingdom of heaven is at hand." "Provide neither gold, nor silver, nor scrip." "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

Oh, it is great to be even the least in the kingdom. Who shall be the greatest in the kingdom of heaven? he was asked. He took a little child and told them that whosoever should humble himself as this little child the same should be great. "It is your Father's good pleasure to give you the kingdom." "I appoint you a kingdom, as my Father hath appointed unto me."

On another occasion Jesus said, "There be some of them that stand here which shall not taste of death till they have seen the kingdom of God come with power." Does not this prophecy refer to Pentecost? To the reborn a most delightful and inspiring teaching is that—"The kingdom of heaven is within you." Christ before Pilate said, "My kingdom is not of this world." With prayerful consideration may we not conclude that the kingdom of God is an association of reborn souls? With Jesus our KING? The bloodwashed the subjects? Thus we are assured that the kingdoms of this world shall become the kingdom of our LORD to the glory of God the Father.

GUILFORD LESLIE, Ashland, Ohio.

NEVADA WAKES UP

Some years ago the state of Nevada suffered a delusion that a wide-open state would mean revenue, and also relief from taxes. Divorce and gambling bills were "liberalized" to the extreme. Political leaders were given prominence as advocates of such free and easy unrestraint. It is now evident that the state has tended to poverty rather than prosperity by such legislation. At least three thousand citizens have signed petitions initiating laws to restore the anti-gambling laws. They declare that the wide-open policy

"wrings three quarters of a million dollars every year from Nevada people, with no return but depleted pocketbooks, darkened homes, and wasted lives." This experience never ceases in states or communities which in a corporate capacity accept bribes for permission to commit social and individual wrong. A gambler's paradise always is a hell for honest citizens.—Christian Advocate (Cincinnati).

destroy the law. This last fact the Jews never could understand. To them the Messiah had to be a prophet who would identify himself with their race fully and without reservation in any particular. Well, Jesus did that in the sense that "he came unto his own," but he could never embrace their traditions and evil doings and still be God. One of their number properly called him "a teacher come from God."

Matthew, moreover, writes to show how the "good news" came into the world through the life, death, and resurrection of Christ.

What Did Matthew Write?

The subject matter of Matthew consists mainly of discourses; it is a record of impressions; its key is found in verse 5:17; its background is strikingly Palestinian; its viewpoint is highly Jewish; its main topic is law; its arrangement is topical; its character is Judaistic; its outline is symmetrical; its aspect is oriental; its outlook is prophetic; its distinctive quality is power; its style is stately; its classification is prophecy; its time pertains to the past mainly, secondly to the present, and thirdly to the future; its key-word is fulfilled; its gospel is one of sacrifice; its Christ is a Man of Sorrows; its office is that of a King; its symbol is that of a lion; its interpretation is that of strength; its portrait is of the Messiah; its picture is profile in appearance; its quotations number 45; its allusions are 42; its pages are 68; its peculiarities are 42; its coincidences are 58; its words in the Revised Version are 23,407. Such is a brief characterization of Matthew's subject matter.

The following outline of Dr. Charles R. Erdman will suffice to show how the Evangelist developed his story of the life and work of the Savior:

- I The Antecedents of the King. Matthew 1:1-4:11.
- II The Proclamation of the King. Matthew 4:12-7:29.
- III The Credentials of the King. Matthew 8:1-9:34.
- IV The Messengers of the King. Matthew 9:35-10:42.
- V The Claims of the King. Matthew 11. 12.
- VI The Parables of the King. Matthew 13.
- VII The Withdrawal of the King. Matthew 14:1-16:12.
- VIII The Person and Work of the King. Matthew 16:13-19:29.
- IX The Servants of the King. Matthew 18-20.
- X The Rejection of the King. Matthew 21-23.
- XI The Prophecies of the King. Matthew 24, 25.
- XII The Trial, Death, and Resurrection of the King. Matthew 26-28.

Where and When Did Matthew Write?

Matthew wrote presumably in Palestine somewhere between the years of 37-60 A. D. The exact date of the writing of this Gospel is not known.

Some Distinctive Features

In connection with the Kingdom theme of the book, it is interesting to note that the word Kingdom occurs 55 times; the words Kingdom of Heaven occur 32 times; the phrase Kingdom of God, 4 times; and Son of David, 7 times.

Of all the Evangelists, Matthew alone records the coming of the Magi; the slaughter of the innocents; the exile to Egypt; the coming of the Pharisees and Sadducees to the baptizing by John; the betrayal by Judas for thirty pieces of silver; the remorse and death of Judas; the dream of Pilate's wife; the watch at the sepulcher; the bribing of the soldiers there; the opening of the graves and the resurrection of the saints; the Sermon on the Mount in all its completeness; the discourse on humility; the last judgment; the idle words to be brought into judgment; the blessing of Christ upon stumbling Peter as well as the great confession which preceded it; the parables of the Tares, the Hid Treasure, the Goodly Pearl, the Draw Net, the Unmerciful Servant, the laborers in the Vineyard, the Two sons, the marriage of the King's Son, the Ten Virgins, the Ten Talents, and the Sheep and the Goats.

Conclusion

What is the judgment of history relative to Matthew's contribution? He has given us over one-fourth of the entire sayings and deeds of the Master. Our loss without him would be great. The supreme question for us is: Will we do as well as did he to spread the "good news" o'er all the earth?

"Others have laboured, and ye are entered into their labours."

Ashland, Ohio.

OUR BIBLE STUDY DEPARTMENT

Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

Matthew

"No war, nor battle's sound,
Was heard the world around;
The spear and shield were high uphung;
The hooked chariot stood
Unstained with hostile blood,
The trumpet spake not to the armed throng;
And kings sat still with awful eye,
As if they surely knew their sovereign Lord was by.

But peaceful was the night
Wherein the Prince of Light
His reign of peace upon the earth began:
The winds, with wonder whist,
Smoothly the waters kissed,
Whispering new joys to the mild ocean,
Who now hath quite forgot to rave,
While birds of calm sit brooding on the charmed wave."

So wrote the Bible-loving and liberty-loving John Milton. He knew that at the Father's behest came the Savior to redeem mankind from the catastrophe of sin. The story, we all know, is wondrously revealed in the Four Gospels.

Out of the center of the Garden of Eden, so we are told, there flowed a river which parted into four heads to freshen the famished earth. Likewise in the Gospel era do we read that the river of life was parceled out to four Evangelists, who watered the North, South, East, and West spiritually and morally. The center of their message was Christ. In him the directions of the compass have no particular meaning save as they are attached to his famous "Go ye." We are creatures of time and space; he is beyond both. Matthew reminds us that Christ is a Ruler rejected and a Redeemer prophesied than whom there shall never be a greater.

Who is Matthew?

Matthew before his conversion was named Levi (Mark 2:14). As a worldling he was a rich publican and tax-gatherer. His vocation was heartily despised because of the trickery and unfairness involved in it. But Levi found Jesus one day—the great day of his life—and followed him to the end of his days (9:9).

After Matthew began to grow in favor with Christ and man, he must have been very humble. He ignores himself continually in his writing, making little mention of himself. In that respect, he is like the Apostle John and everybody sees in that fact a well-developed compliment.

Why Did Matthew Write?

The immediate object of the book of Matthew seems to be the proper identification of Christ to the Jews and to the entire Christian world. Some think this book is solely for Jews, and not for Christians. That is a tragic mistake as the most ordinary reader will know. All Scripture is given for our instruction and edification.

Matthew begins by alleging that Jesus Christ is "the Son of David, the Son of Abraham." His genealogy links Christ with the famous characters of the Jewish race and makes him a fit legal subject for the kingship of David. He further announces that "the kingdom of heaven is at hand" and entrance into it is conditioned upon repentance. The King in this kingdom is the Messiah himself. His purpose in coming is to fulfil and not to

<p>W. I. DUKER, President Goshen, Indiana</p> <p>E. L. MILLER Vice-President Maurertown, Virginia</p>	<p>NATIONAL SUNDAY SCHOOL ASS'N.</p> <p>MAGAZINE SECTION</p> <p>M. A. STUCKEY, EDITOR. ASHLAND, OHIO</p>	<p>N. V. LEATHERMAN, General Secretary Berlin, Pennsylvania</p> <p>M. P. PUTERBAUGH, Treasurer Ashland, Ohio</p>
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Some Questions About Tithing Answered

By A. N. Fisher

In a recent issue of the Michigan Advocate certain questions relating to the practice of the tithe were submitted with request that they be publicly answered. As an adherent of the system, I venture response.

1. "What do you understand by a tithe; a tenth of what?"

A tenth of income from salary, wages, investments; or from industrial pursuits minus necessary operating expenses. Minus living expenses? No. Minus support of dependent relatives? No.

2. "Is there any distinction between tithing and systematic giving?"

Yes. A man may be systematic in giving any fraction of his income. Moreover many writers emphasize a distinction between giving and paying. Strictly speaking, we do not give the tithe. It is not ours to give. We pay it as belonging to God.

3. "Should all tithes be given to the Church benevolences, or should part be given in a private way?"

The prevailing custom in the region with which the writer is familiar is for each steward to make distribution of the tithe according to the best light he has and being answerable to God for its uses. There are, however, earnest advocates of what is known as "The Storehouse Plan" which places the tithe under control of the church authorities. We think that the majority of tithe payers do not regard the argument in this behalf conclusive.

4. "Name some practical difficulties in the way of tithing."

We know of none worthy of mention. Bunyan's Pilgrim saw lions in the way; but he was admonished: "Keep in the midst of the path and no hurt shall come unto thee." This provision holds concerning all high-ways cast up by the Lord.

5. "Should people tithe when in debt?"

The intelligent tithe-payer regards himself as always in debt. Whatever his fiscal relations with his fellow men, he is always in debt to God, the owner of all with which he is entrusted and who has therefore first claim on his profits. It is a manifest injustice to use God's tenth in squaring accounts with human creditors.

6. "Under what conditions would you consider tithing too much or too little?"

Let us divide the question. "Too much?" it is not easy to designate the precise degree of destitution that will deprive its victim of the privilege and benefit of tithe-paying. Except to say that where there is no income there is no levy. Nor need we give ourselves concern in the premises. The extremely poor are God's poor, and we cannot think of him as being exacting with them. On the other hand, a good way to realize improved conditions is to trust in God and observe all his commands.

"Too little?" Here our task is easier. Pro-

portionate giving is plainly taught in the Scriptures. "As God hath prospered him" answers the question. Any one whom God has favored with ability to give after his tithe has been paid is expected to honor the Lord with his substance by free will offerings proportioned to his prosperity and his just obligations.

7. "Do you consider tithing a wise policy?"

From the point of view of one who regards the tithe a divine institution this is a strange question. We find in Revelation a time law and a money law directing us to set aside one-seventh of the time God affords us and one-tenth of the money, for sacred uses. Is it competent for me to raise the question of "Policy" as to the wisdom of such requirements? God does not consult

THE SINGING IN GOD'S ACRE

By Eugene Field

*Out yonder in the moonlight, wherein God's Acre lies,
Go angels walking to and fro, singing their lullabies,
Their radiant wings are folded, and their eyes are bended low,
As they sing among the beds whereon the flowers delight to grow—
"Sleep, oh, sleep!
The Shepherd guardeth his sheep.
Fast speedeth the night away,
Soon cometh the glorious day:
Sleep, weary ones, while ye may,
Sleep, oh, sleep!"*

*The flowers within God's Acre see that fair and wondrous sight,
And hear the angels singing to the sleepers through the night:
And, lo! throughout the hours of day those gentle flowers prolong
The music of the angels in that tender slumber song—
"Sleep, oh, sleep!
The Shepherd loveth his sheep.
He that guardeth his flock the best
Hath folded them to his loving breast:
So sleep ye now and take your rest,
Sleep, oh, sleep!"*

*From angel and from flower the years have learned that soothing song,
And with its heavenly music speed the days and nights along;
So through all time, whose flight the Shepherd's vigils glorify,
God's Acre slumbereth in the grace of that sweet lullaby—
"Sleep, oh, sleep!
The Shepherd loveth his sheep.
Fast speedeth the night away,
Soon cometh the glorious day;
Sleep, weary ones, while ye may,
Sleep, oh, sleep!"*

me in setting forth what is best for human welfare.

Of the tithes, No. Of the tithe, Yes. There were Levitical tithes that were ceremonial and ritual, just as there were Sabbaths of the same order. These fared the fate of all ceremonialism. But the tithe that is pronounced "Holy Unto the Lord" is not distinctively Jewish as the Holy Sabbath is not. No man ever had any right to the tithe in any age of the world. Like prayer tithe-paying was practiced by the patriarchs long before the formation of the Hebrew Church, and like prayer it received distinct commendation from the lips of our Lord. That he who said referring to tithe-paying: "This ought ye to have done," himself practiced the tithe, there is every reason to believe. Leviticus calls new machinery into existence, but it affirms the old principle of the tithe as belonging to God. The New Testament modifies the machinery, but it does not abrogate the principle, it rather affirms it. It is time that the Church has done with the unfounded notion that the tithe was a Judaistic practice that Christianity outlaws.

9. "Under the old law of tithing the government taxes were included in the tithe. Ought our modern civil taxes likewise be counted as part of the tithe?"

In a theocracy all fiscal contributions would necessarily partake of the nature of what we call "taxes." But in modern governments, where Church and State are separate institutions, the tithe that is "Holy unto the Lord" is exclusively devoted to sacred uses.

10. "Is tithing easier for the well-to-do or the poor?"

It is not "easy" for anybody who lacks in love for Jesus Christ and in zeal for his cause; but to the devout whether rich or poor it is a delight. We pity the man who feels it a duty to tithe, but who knows nothing of the joy of the Lord. If he is poor he will shrink from reducing a meager fund; if he is affluent he will deplore a heavy draft upon resources which to him somehow never seem abundant. But as the Christian who pays the tithe as an act of worship finds in the practice a sense of fellowship with the Lord of heaven and earth that renders him oblivious of sacrifice in its attainment. Indeed, he makes no sacrifice, but rejoices in an obedience that is better, and that crowns with the benediction of the divine approval. To the pious, whether indigent or affluent, the holy Sabbath and the holy tithe are privileges of which neither will be willingly denied.

The tithe is no experiment as some of these questions seem to imply. In all lands Christian believers of every name have demonstrated it a present day method of financing the Kingdom that is practicable, equitable and efficient. Nor is it merely a superior financial system, pleasing to God and profitable to the church. Its spiritual results commend it as a divine institution. Next to prayer itself it is the surest means of keeping alive a sense of dependence on God. It is a form of Thanksgiving that affords the best possible expression of heart gratitude. It meets the conditions of a great promise and insures abode beneath the open windows of heaven.

Great progress toward success has been made when we recognize our inability to achieve character apart from God.

STUDYING THE SUNDAY SCHOOL LESSON
at the
Family Altar
with
Dr. R. R. Teeter

DEBORAH

(Lesson for July 16)

Lesson Text: Judges, Chapters 4 and 5;

Golden Text: Psalm 46:1

MONDAY

Deborah a Judge. Judges 4:1-5

For several hundred years there was no established central government in Israel. Each emergency was met as the occasion demanded by some leader or judge whom God raised up for that purpose.

Today's lesson points out that a new crisis had arisen. For twenty years the northern tribes have been oppressed by the Canaanites. Something must be done; no man seems available, but a remarkable woman is at hand, and to her, with her reputed good judgment, is assigned this task.

TUESDAY

Deborah a Leader. Judges 4:6-10

Deborah's wisdom as a leader is manifested in that she did not undertake to do this great task alone. She knew the value of human cooperation, and called to her assistance another leader, Barak, and explained to him the work that was to be done, and at his declaration that he would not undertake the task unless she accompanied him she gladly assented to this condition and the great work was undertaken in a spirit of cooperation.

WEDNESDAY

Deborah a General. Judges 4:11-16

A woman is not considered, as a usual thing, to be possessed with any great degree of understanding of military strategy, and in this case one might be led to believe that Deborah was no exception, and that she simply followed the instructions of Jehovah; but I do not accept that view. I think God intends his servants to use the natural intelligence with which he has endowed them to meet the emergencies of life under his direction or guidance. Deborah must have done this as the result of the conflict with Sisera plainly indicates.

THURSDAY

Deborah's Song. Judges 5:1-11

After such a victory as the children of Israel, under the leadership of Deborah, won over Sisera one might expect the leader as well as the soldiers who wielded spear and sword to give expression in some manner to feelings of great joy. They do this, and Deborah gives expression to her feelings in this wonderful song. She does not understate her own part in the victory, but she gives special reference to the loyalty and bravery of "the leaders and the people who offered themselves WILLINGLY." For this she exclaims "Bless ye Jehovah."

FRIDAY

A Woman of Courage. Esther 4:9-17

When king Ahasuerus fell in with the plans of Haman to destroy the Jews that were in his kingdom consternation reigned in their midst. Mordecai, a leader among them, felt there was but one way by which

they might be saved. A plea must be made to the king by one whom he regarded highly, but to enter into the king's presence without a summons to do so might result in the death of the one who was so bold as to do this unheard of thing. Esther was chosen for this task; she hesitated, but upon hearing the explanation of Mordecai she assented to do so.

SATURDAY

Esther Saves her People. Esther 8:1-8

Realizing the seriousness of the occasion Esther called upon the Jews to enter upon a three day fast for her, and then with the memorable words "if I perish, I perish," she undertook the task assigned her. It is need-

less to add that such devotion and such courage, under the guidance of Jehovah, is sure to win. It did win, and the Jews were saved.

SUNDAY

Jehovah our Strength. Psalm 46:1-11

This is no new discovery, that Jehovah is our strength. We are not treading upon dangerous ground when we declare that every real servant of God has had that demonstrated in his experiences on more than one occasion from the days of the earliest followers of his leading until the present day. The Psalmist was saying nothing new when he said "God is our refuge and strength."

<p>E. M. RIDDLE, President Waterloo, Iowa</p> <p>F. C. VANATOR, Associate Peru, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p> <p>C. D. WHITMER, Editor, South Bend, Ind.</p> <p>BRETHREN BRINGING CHRISTIAN CHURCH UNCONSECRATED ENDEAVOR EXTENSION EVANGELISM</p>	<p>GLADYS M. SPICE, General Secretary and Treasurer</p> <p>2301 13th St., N. E. Canton, Ohio</p>
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Installation of Officers

By Rev. William J. Barnes, Ph.D.

1. The secretary calls the roll of officers to be installed, and they come to the front of the platform.

Pastor (to the society). "Have these officers been duly elected by your society?" "Do you accept these officers to guide you in the administration of its affairs for the ensuing year?"

Pastor (to the officers). "Do you accept the office to which you have been elected by this society?"

2. The officers will repeat after the pastor the following pledge of allegiance: "Trusting in the Lord Jesus for strength, I humbly promise him and this society that I will be faithful to the extent of my ability to all the known duties and responsibilities devolving upon me as an officer of this organization. I will endeavor to be regular in my attendance, cheerful in my service, large-hearted in my sympathy, open-minded in my planning, patient in the face of trials, persistent in the presence of difficulties, and Christ-like in my fidelity and willingness to sacrifice for the welfare of the cause of Christ and his church. I will seek by example and precept the promotion of Christian fellowship among all of our members, and the fullest extension of the kingdom of God in my own heart, in the —society and church, in the home land, and throughout the world."

3. The officers may be seated, and the members of the organization will rise and repeat the members' pledge of allegiance:

"Having chosen these officers to guide us in the administration of our society, we, its members, do now herewith affirm our own loyalty to the work, and promise that we will give our kindest consideration of the plans, and our heartiest co-operation in the service, which may be suggested to us. We acknowledge our duty, and declare our determination to be sympathetic in our attitude toward our officers, to pray for them diligently, and to share with them in the inspiring responsibilities which the conduct of the work and service of this organization requires. To this end we will joyfully seek to build up our society, ever reaching forth

to a higher standard of efficiency and maintaining harmonious relations with our officers and with each other, and with every other branch of the church of which we form a part."

4. All rise for a dedication prayer and the Lord's Prayer in concert.—C. E. World, Easton, Pennsylvania.

FAR-REACHING LOYALTIES FOR YOUNG PEOPLE

To Christ. His word, his will, his spirit, to be supreme.

To the Church. Increased devotion to the interests of the local church and denomination, including attendance at church services, cooperation with other organizations, participation in denominational enterprises, etc.

To Missions. Fifty-per-cent increase in number of mission-study classes. Fifty-per-cent increase in gifts to mission work.

To Stewardship. Fifty-per-cent increase in number of members of the Tenth Legion. (Those who promise to devote at least one-tenth of their income to Christian work).

To Christian Endeavor. Fifty-per-cent increase in the number of Christian Endeavor societies. (By grading the societies, by organizing in neighboring churches, etc.)

To Christian Unity. Special attention given to cooperative enterprises which bring together the denominations and promote a spiritual unity among Christ's followers.—Selected.

The commissioner of education of the State of Maine in an article in The United States Daily, stresses the importance of music in the school curriculum. He points out that music is not only cultural in value, but is intimately connected with everyday life; that music possesses a spiritual value which cannot be neglected; that the increase in leisure time is making necessary new outlets and activities for young and old alike; and that the possibilities of the study of music as an avocation have not yet been realized.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
 Financial Secretary Foreign Board
 1925 East 5th St.,
 Long Beach, California

MISSIONS

Send Home Missionary Funds to
 R. PAUL MILLER
 Home Missionary Sec.-Treas.
 Berne, Indiana

The Marching Orders of the Church

Romans 10:9-17; Matthew 28:18-20.

"Life up your eyes, and look on the fields; for they are white already to harvest" (John 4:35).

The great commission of our Lord Jesus Christ is the marching orders for every child of God. The church is composed of individual believers; therefore the commission is both to the individual believer and to the churches as such.

I. The Definition of the Missionary Enterprise (Luke 19:10).

1. It comes from God. Christ was God manifest in the flesh.

2. It is personal, "Go ye." It is not optional.

3. The field is all the world. "The field is the world" (Matt. 13:38).

4. The missionary message, "The Gospel."

II. A Look at the Field.

1. It is white unto harvest. There are 100,000,000 in India who have never heard the Gospel. There are 300,000,000 in China who have not been evangelized. There are many millions of poor lost souls for whom Christ died in other parts of the earth who have never had an opportunity to accept Christ as Savior.

2. The laborers are few. Prayer closets are closed. Churches are not praying for the lost of the world. Church members are not giving of their substance for the support of missionaries.

3. The heathen are not satisfied with their religion of superstition. Doors are open all over the world. The depression has caused the multitudes to be more receptive to the Gospel of salvation.

Two hundred years ago a church of the Moravians in Germany under Pastor Harms turned itself into a missionary society and in forty years that one church sent out and supported 350 missionaries.

III. The Base of Missions (Acts 13:2).

1. The home church is the base of missions. When the churches cease to be missionary they die spiritually and cease to be anything more than a worldly entertainment society. No power. No life. "The Egyptians did so with their enchantments." The world can imitate to perfection the work that is being done by many churches today.

2. The home church must win the lost at home; teach and train them for mission work; send them to a lost and dying world; support them with prayers and money while they take the Gospel of salvation to a lost world.

3. Christ in his high priestly prayer said: "As thou hast sent Me into the world, even so have I also sent them." Brethren, we are sent ones. Every one of us is a debtor to the whole wide world. We owe the world the Gospel of Christ's redemption. "If ye love me, keep my (words)." Out of love to Christ and a lost world for which he shed his precious Blood we must hasten with the Gospel of Redeeming Love.

4. We can do it by praying. We can do

it by going. We can do it by preaching the Word and by teaching it. We can do it by personal testimony. We can do it by giving at least a tenth of our income to the cause of our Lord and Savior Jesus Christ. God help us, every one of us, to do it in as many ways as we possibly can. The time is short. The field is white. The laborers are few. The grain is wasting. Millions are dying each year without hope. The Savior pleads: "Give ye them to eat." The Father wills it. Christ has commissioned it. The Holy Spirit urges it. If we are true to Christ we will do it.

Missions is the heart of Christianity. Our Christianity may well be tested by our interest in missions. What kind do you have?

"Go ye." "I am with you." "Here am I; send me."

"But drops of grief can ne'er repay,

The debt of love I owe;

Here, Lord, I give myself to Thee,

'Tis all that I can do."

—J. C. Sisemore.

Horrors in Russia

Extracts from a letter, published in the **European Harvest Field**, describing the sufferings of God's people at the hands of the goddess Soviet:

"I am so grieved to tell you that the lot of our dear ones in Russia is unspeakably sad. My dear old father-in-law and mother-in-law had to leave their little house again—only two rooms which my sister and her husband had built for them. This wee cottage was made of clay bricks, and they were only allowed to occupy it for one winter. Then they were banished to Siberia without any reason being given. In the meantime they had taken our parents into these two rooms along with two other relatives. But it was not long before they were all banished—only to be sent back again after two or three days! About a fortnight ago we received the heart-rending news that they had again been driven out of their house and they were now located in a cellar formerly used as a poultry pen. And they are there now, without heat and without food.

Herded Like Beasts

"Of course this cellar was never intended as a human habitation. There was room for about thirty fowls. It is about thirteen feet long and seven feet wide. An aunt of ours (mother of eleven children) who had escaped from prison, with one of her sons, had also taken refuge in the cellar. Last week we had a letter to say that my sister-in-law is now ill with typhoid, and that mother has had a stroke. The great need, distress, lack of nourishment, and all the privations have made them all ill; and yet praise and thanksgiving ring through the letters written in this cellar.

"The Soviet has driven many families out of their homes and used them for their

own purposes. If you can, in any way, rescue us from starvation and death, then do it, for God's sake. We have only enough of the rice left, which you sent us, to make some soup twice—and then what? Our little one-year-old Lenchen cries continually for lack of food. Up to the present she could always have one glass of milk daily, but now we can not get any more. And the pound of bread that they used to get daily for a family of seven is now given to them only every other day. My sister writes that her heart nearly breaks when she sees the pleading eyes of her little one. Again and again the older children keep asking, "Mother, when shall we have enough to be really satisfied?"

Monstrous Cruelty

"Our men folk are compelled to work in icy swamps and are required to fell twenty-seven trees a day. My oldest nephew, eleven years of age, is in charge of a group of nine boys, and each boy must fell ten birch trees daily. Another nephew also has a group of nine boys to supervise. These have the task of chopping off the branches from the trees felled by the first group. Then the old women bind the branches into bundles of fodder for the Soviet officials' cattle.

"The children often sink in the snow-mire up to their armpits. It is a marshy district where the snow and ice never quite melt even in summer, and last winter the thermometer went down to 42 degrees below zero. The workmen's legs are full of sores, and being so ill-fed, the sores will not heal.

"Of course they have no Sunday, and no divine service. Oh, let us ask the Lord to shorten the days of their sufferings according to his promise, for his elect's sake."—Moody Monthly.

I Believe in Giving

I believe in giving because I believe that the law of giving has been written into the book of life as indelibly as other natural laws. I can not study the world about me and the people in it without observing that well-being—whether physical, mental, or spiritual—depends quite as much upon what is given out as upon what is taken in.

I believe in giving because much has been given me. I dare not think how meagre my life would be without the countless ones who have given to make it rich and full.

I believe in giving because I believe that life's good things were meant for all. I know that others covet for their loved ones the same comforts that I covet for mine. Yet for many these things are impossible save as I, and others like me, give.

I believe in giving because only so can I be my greatest possible self. But if my life is to count in only that little realm which I may touch personally, I am indeed small and insignificant in such a big world. When I touch some one by giving, and that one touches another, and so on, I touch hands with all mankind.

Finally, I believe in giving because now and then I have caught the reflection of that radiant sort of joy for which my very soul cries out—and always it has been in the eyes of some one for whom living is giving. Therefore I would give.—Used in Community Chest Service in Wichita, Kansas.

GENERAL CONFERENCE PROGRAM

(Continued from page 6)

4. Sisterhood—Westminster

Program to be Supplied

9:00-11:00 Business Session
Scripture and Prayer—G. L. Maus
Reports:

- Home Mission Board
- Publication Board
- National S. S. Association
- National C. E. Society
- Statistician
- Board of Benevolences
- Committees and Others

11:00-12:00 Bible Lecture Hour
"The Blessed Man and the Ungodly"—Devotional Exposition of Psalm 1—A. J. McClain, Dean of Brethren Seminary

Afternoon

1:20-1:50 W. M. S. Mission Study Class
—Mrs. J. Allen Miller

2:00-3:00 Bible Lecture Hour
Prayer—Norman Uphouse
"Lord, Teach Us To Pray"—M. A. Stuckey

3:00-4:30 Women's Missionary Society, Home Mission Session:
Devotions—Mrs. R. Paul Miller
Special Music—Mrs. Leo Polman
Ashland College—L. T. Black
Brethren Seminary—A. J. McClain
Vocal Solo—Mrs. J. Raymond Schutz
Home Missions—C. L. Anspach

6:15 Young People's Vespers—Hillside
"The Church and Youth"

Evening

7:15-7:30 Song Service
7:30-8:15 Sunday School Inspirational Session
"Some Needs of Brethren Young People"
—S. M. Whetstone
"The Art of S. S. Teaching" Prof. Kenneth M. Monroe
8:15 Sermon—"A Whale of a Difference or a Modern Jonah"—A. T. Wirick

THURSDAY, AUGUST 24

Morning

6:30-7:30 Prayer and Praise Service—Robert Ashman, Leader
8:00-9:00 Auxiliary Organization

1. Ministerium—Inn Chapel
Devotions
"A Survey of the S. S. Literature of the Brethren Church"—C. A. Bame
Discussion
2. Laymen—Sunday Tabernacle
Devotions and Special Music
"Why a Layman's Organization?"—D. C. White
3. Women's Missionary Society—Auditorium
Devotions—Mrs. A. V. Kimmel
Business Session:
3. Women's Missionary Society—Auditorium
Devotions—Mrs. A. V. Kimmel
Business Session:
Report of Nominating Committee
Presentation of New Program and Goals—Mrs. Briscoe
Presentation of Budget—Mrs. C. L. Anspach

4. Sisterhood—Westminster
Program to be Supplied.

9:00-10:00 Business Session
Scripture and Prayer—E. B. Niswonger
Reports, Unfinished Business, New Business

10:00-11:00 Foreign Missionary Society Session
Devotions
Secretary-Treasurer's Report
"New Testament Appraisal of Foreign Missions"
—J. Allen Miller, President

11:00-12:00 Bible Lecture Hour
"Religion and Science"
—E. E. Jacobs, President of Ashland College

Afternoon

1:20-1:50 W. M. S. Mission Study Class
2:00-3:00 Bible Lecture Hour
Prayer—John Parr
Missionary Lecture—J. W. Hathaway
3:00-4:30 Women's Missionary Society Foreign Mission Session
Sentence Prayers
Election of Officers. Report of Committees
Devotions—Mrs. J. W. Hathaway
Vocal Duet—Mrs. Fay Wilson, Mrs. H. F. Stuckman
Message from South America—Percy L. Yett
Message from Africa—Florence C. Bickel
6:15 Young People's Vespers—Hillside
"The Church and Youth"

Evening

6:45-7:15 Sisterhood Candle Light Service
7:15-7:30 Song Service
7:30-8:15 Foreign Missions Inspirational Session
"Have We Done Our Best?"—Mrs. U. J. Shively
"Is the Day of Foreign Missions Over for a Whole Gospel Church?"—A. V. Kimmel
8:15 Sermon—"Christianizing, Civilizing, or Modernizing the Heathen"—E. L. Miller

FRIDAY, AUGUST 25

Morning

6:30-7:30 Prayer and Praise Service—Ray Klingensmith, Leader
8:00-9:00 Auxiliary Organizations
1. Ministerium—Inn Chapel
Devotions
"Christian Faith, Its Nature, Object, and Intelligent Medium"—Alva J. McClain
2. Laymen—Sunday Tabernacle
Devotions
Reports. Elections
3. Women's Missionary Society—Auditorium
Devotions—Mrs. Leslie Lindower
Unfinished Business
4. Sisterhood—Westminster
Program to be Supplied
9:00-10:00 Business Session
Reports. Unfinished Business. New Business
10:00-11:00 Evangelistic and Bible Study League Session
Scripture and Prayer—Raymond Blood
Officers Report—J. C. Beal
"Contrasting Rural and City Evangelism"
—R. Paul Miller

11:00-12:00 Bible Lecture Hour
II. "Science and Religion"
—E. E. Jacobs, President of Ashland College

Afternoon

1:20-1:50 W. M. S. Mission Study Class
2:00-3:00 Bible Lecture Hour
"The Ministry of the Son of Man"—Herman Koontz
3:00-4:30 Women's Missionary Society Session
Devotions—Mrs. R. D. Barnard
Vocal Solo—Miss Dorcas Bame
Report of Signal Lights—All Societies Sponsoring
Recognition of Banner Societies
Feast of Ingathering Service
—Mrs. C. L. Anspach, Mrs. K. M. Monroe
Problem Hour—Round Table—Mrs. U. J. Shively
Installation of Officers
Ashland College and Seminary Banquet

5:30

Evening

7:15-7:30 Song Service
7:30-8:15 Ashland College and Seminary Inspirational Session
"Some Modern Educational Ideals as Applied to the Denominational College"—Martin Shively
"The Central Place of the Word in Christian Education"—J. Allen Miller
8:15 Sermon—"The Touch of Christ"—C. L. Anspach

SATURDAY, AUGUST 26

Morning

- 6:30-7:30 Prayer and Praise Service—Wm. H. Clough, Leader
- 8:00-9:00 Auxiliary Organizations
1. Ministerium—Inn Chapel
Devotions
Business Session
 2. Laymen—Sunday Tabernacle
Devotions
Choruses. Business
 3. Sisterhood—Westminster
Program to be Supplied
- 9:00-10:00 Business Session
Scripture and Prayer—Robert Crees
Unfinished Business. New Business
- 10:00-11:00 Fraternal Relationship Hour
"The Welcome at Hershey"—J. L. Gingrich
"A Message From the Church of the Brethren"
—Representative from the Church of the Brethren
- 11:00-12:00 Bible Lecture Hour
"The Plagues of Egypt"—Willis E. Ronk

Afternoon

- 2:00-3:00 Bible Lecture Hour
Prayer—James Cook
"The Times of the Gentiles"—R. I. Humbert
- 3:00-4:00 Home Mission Rally
Theme: "Making the Iron to Swim"
Foundation Builders Male Quartette
"Two Years of Answered Prayer at Akron"
—Grant MacDonald
"The Five Loaves and Two Fishes at Uniontown"
—Wm. H. Clough
"The Barrel of Meal That Did Not Fail at Roanoke"
—Herman Koontz
"Life From the Dead at Huntington"—Stanley Hauser
Foundation Builders Male Quartette
- 5:30 C. E. Banquet—Warsaw Brethren Church

Evening

- 7:15-7:30 Song Service
- 7:30-8:15 Home Mission Inspirational Session
Foundation Builders Male Quartette
"Great Lessons 1933 Has Taught as to the Value of Home Missions to the Brethren Church"
—C. L. Anspach, President of Home Board
- 8:15 Sermon—"The Glorification of the Church"
—Freeman Ankrum

SUNDAY, AUGUST 27

Morning

- 6:30-7:30 Prayer and Praise Service—W. S. Crick
- 9:30-10:45 Sunday School, N. V. Leatherman, Superintendent;
Adult Bible Class Teacher—A. V. Kimmel

- 10:45-12:00 Morning Worship Service
Sermon—J. W. Hathaway

Afternoon

- 2:30-3:30 Bible Lecture Hour
"The Fullness of Time"—Willis Ronk

Evening

- 6:30-7:30 Christian Endeavor Sessions
—Miss Gladys Spice, Leader
- 7:30-7:45 Song Service
- 7:45-8:00 Devotions—Leslie Lindower
- 8:00 Sermon—"The Glorious Hope"—C. A. Bame

MUSIC DIRECTORS—Leo Polman and C. A. Bame.

EXECUTIVE COMMITTEE

Homer A. Kent Chairman; E. L. Miller, A. R. Staley, L. G. Wood, Willis Belcher, J. Wesley Platt, A. J. McClain, Willis Ronk, G. L. Maus, R. F. Porte, W. S. Crick, E. E. Jacobs.
CHARLES H. ASHMAN, Secretary.

A Chinese Layman on the Pearl Buck Case

(Continued from page 4)

regarded as a bore and back-number, but he was a good man and possessed tremendous influence

Mrs. Buck may have been quite correct about some of the missionaries in her own particular class, that is, college professors. But she was entirely wrong in making general statements. The idea that a missionary working among primitive tribesmen in the distant interior, for example, should possess a Ph.D. degree is pure nonsense. College degrees would be wasted in such a community, but they would be highly necessary in Mrs. Buck's field. Considered from this point of view the Jesuits owe much of their success to their adaptability. They sent business men to work among business men, college men to work among educated people, scientists to work among scientists, and a laborer to work among laborers. Much of the troubles which occidental missionaries are now experiencing is due largely to the fact many missionaries are not a part of their communities and really know little about what is going on around them. Mrs. Buck, who was born and reared in China, does know a great deal about the Chinese people and their problems. Her books indicate this. But we frankly doubt whether she knows very much about missionaries, or the real missionary problems. Her troubles began when she started to lecture her own craftsmen on how their work should be conducted. And particularly at this time when the rank and file of mission workers are harassed by changed conditions in their various fields and equally harassed by changed conditions adversely affecting religious life and thought in their home occidental communities.

And what this informed correspondent said about Mrs. Buck's lack of sufficient information to enable her to speak intelligently about missionaries and their problems, some of us in the homeland would say about her ability to speak with regard to matters of Christian faith,—either that, or else she has lost that vital element of faith that drives men and women forth to proclaim to a dying world Jesus Christ as its only sufficient and divine Lord and Savior.

Resolutions of Respect

The Ladies' Aid Society of Mt. Olive Brethren church adopted the following resolutions on the death of Loula F. Michael, May 8, 1933.

Whereas it has pleased an all-wise and merciful God to call Sister Loula F. Michael, our co-laborer and friend, from earthly labor to reward, therefore be it resolved:

1st. That we bow in humble submission to the will of him who doeth all things well and say, "Thy will be done."

2nd. That our Society shall truly miss her pleasant face and cheerful ways in our meetings; but since she died in faith unflinching, we will not mourn as those without hope, but will anticipate meeting her some day in that happy home in Heaven.

3rd. That we tender to her kind and beloved husband, and two little girls, also her parents and brothers and sisters, our heartfelt sympathy and pray that God's

sustaining grace may be their comfort in this their sad bereavement.

4th. That these resolutions be placed on the minutes of our Society, a copy sent to the family, and one to our church paper.

MRS. WM. MILLER, President,
MRS. LUTHER BAKER, Treasurer,
MRS. RUSSELL BAKER, Secretary,

Thank You

I want to express my appreciation for the fine conference we all enjoyed at Dayton. I say enjoyed. This means, of course, the conference and not the intense heat. But I believe we were privileged to hear some of the best addresses that we have heard for many a day. They were all good and we thoroughly enjoyed them. But we did consider the Bible lectures to be the high peak of the conference, and among some of the best we have ever listened to. I see no

reason why our national conference needs to go outside of our own denomination for speakers for the Bible hour. I also want to express my appreciation for the fine way we were taken care of by the local church. We could not have been looked after and cared for any better. Their concern was for us while we were their guests. They did not hesitate at any time to do their best for our comfort. Some of us who had the privilege of going through the National Cash Register Company's factory feel indebted to Mr. Kline for his time in taking us through the factory, and the many nice things he did for us that our stay in Dayton might be pleasant. Again we say, Thank you all.

C. A. STEWART.

Praying should be as natural as breathing, the swift upward look for guidance and protection amid the perplexities and dangers of every day.

THE AXIOMS OF CHRISTIAN CIVIL GOVERNMENT

The Christian conception of civil government, while seldom absent from the consciousness of the followers of Jesus Christ in any age has shown a greater fluctuation in form, extent, power and expression than perhaps any other phase of Christianity unless it be the supremacy of Christ in the domain of philosophy.

But through all its changing form and expression it has left the precipitate of ideas that has taken the form of political maxims which are steadily becoming the basis of the governments of the world. Not all of them are equally accepted yet all of them are slowly approaching the axiomatic state in the sphere of political science.

A simple enumeration of them may be helpful in shaping political thought and life. They are as follows:

1. Jesus Christ is the source of all political authority. The supreme ruler of all nations.
2. The highest good of the whole community is the one end of all civil government.
3. The people of a country are the chief item of its wealth.
4. Equality in rights and opportunities must be guaranteed to all.
5. Aggressive and destructive force is self destructive.
6. Only when it coincides with the law of God is it true that *vox populi vox Dei est*.
7. The law of nations should coincide with the law of God and govern in all international relations.

Christianity did not originate all of these axioms, but it either bore them within its fold or adopted them from the world's best outside its own life and it has purified and preserved and applied them all.

He who allows these maxims to shape his political life will never go far astray in either his ethics, politics, economics or his social science. Every ill that plagues modern states can be traced to a violation of one or more of these political maxims. Every real political advance grows out of an expanding conception of them and a growing respect for them. No true success for either individual statesmen or nations is ever achieved by ignoring or defying them.

The hypocrisy charged against many modern statesmen grows out of the acceptance of these principles and maxims as axiomatic, coupled with a failure to comprehend their scope and application. The weakness of many lies in picking and choosing as to which of them shall shape their lives and which may be ignored. A Gladstone, a Lincoln, a Wilson is simply a man of generous capacity who has accepted all of these axioms and comprehended a little more fully their application than the ordinary run of men.

Political idealism is the comprehension of how and where these axioms should be applied, coupled with a hopeful determination to achieve their application in some sphere of political life not yet reduced to law and order by them. "Ideologues," as Napoleon sneeringly called this type, he both hated and feared but they are dangerous and obnoxious only to the transgressor and defier of these laws.

The hope of democracy lies in the multiplication of this type of citizen. The hope and prayer of every true patriot is "O

Lord, give us men who can and do carry these maxims in their hearts and are not ashamed of them, however much the world may scorn them." "God's Fools" they have been called, but they are the political salt of the earth.—Christian Statesman.

WHO DID IT?

*Who made the stars look out at night?
Who gave the sun his heat and light?
Who framed the moon so clear and bright?
'Twas God!*

*Who gave each little bird a wing,
And taught it how to fly and sing,
And make the woods with music ring?
'Twas God!*

*Who made each pretty blade of grass
O'er which my little footsteps pass
Wear drops of dew, like beads of glass?
'Twas God!*

*Who filled the salt and stormy sea
With water and with shells for me,
And fishes bright, that bound with glee?
'Twas God!*

*Who shaped my little hands and feet,
And warms me with his light and heat,
And gives me clothes and food to eat?
'Twas God!*

*Who built a happy place on high,
A glorious city in the sky,
Where all may go, e'en such as I?
'Twas God!*
—The Little Ones.

SIGNS OF THE TIMES

(Continued from page 2)

automobile in the high altitude of these western mountains. He was quite disgusted with the action of his car, one of the smaller makes. "I don't know what is the matter with it," he said. "It never ran like this before." He had not learned that the higher the altitude the less power a motor develops. At ten thousand feet there is often a loss of 40 per cent of the power.

In spiritual matters the rule works differently. The higher you get the more power you will have. Positionally, the believer is seated with Christ in heavenly places. Experimentally, he sometimes lives on the plane of the Dead Sea. For such Paul wrote, Col. 3:1—"If then ye were raised together with Christ (your position), seek the things that are above (your experience)."

OUR LITTLE READERS

THE SKABILLIKAN SPECTACLES*

By Robert Hugh Morris

This isn't a story in which the hero is a prince, nor is the heroine a beautiful swan who turns out to be a fairy. It is about a very strange pair of spectacles! Did you ever hear of such a thing as a pair of spectacles being the hero—so to speak—of a story? If it is ridiculous to think of a story

* From "The Prince and The Pig's Gate," a collection of children's story sermons, used by permission of Harper and Brothers, New York City, publishers.

about spectacles, what will you say when you learn that the spectacles in this story are called "Skabillikan Spectacles?"

These are the strangest spectacles in the world. They are more uncanny than those X-rays which looked right through your cheeks, and showed your teeth and jawbone that time your dentist wanted to know something about your teeth which he couldn't see with his spectacles, and so sent you to Dr. Roberts to have him photograph you by a light which looked like denatured lightning.

Another strange thing about the Skabillikan Spectacles is that they can not be seen except when looked for by eyes which already have on a pair of Skabillikans. But with these spectacles, you can see what a thing really is. An apple, seen through the Skabillikans, shows whether it is sour or sweet, green or ripe, mellow or hard.

In fact, the Skabillikan Spectacles would be most useful to mother when she goes out marketing. Just think! No one can deceive her by selling her worm-eaten fruit, stale nuts, tough meat. She could see right through those things!

Put on a pair of these wonderful "specs" and go out calling on your friends. You will have some surprises. You might even be shocked. One of the first boys you meet is "Butter" Benson. "Butter" is round-faced and jolly-looking. "Butter" is generally eating something. He is a pleasant-looking boy. But when you put on the Skabillikans and look at him through them, you may be so astonished you will fall in your tracks. For what you see is not a fat little boy, but an animal with a big round body and four short legs, and a long snout, and a little curly tail! An animal which grunts and squeals for all the world like a pig!

The next one you meet is Bessie Blue. Everyone says that Bessie is "just too pretty for anything." She often wears a dainty dress, and a hat that would make even a bluebird look brighter. Blue stockings and the "sweetest" little shiny slippers complete her costume. While you are admiring Bessie, expecting any minute to see the bees come buzzing around her pretty lips, looking for honey as they do from other flowers besides a little girl's pink lips, you put up the Skabillikans. You are sure you will see angel-wings on those dear, dainty little shoulders; and that the slippers will be seen to be golden sandals with wings on them. Now for the look! With the Skabillikans over your eyes, you turn to gaze upon the real Bessie Blue. But she has disappeared. You can scarcely believe it—but you can't see her. If she had been a bubble—all shiny for a second or two, and then gone to nothing at a finger's touch—she could not more quickly or more completely have disappeared. A moment ago she was here—all pink and white of face and hands, all gold and halo of head and hair, all sky-blue of eyes and dress—a fairy, fresh from fairyland; and now, in two seconds she is gone.

On a twig of a little tree near by, chattering, squeaking, and admiring itself, sits—a blue jay! That is all you see—a vain, heartless, chattering, scolding jay: the bird which looks like a winged sunbeam and sounds like a sick door-hinge! The bird which cheers the eye, but is a thief of other birds' nests and of other birds' eggs! A jay! That is what the Skabillikans show Bessie Blue to be.

You go on making your visits, and you continue to meet with surprises. Some of

your friends look more real and true seen through Skabillikans, but many are shown to be so much like certain birds, or even animals, that you want to shout with laughter or else run away in fear. Some seem to be forever talking, and, when looked at through the spectacles, they show up as parrots. The boys who are never happy unless quarrelling and fighting all the time and boasting of how strong they are, the Skabillikans show to be roosters, terriers, cats, or some other kind of noisy, quarrelsome bird or animal. Some are so petty with it all you can think of nothing but always-fighting English sparrows.

But happily only a few of your young friends disappoint you when you examine them through the Skabillikans. Many of them are fine little gentlemen and sweet little ladies.

That's the kind every one of us wants to be, so that when people who wear Skabillikans look at us they will not say, "What vain, what silly, what noisy, what quarrel-some girls and boys!" but, "What sensible, what polite, what courteous, what friendly, what lend-a-hand-like, what charming young people!"

Business Manager's Corner

Apples of Gold

When the writer of the book of Proverbs wrote, "A word spoken in due season is like apples of gold in net work of silver" (RV, marginal reading), he voiced a truth so simple in itself that it is entirely overlooked by entirely too many followers of the lowly Nazarine; and thus great opportunities for good are passed by unimproved. But last week we received a letter that is so much in keeping with the quoted proverb that we produce it in its entirety, hoping it may do others the good that it did us.

"Dear Brethren: Times are moving along at a rapid gait, so fast that we can not keep up with the crowd. We have no radio, no automobile, not even an airplane; but we are thankful to our Heavenly Father that we have a small home that we can call our own, and thank God that, at our age, he has given us our health and physical strength to care for what we have. Our income is small, but we had a small amount deposited in the bank for emergency, and they are still holding it, I suppose for their own use, as they will not let us have it.

"Sometime ago we had saved up two dollars that we intended to send to you for the renewal of our Brethren Evangelist, but one of our neighbor's house burned down, and one of the boys had just graduated from high school, and it burned his suit of clothes, so we gave him one of the dollars and spent the other for groceries. But after all the Lord has made it possible for us to meet this obligation, and while we are thankful to our Heavenly Father we are thankful also to The Brethren Publishing Company for bearing with us and still sending us the Evangelist, as we would feel lost without it. May the Divine blessing rest upon the Brethren church that it may continue to be a blessing to humanity as it has been in the past. Fraternally***"

Another Expression of Interest

A few days ago a brother from Indiana sent us a check to cover the amount of his past due subscription, and included with it

an additional amount of two dollars with the request that we send the paper to some one whom we think would be benefited by it.

This brother is so tied up with duties to the public he is serving that he feels he can not give enough time to the reading of the paper himself to justify continuing taking it for himself, but he is willing to have it do more good somewhere else, thus he subscribes for some one else who is not able to subscribe for himself. We feel this brother is mistaken in the thought that he can not find sufficient time to give to the reading of his church paper to justify his continuing to remain a subscriber; but we appreciate his interest and his generosity in making it possible for another to do what he feels he has not time to do.

There are many members in the Brethren Church, without income, who would appreciate having The Evangelist sent to them by some one who may have just A LITTLE more than their own personal needs require, and we would be glad to receive two dollars for this purpose from any of our members.

The Subscription Price

Occasionally we are told that our price of two dollars per year for the Evangelist is too high. This statement is made of course by those who do not understand. The truth is every yearly subscription to The Brethren Evangelist costs The Publishing Company a great deal more than two dollars to produce. Every week there comes to our office an exchange from another publishing house that is serving a membership of more than one million people. This paper is now a sixteen page paper, just as The Evangelist is, but the price of it is THREE dollars per year in order to meet the cost of its production.

We would appreciate very much having about five hundred of our subscribers renew their subscriptions within thirty days.

Paying Accounts

The month of July closes the financial year for the Publishing House and then we must make out our Annual Report for Conference.

We do not recall that we ever had as large accounts carried on our books as we have at this time. We realize that most every church and Sunday school is having some difficulty in meeting home expenses, and we have all manner of sympathy for them, but it seems that a large portion of this difficulty in an accumulated form is passed on to us, which is too much for us to bear. So we very humbly implore all our schools and churches as well as all individuals and subscribers who are indebted to us for either large or small amounts to make payment as soon as possible.

Conference Minutes

The pastors will remember the last General Conference voted that one thousand copies of the minutes should be published and distributed among the churches according to membership, and that each church should become responsible in a financial way for the cost of the minutes.

The minutes were printed and distributed among ONE HUNDRED SIXTEEN pastors with an explanation enclosed with each package and a request that they should remit twenty-five cents each for the number received.

To date SIXTY-THREE pastors or churches have made remittance, leaving FIFTY-THREE unaccounted for. Last week

we mailed statements to these fifty-three, and we trust that for the sake of General Conference they will make prompt remittance. This is not the action of the Publishing House, but the action of General Conference. Please give heed.

R. R. TEETER, Business Manager.

ANNOUNCEMENTS

A NEW BULLETIN IDEA FOR PASTORS

The Layman Company is now putting out its Tithing pamphlets in four-page-Bulletin form, printed on two inside pages only, other two pages blank, for local material. The cost will give a saving of at least \$5 per week to any pastor who uses four-page bulletins in his Sunday services. A good opportunity for five or ten weeks of tithe education without expense or special distribution. Thirty-two subjects to choose from. Sample set, 15 cents. Prices 40 cents per 100; \$3.00 per 1,000.

Please give your denomination, also please mention The Brethren Evangelist.

The Layman Company,
730 Rush Street, Chicago, Ill.

SHIPSHEWANA BIBLE CONFERENCE

In a previous announcement, attention was called to partial plans for the two Sundays of Bible Conference at Shippshewana Lake. The detailed programs for the two Sundays are as follows: Sunday, July 16th, Sunday school at 10:00 o'clock. Edgar Duker of South Bend, Superintendent. Morning worship at 11:00 o'clock, with Rev. Frank Gehman of Osceola as preacher. The afternoon hour will be given over to a musical program rendered by talent from South Bend. In the evening a Religious Pageant will be given by the young people of the Elkhart church, entitled, "Follow thou me." The program for Sunday, July 23rd, will begin with Sunday school at 10:00 o'clock. Morning worship at 11:00 o'clock, with Rev. G. L. Maus as the preacher. The afternoon will be given over to a joint musical program by the young people of Goshen and Nappanee. Rev. S. M. Whetstone will preach the sermon on Sunday night, to close the conference. All services begin on Daylight saving time.

H. F. STUCKMAN.

IN THE SHADOW

WOLFORD—Emma Brochhaus Wolford, daughter of Elenora and Julius Brochhaus, was born in Machlin, West Prussia, Germany. At the age of fourteen years, accompanied by her parents, she came to America. The greater part of her early life was spent near Arlington, Ohio. She had been in failing health for the past few years. After a brief but very serious illness, she fell peacefully asleep in her Lord, on June 12th, at the home of her daughter, Mrs. Park, at Arlington, Ohio.

On September 16th, 1884, she was united in marriage to Fielder Wolford. He preceded her in death September 25, 1913. The following children survive their parents: Mrs. Lillie Park, Arlington, Ohio; Mrs. Ethel Swanger, Modesto, California; Mrs. Violet Webber, Forest, Ohio; Mr. Merton Wolford, Williamstown, Ohio; Mrs. Carrie Oppelt, Avon Lake, Ohio; Mr. Harley Wolford, Stockton, California, and John Wolford, Williamstown, Ohio. There are also nineteen grandchildren. Besides these of the near relatives there are also three sisters: Mrs. Peter Baumunk, Fostoria, Ohio; Mrs. Herman Marohn, Arlington, Ohio, and Mrs. A. I. Cook, Detroit, Michigan.

In early life she united with the Lutheran church. Later she transferred her letter of membership to the Williamstown Brethren church, where she remained a devout and faithful member until the call to another world was answered. The funeral services were held in the Williamstown Brethren church, and the body was interred in the Eagle Creek Cemetery. The services were in charge of the writer.

JESSE J. ANGLIMYER.

Pastor Eagle Creek Church of the Brethren.

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THE

July 15
1933

BRETHREN EVANGELIST



THE NEW STANDARD OF CONDUCT

Love your enemies, do good to
them which hate you.

Bless them which curse you, and
pray for them which despitefully
use you.

As ye would that men should do
to you, do ye also to them like-
wise.

Be ye therefore merciful, as
your Father also is merciful.

Forgive, and ye shall be for-
given.

Luke 6:29, 30, 31, 36, 37.



Signs of the Times

by
Alva J. McClain

PRAISE Him in The Heights"

This is being written at Jenny Lake in the Grand Teton National Park, a section of Wyoming only recently added to our national parks. It really consists of a range of mountains, said to be the most spectacular in America. I have not seen all of our mountains, but these Tetons surpass in certain respects any I have seen. The only ones comparable are certain parts of the Canadian Rockies and the Sierra Nevadas seen from the east side.

If you have never seen mountains you should begin with the Tetons. Often eastern people are disappointed with the Rocky Mountains. The ascent is so gradual that the height can not be appreciated. The Tetons will fulfill all your expectations. The great Jackson Hole Valley is in the neighborhood of 6000 feet high, and the Tetons rise with startling abruptness nearly 8000 feet above the valley. There are no foothills, no gradual ascent, but the lift is so steep on the east side that rock slides are almost an every day occurrence. We are camped on the east shore of Jenny Lake. Across the Lake, perhaps two miles distant, a great peak rises directly out of the water. If you came in here at night and woke in the morning to see the mighty and jagged peaks towering above your head, outlined in grey rock against the bluest sky you ever saw, streaked with snow-filled ravines and canyons, you might rub your eyes and wonder if you were dreaming.

AN Outdoor Geological Laboratory

It is unfortunate that every teacher of geology can not bring his class out here to see many of the things he tries to teach out of books. The entire Teton Range is a perfect example of lifted or block mountains with the steep face of the fault on the east side, and the long gradual slope on the west side. At the foot of nearly every canyon on the east nestles a little glacial lake. Jenny Lake is one of these. Our car is parked on the moraine deposited by the original glacier and which dammed the canyon. High on one of the peaks you may see a glacier still cutting its way backward slowly. Mount Moran has a perfect example of a dike, an upthrust of the original rock. The dike is black rock and looks from here to be about the width of your hand. It is actually 125 feet wide. At one place you may see the original limestone which once covered the top of the range, but is now eroded away for the most part. It is hard to believe that this limestone thousands of feet above your head was once the floor of a great sea, formed by the skeletons of minute animals which died, generation after generation, through countless years. Then the rock was heaved up by the mysterious forces of which geology tries to tell.

BEFORE the Mountains were brought forth"

The Bible writers will tell you that God made the mountains, and they knew what

they were talking about. Geology is a fascinating and profitable study, but geology without God is like a headless statue, like trying to account for a painting without an artist. I sincerely hope that all who read these few lines will sometime have an opportunity to acquire some knowledge of this branch of science. But if you cannot know both, remember it is better to know God than Geology. The artist is more important than his work, the inventor than his inventions.

THE Eternity of Jesus

In the shadow of these mountains, built up by the processes of the ages, the 90th Psalm comes to mind.

"Lord, Thou hast been our dwelling place

In all generations.

Before the mountains were brought forth

Or ever Thou hadst formed the earth

and the world,

Even from everlasting to everlasting

Thou art God."

Our Lord is not one of these gods who have come up of late. Before the birth of the mountains, before there was an earth or a universe, Jesus was God. "He is before all things, and by him all things hold together" (Col. 1:17 A. R. V. margin). Jesus, the One who was born of the virgin in Bethlehem, is the Lord of the 90th Psalm. By His power the mountains were built up. All science can do is observe the working of the process and describe it. But the source of the power man cannot know by research. God has revealed himself in his Son. Apart from Christ man dwells in darkness. He watches the machine at work, he sees the wheels go round, but who made it and what the power that makes it run, he does not know, except as he comes to know God in Christ.

THE Fourth in Jackson, Wyoming

Needing some groceries, we drove from the Teton Park to Jackson, a distance of about 20 miles. We almost forgot that the date was the 4th of July. Jackson, a little town of 500, was celebrating the birth of the nation. We drove in about 5 o'clock P. M., stayed an hour and left, being glad to get away from "civilization" back to nature. I saw more drunken men that one hour than during the last ten years. In justice to the inhabitants of Jackson, who were courteous and hospitable, it should be said that the drunks for the most part were members of the government conservation camps. They had come to Jackson from various directions, by the truck load, to celebrate.

As we sat in the car by the side of the public square, one man suddenly got the bright idea that he must ride a horse. So he staggered up to the rack where a cowboy had hitched two horses, one saddled. He managed to get astride the latter without disaster, and the horse being patient, trotted about quietly with his drunken load. Dissatisfied apparently with the lack of excitement, he next proceeded to unsaddle the one horse with the intention of saddling the other. This horse endured the drunken fumbling for a while, then reared and knocked the man down. It looked as if he would be seriously injured, but the horse apparently had more sense than the man, and planted his front feet astride the man's body. A group of his companions, not

quite so drunk, rescued him, and then had to hold him to prevent him from attempting to ride the horse again.

I thought of the ass which had more sense than Balaam.

I am concluding this contribution in Pocatello, Idaho. We left the Teton park yesterday, crossing the Teton Pass west into the State of Idaho. Unless you have a good motor and a stout heart, do not attempt this pass. At the top the road rises 2,800 feet in four miles, the hardest pull in my experience in mountain driving. But the view looking eastward from the summit was well worth the effort.

In driving a road like this, you do not have to make several mistakes to come to disaster. Just one slip of the hand or foot is enough. The driver who makes one slip will plunge just as far as the man who makes half a dozen.

Sin, it occurs to me, is like that. The soul which makes one moral blunder is just as much lost as the one which breaks all the laws in the moral category. No use saying it isn't fair to damn the soul for one sin. You may as well complain that it isn't fair for the force of gravitation to pull your automobile down the mountain chasm just because your foot slipped once. The laws of the moral universe are just as inexorable as the laws of nature.

Better commit the journey of life to Christ, the God of both the moral and natural worlds. He is able to salvage the wrecks of time and guide you safely over the heights into the Mountain of God.

Tonight we shall be in Salt Lake City, the place founded by men following the "Light of Delusion."

Chicago scrip, worth \$25,000,000, which the city clearing house had engraved during the banking holiday has been cut up and burned. The cost of making the scrip was \$40,000, but the need for it was removed by the provision of the treasury department for the new federal reserve "asset" currency. The money was in five, ten, twenty, and fifty dollar denominations.

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The New Commandment of Christ

"A new commandment I give unto you, That ye love one another" (John 13:34). It sounds easy when we are with congenial folk, but in the presence of ugly dispositioned people these words come to us as a bitter pill. We shrink from the obligation because it imposes a hard task, but there is nothing we are in more need of facing up to sincerely than just that. There is nothing that will more effectively solve our problems and clear up misunderstandings than the possession of genuine love in our hearts for one another. And there is nothing that is more distinctively Christian, for Jesus says, "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). No other duty did our Lord stress more strongly than that, and if we should all—ministers and laity, alike—endeavor to take it seriously, our relations in every way would be much more happy.

Selfishness and Jealousy

We do claim to love one another, after a fashion, but if our love were but more genuine, there would be less of selfishness and self-seeking, less of jealousy and unkind feelings. Moffatt translates Paul as saying, "Love is very patient, very kind. Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful" (1 Cor. 13:4, 5). Paul is talking about the real thing, and not merely an inconstant sentiment. There is the trouble; our professed love is all too often but a fitful emotion. We give way to selfish thoughts and feelings, and these are destructive of the finer qualities of the soul. We make idols of self-interest and waste the gold of character. G. B. Cheever says: "As a man goes down in self, he goes up in God." We go down in self, into jealousy, envy, bitterness and other such "fruits of the flesh," and all sorts of difficulties loom up in the imagination. As one Cervantes has said, "Jealousy sees things always with magnifying glasses, which makes little things large, of dwarfs giants, of suspicions truths." Trouble breaks out like a contagious disease, and no one is secure from it. The only cure is a flooding of the soul with the sunshine of God's love. That is the only thing that can counteract the ravages of self-love.

One Another's Weaknesses

Again, we say we have love one for another, yet we find it hard to bear with one another's weaknesses. Paul, by inspiration, enjoined: "Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. 6:2). To what law did he refer? It was the self-same law we are discussing, the law of love—"love one another." The Apostle was dealing with the important and delicate subject of the proper treatment of the faults and inconsistencies of our fellow-Christians. And he found the solution in the "new commandment" that Christ gave to his disciples, who were both full of faults and finding faults in one another. Christian people are all faulty, but very often they are most faulty who are finding most fault with others. That very act has that effect. The devout Fenelon once said: "So long as we are full of self we are shocked at the faults of others. Let us think often of our own sin, and we shall be lenient of the sins of others." That helps wonderfully. It is sobering to think of self, that lone individual so full of weaknesses and inconsistencies and with a soul to lose or save. It subdues the critical spirit and helps one to be patient and forbearing of the faults of others. In every one of us there is sure to be something that will be a hindrance or a burden to the Christian progress and service of the others. Humbly and with kindness and tact we must seek to help one another to overcome the faults and avoid such conduct as would provoke faults, remembering that we are all sheep of the same flock, branches of the same vine, and members of the same body, in Christ. Thus we shall "bear one another's burdens and so fulfil the law of Christ."

Unwilling to Forgive

Yet again we insist that we do love one another, but we are miserably slow and unwilling to forgive one another, and to take a new and benevolent attitude toward those who have wronged us. But we must face the fact that it is not genuine love that animates our hearts when we are unforgiving of one another, and we are far from walking in the will and way of Christ. Jesus forgave those who wronged him, even those who caused his death, and his heart was full of love for them and for all men. And it is the will and requirement of our Lord that we shall forgive one another. Hear him: "For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive men not their trespasses, neither will your Father forgive your trespasses" (Matt. 6:14, 15). And Paul admonishes: "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32). "Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye" (Col. 3:13; James 2:13). Nothing is more God-like nor more ennobling than love that is willing truly to forgive. E. H. Chapin has written: "Never does the human soul appear so strong and noble as when it forgives revenge, and dares to forgive injury." And what joy it brings! No one can understand it until he has from the heart forgiven some one. As Lavater has said, "He who has not forgiven an enemy has never yet tasted one of the most sublime enjoyments of life."

Forgiveness Wins

And he who loves strongly enough to sincerely forgive, even an enemy, has the power to win his enemy and, through intercession, to save his soul from death. History records that Peter Miller, one of the Brethren leaders of the Ephrata Movement, in Pennsylvania, seventy miles from Philadelphia, and who also was a school friend of George Washington, was the means of saving from death and winning to Christ, a bitter enemy and persecutor. For many years Peter Miller had endured abuse from a man named Michael Wittman, who did all in his power to distress this servant of God, even to the point of inflicting personal violence, and publicly denouncing the preacher. Wittman eventually became involved in treason and was arrested and sentenced to death. No sooner was sentence pronounced than Peter Miller set out on foot to Philadelphia to see General Washington, to intercede for the life of Wittman. It is said that Washington replied: "No, Peter, this case is too black, I cannot give you the life of your friend." "My friend!" he said, "he is the bitterest enemy I ever had." "What!" rejoined Washington, "you have walked seventy miles to save the life of your enemy? That, in my judgment, puts the matter in a different light. I will grant you his pardon."

The pardon was made out and Miller at once proceeded on foot to the place, fifteen miles distant, where the execution was to take place on the afternoon of that same day. He arrived just as the man was being carried to the scaffold, Wittman seeing Miller in the crowd remarked: "There is old Peter Miller. He has walked all the way from Ephrata to have his revenge gratified today by seeing me hung." These words were scarcely spoken before Miller handed him his pardon and his life was spared. Preacher and persecutor walked back the seventy miles to Ephrata together. The man was melted by the pardon and was soundly converted. Peter Miller baptized him and the criminal was brought to the joy of salvation. What power there is in true forgiveness and the love that is willing and courageous, not to seek revenge, but to return good for evil and to do good to those who spitefully use them! Let us seek to rise in strength and power to the glory to which Christ calls us up.

Words of Appreciation

The Evangelist staff is encouraged not infrequently by the receipt of such kind words of appreciation as the following, taken from two recent communications:

A well-known physician in one of our congregations, writes under date of July 4th, in part as follows:

"Dear Brother Baer:

"I have been spending part of the day reading the Evangelist and I find it so good that I think I must tell you about it.

"There are several timely and extremely good articles in it, especially your editorial, the articles by R. F. Porte, W. I. Duker, Miss Goldsmith, and L. E. Lindower; also the church news is good . . ."

One of our active pastors, writing under date of July 8th, sends us these gracious words:

"Dear Brother Baer:

"I enjoy the Evangelist very much and I do not know how I would be able to line up the local pastor for their gracious words. Others write now and then mentioning other features of the paper. Recently one of our readers said: 'I always read the Editorial Review, the News department, the Mission page (when you have something from the field) and Prof. McClain's page.' The Bible Study Department has received many commendations. And now some says to the editor: 'What has become of the Voice of the Churches department? I liked that.' Others have said they enjoyed it also, but, well—people are slow to write, and neglectful. That's our only explanation. We hope pastors and lay leaders will take advantage of this opportunity to express their opinions briefly through the columns of their church paper. But we started out merely to quote a couple words of appreciation. And we were moved to do this by the thought that some of our pastors and Evangelist agents who are cooperating with us in the congregations to extend the influence of our beloved paper might be encouraged and their work made easier by a few of the words that have encouraged us. And to make their work still easier, our business manager, Dr. Teeter, has agreed that a special offer might be made for either new or renewal subscriptions of \$1.00 for seven months. Friends of the paper who read this offer will do a good service to their Christian friends by bringing this opportunity to their attention. We make bold to claim your cooperation on the merits of the paper, and remember, the paper is what it is because of the fine cooperation of the leadership of the brotherhood. It stands for the whole Gospel, represents the thought of the brotherhood and reflects the spiritual status of the church in its news department. The Evangelist is your paper, it is the property of the whole church and of every member, and it is every one's job to help to extend its circulation and thereby serve the Brethren cause.

EDITORIAL REVIEW

Brother H. F. Stuckman writes of his work at Elkhart, Indiana, where he has been the undershepherd for nearly a year. He says his experiences there have been pleasant and the members have given him their loyal cooperation. The work has gone steadily forward and every department is active. The outlook of the Elkhart church is bright, and doubtless under his leadership, the Lord will give it his blessing that the larger future that is possible may be realized.

We are glad to commend the Winona Lake Bible Conference to the attention of our readers and to give space to the names of speakers and dates, as will be found in the News department. Many of our people go to Winona each year in time to take in this splendid conference and are greatly benefited by its inspiration and instruction. As usual, it immediately precedes our own national conference, the date being August 11-20.

Brother R. I. Humberd, pastor of Martinsburg, and McKee churches, of Pennsylvania, reports eight baptisms in the McKee

church. As is his custom, he has made large use of tracts, having distributed 59,600 during the past year. It is a great means of service, and we could wish that more of our pastors would make larger use of the printed page. On account of his health, Brother Humberd was granted a vacation during the recent weeks, when, among other places, he visited the Chicago World's Fair, concerning which he makes comment.

Brother N. V. Leatherman, of Berlin, Pennsylvania, writes of the successful Young People's Camp conducted in Pennsylvania. There were forty-four young people present. Four courses were offered and all students took advantage of all our courses. The recreational activities and the meals are said to have been highly satisfactory and expenses were kept at a minimum. We congratulate the Pennsylvania leaders and Sunday School Association officers responsible for launching out upon this splendid religious educational agency. We shall hope to hear from other camps in other districts, after they have completed their schedule.

We are introducing to our readers this week a new writer in the person of Dr. McCartneysmith, whose splendid article appears on page 5. Rev. Riddle, pastor of our Waterloo church says this new brother is a highly trained and sound student of the Word, that he has for some time been the popular teacher of one of the Bible classes of their Sunday school and has recently come into membership with their church. He with his capable wife, who is a trained musician, were until recently members of the Church of the Brethren, and are now giving fine cooperation in the work of the First Brethren church of Waterloo, Iowa.

A part of the machinery of a modern denomination concerns itself with keeping records of its numerical and physical growth. We have delegated statisticians in the various districts and a statistician in the national conference to do that work for us. They are endeavoring to do their work faithfully. But they must have the cooperation of the churches. Brother George E. Cone, our national statistician, makes a plea in this issue for the cooperation of church secretaries and pastors in making reports. Let's play fair with our brotherhood servants and give in every instance the cooperation they need.

The Secretary-Treasurer of the National Christian Endeavor Union, Miss Gladys Spice, reports the financial status of the organization, and it is stated that only ten societies have cooperated during the present year. Those societies have done a fine service, but they ought to have many more societies stand along with them. Christian Endeavor is endeavoring to show itself a real agency of service to the brotherhood. This is the opportunity to prove its worth and every Endeavorer interested in maintaining an appreciation of the place of Christian Endeavor in the program of the brotherhood should rally to the support of the national organization.

The National Conference Secretary, Brother J. L. Gingrich, informs us that he has mailed out credential blanks, and that others will be sent to any church failing to receive its supply, or an insufficient number. Again, we want to say, it is time to begin talking national conference in your congregation and planning your delegation. We ought to have a great conference, if we can have a large attendance. It is just fifty years since the organization of the church at Dayton Ohio, and while we formally celebrated last year our denominational beginning, we ought to see a new demonstration of loyalty and devotion, that the church may be stimulated to new zeal in behalf of the Whole Gospel and the Brethren movement throughout the world.

Brother Charles H. Ashman favors us with a report of the "United Service" that he and his church have inaugurated at the First church of Johnstown, Pennsylvania. After six months of operation under this new form of service, they are enthusiastic about it. We know our other churches that may be contemplating a similar program, or have already launched one will appreciate reading this word from Brother Ashman. It appeals to us as a splendid arrangement, but the important fact is that the congregation and pastor are satisfied with it and are continuing on with it. Other churches have already reported similar programs of their own, with considerable satisfaction to their people. If still other churches have experiences along this line, we shall be glad to hear from them.

THE OLD and the NEW COVENANT

A Comparison of the PASSOVER and the SUPPER of Our LORD

By * * *
L. O. McCartneysmith, Ph.D.

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt . . . But this shall be the covenant that I will make . . . I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. . . . They shall know me, from the least to the greatest of them. . . . I will forgive their iniquity and I will remember their sin no more." Jeremiah 31:31-35.

God, when about to cause his people Israel, to be led out of the land of Egypt, informed them of the impending doom to the first-born of all the Egyptians, and also to those of the Jews who disobeyed his command, and entered into a covenant with them under the following conditions: (See Exodus 12:1-20).

1. Each family was to select a faultless lamb.
2. Slay it at eventide and roast it with fire. (Between 3:00 and 5:00).
3. Sprinkle of its blood upon the door posts and lintel of each home.
4. Eat of its flesh the same evening, with bitter herbs and unleavened bread.
5. It was to be eaten in haste, with staff in hand, shoes on feet, and with girded loins.
6. The blood was to be a token of God's covenant with them, and the angel of death was to pass over them.

In recognition of their keeping this covenant with God, the angel of death passed over without molestation, all homes under the sign or token of the blood. At God's command, this covenant was to be observed throughout all Jewish generations. Thus, the blood of the Paschal lamb was used as the seal of the covenant with God and his people.

This, the first and the greatest of all Jewish feast days, is not without significance. It was the beginning of their religious year; the birthday of the Jewish nation; their day of deliverance from Egyptian slavery.

The feast of the Passover lasted seven days, and every ceremony connected with it recalled some awful scene enacted in their bondage and deliverance.

On the first evening, they tasted the bitter herbs, dipped in a sauce, or sop, composed of ground dates, almonds, figs, and spices, and thinned with vinegar. These were both highly emblematical. The bitter herbs, possibly wild lettuce or chicory, representing the bitterness of their enslavement; the sauce, or "sop", emblematic of the mortar from which they had formed bricks during their servitude under the hand of the Pharaohs.

The body and blood of the Paschal Lamb was representative of something far greater than slavery! It represented deliverance, liberty and life. It represented freedom after years of bondage. It meant deliverance from toil and privation under the taskmasters of Egypt. The lamb's body was broken and its blood shed that Israel might live. The blood was God's seal of promise that he would not destroy. It was the sign of God's possession; that he would not harm his very own. It was Israel's covering; his salvation. God had promised: "When I see the blood, I will pass over you" (Ex. 12:13).

It is well to mention here a number of very interesting

facts concerning the preparation of the lamb for the Paschal Supper. This lamb was to be:

1. A faultless male, a firstling of the flock.
2. Slain at eventide. (Between the hours of 3:00 and 5:00 P. M.)
3. Not a bone was to be broken.
4. Roasted with fire instead of being cooked in water.

God demands of his people the very best they have. He was not willing that these Jews should substitute an inferior or second-grade lamb. It could not have represented salvation had it been so. It had to be the finest lamb they possessed.

How similar is this lamb to the Lamb of God! If you remember, when Jesus came to John to request baptism, John beholding him cried out: "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). This he repeated the day following. Yes, Jesus Christ was the Lamb of God. He was faultless. He gave his life that others might live. He was slain between the hours specified: at the ninth hour, or about 3:00 P. M. Not one of his bones was broken. (See Matt. 27:46, and John 19:33-36.)

Another interesting matter concerns the manner of roasting the Paschal lamb. The lamb was to be roasted whole, over an open fire. This fire was built in a pit dug into the earth, about three feet deep and four feet square. The lamb was roasted over live coals in the bottom of this pit. A skewer or spit of pomegranate wood was thrust lengthwise through the body of the lamb, and another similar spit was stuck through the body just behind the forelegs, thus forming a Roman cross! The ends of the transverse spit supported the weight of the lamb, resting on the edges of the pit, while the cook turned the lamb with the long or upright skewer. Josephus, the Jewish historian, tells us that the penalty for breaking a bone of the Passover Lamb was the infliction of forty stripes.

The unleavened bread was the bread of slavery. It also typified the haste with which the Israelites left Egypt. This bread was made of fine flour of either wheat, barley or oats, preferably wheat, and great care was exercised in preparing it to prevent bacterial fermentation.

According to the Hebrew Mishna, wine occupied a prominent position in the observance of the passover, and four separate cups are mentioned as being used in the ceremonial at stated intervals.

The first cup was called "The cup of Elijah", and that prophet was believed to appear in spirit when it was presented. This cup was offered in complete silence, during which time the door of the room was left open so Elijah could enter.

The second cup was called "The cup of Salvation", during presentation of which the young men were told by the host of the wonderful delivery from Egyptian bondage.

The third cup was called "The cup of blessing" and during its presentation thanks were given for the freedom from slavery and preservation as a nation.

The fourth cup was called "The Cup of Hallel", or Hallelujah. During its presentation the latter half of the "Hallel" was sung. The Hallel was composed of Psalms 113, 114, 115, 116, and 117. These Psalms were divided into two sections: the 113 and 114th were sung during the first stages of the meal, and the 115th, 116th, and

117th Psalms were sung after the fourth cup. These three are the song mentioned as having been sung by Jesus and his disciples after the institution of the Supper of our Lord. (See Matt. 26:30.)

The actual order of the Jewish Passover was practically as follows: The service began with all members participating reclining upon couches arranged about a large table. The feet were not placed under the table as we sit, but they sat with the left side toward the table, the left arm resting thereon, the right being free to use in eating.

The host, or head of the house, was usually at the head of the table, and opened festivities by reciting a prayer of thanksgiving and blessing for the day and for the wine that he and his guests were soon to drink. This is the first cup, or "cup of Elijah," during the drinking of which absolute silence reigned, and the spirit of that departed Prophet was supposed to appear. The door was left open for his entrance.

The Hebrew Mishna specifically states that even the poorest Jew should eat "reclining like a king, with the ease becoming a free man. He was to keep in mind the standing posture of his ancestors at their first passover, the attitude of slaves! Luke 22:14 informs us that Jesus "sat down" to eat the Passover with his disciples.

The second course of the Passover Supper was then brought forth. This consisted of the bitter herbs, which were dipped in the Charoseth, or sauce previously described, and eaten, thus recalling to the participants the bitterness of Egyptian slavery, and the mortar used in making the brick of bondage.

It was at this stage of the Passover that Jesus informed his disciples that one of them should betray him, stating: "It is one of the twelve that dippeth with me in the dish." (Mark 14:20, also Matt. 26:23.) Further, regarding this, John informs us that he personally leaned

against Jesus' breast at the Passover supper and asked at the request of Peter whom it was that should betray him, and was told: "He it is, to whom I shall give a "sop" when I have dipped it. And when he had dipped the "sop" he gave it to Judas Iscariot." (John 13:26).

Here it was that Judas Iscariot at the command of Jesus: "That thou doest, do quickly," left the upper room to go and bargain with the rulers for the betrayal of his Master. Therefore, it is plainly evident that Judas Iscariot was not present when Jesus washed his disciples' feet, nor when he said: "This is my body; this is my blood." Judas had neither part nor lot in the rest of the Passover or the New Covenant which Jesus there instituted. He had sold himself to the Devil, and was about his master's business.

The custom after the partaking of the first cup of wine and eating of the bitter herbs with the Charoseth or sauce, was that the hands of all present should be laved, for naturally, the hands would be soiled from dipping with the fingers in the dish of sauce. Towels and water with essential basons were a part of the supper equipment. This function was usually performed by a servant, but tonight there was no servant present. It was also customary for a servant to wash the feet of guests upon arrival, before seating them at the table.

There seems to have been a perpetual argument among the twelve as to who should occupy the places of greatness. (See Mark 9:34:36, also Luke 22:24.) Had not this been the status, no doubt some one of the twelve would have volunteered to wash the feet of the others; but in all probability each was afraid of being classed as an inferior, and would have therefore lost caste socially had he done so. Jesus had at Capernaum several days previously given them the only recipe for becoming great. He had assembled them and delivered the ultimatum that: "If any man desire to be the first, the same shall be last of all, and servant of all" (Mark 9:35).

The disciples having been given ample time and opportunity to do the menial service of washing their fellow disciple's feet, and signally failed, the Master arose from the table, and laying aside his garments girded himself with a towel and began to wash their feet! He would do something that they had refused to do, and thus forever set before them an example to follow!

Much has been said relative to this unprecedented act of the Master. Many think of this as an act of humility, to teach all men that we should humble ourselves in the sight of God. Others consider it an act of service.

Personally, it brings to my soul more joy and peace to think of the ordinance of washing the feet of the saints, as an act of Love! Jesus did not wash their feet to humiliate them, neither do I believe he did it to show that he was humble. He did it for one reason and one alone. He loved them. And loving them, he washed their feet. We are always perfectly willing to humble ourselves before one we love. And we must love one in order to humble ourselves. If we did not love God, we could not humble ourselves before him. Take the mother for example. When her little boy comes in from the street with his feet soiled and grimy, his mother patiently washes them for him. To humiliate him? To cause him to be humble? Rather not. She does so just because she loves him.

God needs no man to serve him. This is the duty of the angelic host. God wants men to serve each other and thus fulfill his law. We serve God because we love him. We expect no gain from serving our brethren, but serve them because we love them. "If ye love me, keep my commandments," is the word of Jesus. He further said to them: "A new commandment give I unto you; that ye love one another; as I have loved you, that ye also love one another" (John 13:34.)

When we as Brethren wash one another's feet, we do

(Continued on page 15)

I SHALL BE SATISFIED

Psalms 17:15

By Dyoell Belote

*I surely shall know satisfaction,
When I to Thy likeness attain.
I know that I shall be like Thee
When I see Thee returning again.*

*Hear the heart-cry of the ages:
"Oh that to my soul might come rest!"
The Psalmist suggests true contentment,—
'Tis likeness to Jesus that's best.*

*Oh for a likeness to Jesus!
Like him who bears sorrow and pain.
When we shall have attained to his likeness
We shall be satisfied then.*

*Lord lift up the light of Thy visage,
Upon us, and bless us today.
Our souls crave to sense the assurance
Of dwelling in safety alway.*

*'Tis fullness of joy to be like Thee,
And in Thy blest presence to dwell.
The pleasures Thy right hand dispenseth
Are those of which tongue cannot tell.*

*Blessed the man whom Thou chooseth,
And causest to come nigh to Thee.
Such shall dwell in Thy presence,
And ever Thy courtier shall be.
Ashland, Ohio.*

What Young People Can Do To Aid Prohibition

By Willis Wood

Address at Young People's Session of Southeastern District Conference, held in Bethlehem church.

As a Scriptural keynote I wish to use Proverbs 20:1. "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise". There are many other Scripture passages which might be used in a prohibition message, I wish only to use this one verse. I have been asked to speak for a short time on the subject, "What young people can do to aid prohibition." I might think of a great many things which you might do to aid but unless I can lead you young people to want to aid prohibition I will accomplish nothing. We young people have grown up and lived in an age of prohibition. We do not have first-hand knowledge of the conditions before prohibition and do not know what conditions in our land would be if the liquor traffic returns. I wish to bring some definite facts and figures before you which I hope will lead you to want to aid prohibition. I shall then mention just four things which you can do to aid prohibition. If I can succeed in moving you to want to do something my purpose will be accomplished.

Let us not be deceived by wet propoganda, the eighteenth amendment has been successful. Its enactment closed 200,000 saloons. The fact that it decreased drinking may be proven. Death resulting from the use of alcoholic beverages and from diseases resulting from their use were decreased in number 58% by prohibition. Much of the money which was used for liquor in other days was put to useful work. The amount spent for education during the first 12 years of prohibition was more than during the 40 preceding years. Life insurance protection which after 78 years of growth totalled 50 billions was actually doubled during the first six and one half years of prohibition. Prohibition has saved thousands of lives in our country indirectly by decreasing the number of deaths from automobile accidents. During the year of 1931 there were 35,000 lives taken in the United States by automobile accidents. In Canada with her government control deaths by automobile accident were two and one half times as frequent considering the number of automobiles in use. In Great Britain they were four times and in Germany six times as frequent considering the number of automobiles in use. These figures are indeed startling but we probably do not realize the greatness of the present automobile death rate. During the last 15 years, almost all of which were prohibition years, there were 325,000 lives taken by automobile accidents. During 15 years of war including the Revolution, War of 1812, Mexican War, Civil War, Spanish-American War, and World War 300,000 American men lost their lives in action or died of injuries sustained in action. You will notice that fewer lives were taken by shot and shell in these six wars than by the automobile during a corresponding length of time. Can any thinking people consent to the repeal of prohibition which may multiply this present great death rate two and one half, or four, or six times. With the modern machinery which is in use, industrial accidents have been decreased in a similar amount.

Government control has been suggested as a solution for our problem. Government control did not succeed in Canada and it would not succeed in our country. The wets claim that prohibition caused a crime wave in our country; this is not true. In Canada crime has greatly creased under government control. In Canada liquor law violations were increased 92% from the year 1923 to 1930. During the same period the consumption of absolute alcohol was more than doubled. As we have already noticed automobile deaths were much greater. Government control will not succeed, nothing short of absolute prohibition can succeed.

Another false claim is that the return of liquor will bring with it the return of prosperity. The wets have made greatly exaggerated estimates of the number of men which would be put to work in the manufacture of alcoholic beverages. They have failed to consider the numbers who would be thrown out of work in other industries. They have told the farmers that repeal would create a market for grain and raise its price. Much of the money which otherwise would be spent for food would then be spent for alcoholic beverages. With this decrease in sale of food the demand for grain would be decreased. Liquor uses very little grain. Consider if you will the amount of grain consumed in producing a glass of beer with that consumed in producing a glass of milk. Or consider the amount consumed in producing a drink of whiskey with that consumed in producing a pork chop. At no time during the height of the liquor traffic was as much as one percent of the grain of our country used in the manufacture of liquor. Other wet propoganda may likewise be disproved; let us not be deceived by their claims.

We should then educate our young people on the prohibition question. This is the first thing which we should do. I believe that every Christian Endeavor Society should hold at least one prohibition meeting. Material for these programs is not as difficult to find as we may suppose. Try to find definite facts and figures such as those which I have just presented to you. Make a direct appeal to young people by showing them how Prohibition protects them, their families and loved ones. Many young people have been misinformed, some have not had the right home training, and some are undecided, many can be won to the dry side if the true facts are put before them.

A second thing which we can do is to boycott those who sell wine and beer. Let us not be deceived by those who say that beer is not intoxicating. Medical authorities say that a given amount of alcohol has practically the same effect upon man whether it is taken in hard liquor or in a highly diluted form. The so-called 3.2 by weight beer is really 4% by volume, volume measurement was always used heretofore. A Washington druggist analyzed samples of beer and prescription whiskey. He says that there is about the same amount of alcohol in a bottle of 4% beer as in a whiskey glass of 50% whiskey. This man is

(Continued on page 15)

SIGNIFICANT NEWS AND VIEWS

DETERMINED EDITORS

The annual meeting of the Editorial Council of the Religious Press, held in Washington, April 18, 19, emphasized once more the devotion of the editors of religious periodicals to the high purpose of Christianity in the social order. Always hard pressed to keep their journals going, even in "normal" times; working with small staffs and most of them overworked with inadequate capital, they are carrying on through the trials of added economic pressure with both optimism and passion. They believe, even more ardently than in former years, in the basic value of the mediums they produce. Over and over again the danger in the failure of the churches fully to recognize that value was stressed. At a time when daily and all other secular journalism is a "big business," religious journals remain free to speak their minds; they are almost the last stand in America for unimpeded enlightenment in the journalistic field. Their impact on the aggregate millions of readers they reach is of immeasurable portent to every good purpose in America. Their support for questionable causes cannot be bought; neither banks nor commercial organizations can dictate their policy; week after week they are molding opinion toward the Kingdom of God on earth. We know of no group of men in any department of life in the world more unselfishly and courageously devoted to high ends, further beyond the reach of entrenched and therefore dangerous interests, than the editors of religious journals. They have fought, and will continue to fight, a desperate and optimistic battle against the extinction of their periodicals. Some day the churches will recognize the far-reaching implications, the masterful potency, of their free press.—The Churchman.

CHRIST'S SEAMLESS ROBE TO BE EXHIBITED

The credibility of some human beings must indeed be great. Here comes a story that the Holy Coat which Christ is reputed to have worn upon the Cross, is to be placed on exhibition at the Cathedral of Trier in conjunction with the observance of Holy Year in Germany this year. The news item which brings the information gives the history of the garment as follows:

"History reveals that Roman soldiers cast lots for the Holy Coat under the Cross. According to chronicles of the fourth century, it was sent by St. Helena, mother of the Roman Emperor Constantine the Great, and herself born in Trier, as a present to St. Agritius in about the year 330 A. D., together with a nail from the Cross.

"The first public exhibition of the sacred relic was in 1512, when it is said 100,000 pilgrims viewed it during the two weeks it was on display. In 1891, when it was last shown, more than 2,000,000 came to Trier to see the garment."

Christian faith is not centered in relics, but in a living Christ and even could clothing or other material objects associated with Christ's earthly ministry be preserved for a period of 2,000 years they could have no value except that of stimulating a morbid interest. God never intended to stimulate faith by the use of material objects, but by the preaching of his Word and the stimulation of spiritual perception. Otherwise he would have ordained the erection of a museum in Jerusalem where relics could be safely housed and preserved for the vision of future generations.—The Evangelical-Messenger.

SOUTHERN SYMPTOMS

Although the lives of the Scottsboro boys remain in jeopardy, the case itself appears to have furthered the progress of the Negro. Racial bitterness has not increased, nor has there been any jump in the lynching record. Outside of Alabama many newspapers have been quite sympathetic with the case presented by the Negroes. But even more significant, the names of colored citizens are being added to the jury rolls, although that does not always mean that they are accepted for jury service. However, in recent weeks two Negroes have served on the grand jury in Atlanta, one of whom was a member of First Congregational church. This is the first instance of the kind since Reconstruction days. According to newspaper reports a Negro served on the jury in an important murder trial in Tennessee recently. In the Herndon case in Atlanta the judge sustained a Negro lawyer when he objected

to the prosecutor calling the defendant either "nigger" or "darker," and now it is reported that Georgia lawyers are deleting those words from their vocabularies for fear of affording a basis of appeal to Negro defendants. Alabama appears to be as adamant on the subject of the Scottsboro boys as was Massachusetts on the subject of Sacco and Vanzetti, but elsewhere about the South unmistakable signs of progress can be detected.—The Congregationalist.

CIVIC SITUATION NOT HOPELESS

When we consider how huge and heterogeneous are our great cities and how well organized are the forces of evil we sometimes feel hopeless. What can we as individuals do? Lord Bryce once had such a proposition put to him and he answered as follows:

"You may say, what can private citizens do? Well, the state is made up of private citizens and such as they are will the state be. Each of us as individuals can do little, but men animated by the same feeling and belief can do much. . . . The rain drops that fall from the clouds meet to form a tiny rill, and meeting other rills it becomes a rivulet, and the rivulet grows into a brook, and the brooks as they join one another swell into a river that sweeps on in its resistless course downwards to the sea.—The Watchman-Examiner, New York.

THE CONTRIBUTIONS OF THE UNITED STATES

The United States is planning to contribute to the cause of peace in four ways:

- (1) By going "as far as the other states in the way of reduction," with the ultimate objective "to bring armaments as soon as possible through successive stages down to the basis of a domestic police force."
- (2) By accepting at once the British proposal for reducing offensive armaments and thus relieving nations of the fear of surprise attacks.
- (3) By consulting with other states in case of a threat to peace, and, if our view of the guilty party coincides with that of other nations, to refrain from interfering with measures to discipline the guilty country.
- (4) By assisting in and accepting international supervision of the armaments of every country.

This program will not be liked by everyone in this nation. Certain newspaper chains are likely to object with great clamor. We believe, however, that the people at large will be ready to follow the President's lead. And perhaps the first step will soon have been taken toward a genuine disarmament and the erection of an international federation which will free the peoples from the gnawing fear of an ever incipient war.—The Christian Evangelist.

OUR BIBLE STUDY DEPARTMENT

Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

Mark

The second witness is John Mark. Of him Papias says: "Mark, having become the interpreter of Peter, wrote down accurately whatever he remembered, without, however, recording in order what was either said or done by Christ. For neither did he hear the Lord, nor did he follow him; but afterwards, as I said (he followed) Peter, who adapted his instructions to the needs (of his hearers), but not in the way of giving a connected account of the Lord's discourses. So then Mark committed no error in thus writing down such details as he remembered; for he made it his one forethought not to omit or to misrepresent any details that he had heard."

That paragraph is authentic and final. It tells us explicitly that John Mark was an amanuensis of Simon Peter. He serves well in that capacity for he preserves for us a true picture of "the Son of God" and also a very life like portrait of the fiery Apostle.

The writer would believe that the second gospel was Simon

Peter's gospel (and, primarily, Christ's gospel) because of the auspicious way in which it is introduced. Andrew, Simon's own brother, brought him to Christ at the day break of his ministry. We would expect Peter, therefore, to begin his story in all probability at that point, leaving the infancy and youth scenes to more competent hands. The older commentators overlook this point. Many new ones also pass it by. It bristles with truth.

So, when John Mark writes, he begins with the testimony of the Baptist. "The voice of one crying in the wilderness" is heard saying in a prophetic chant "Prepare ye the way of the Lord, make his paths straight." Who can say that Isaiah was not guided by Divine Inspiration?

"Hark! through the lonely waste
By foot of man unpaired,

"Prepare the way!" a warning voice resounds:

"Level the opposing hill,
The hollow valley fill;

Make straight the crooked, smooth the rugged grounds:
Prepare a passage from it, plain and broad
And through the desert make a highway for our God!"

Thus, in Bishop Mant's sentiment, was the only "new deal" the world has ever seen or is now seeing inaugurated. It will be consummated when the Lamb of God arrives again. Meanwhile let us fear God, take our own part, and eat the honey of the Word.

The Varying Fortunes

of John Mark are carefully preserved in the archives of the New Testament. He was the son of a certain wealthy Mary whose home was in Jerusalem. Acts 12:12, 25. At this place the devoted disciples gathered for prayer. He was a cousin of Barnabas, a native of Cyprus. Col. 4:10; Acts 4:36. Uncertainty prevails as to his personal acquaintance with Jesus, yet we know definitely that he went to Antioch with Barnabas and Saul, acted as their assistant, left them at Perga, (probably because he was homesick and had a sweetheart back at Jerusalem?), was rejected by Paul and later reinstated into the great Apostle's confidence and fellowship.

Keble, in remembering the message entrusted to Timothy, writes:

"Companion of the Saints! 'twas thine
To taste the drop of peace divine
When the great soldier of thy Lord
Called thee to take his last farewell,
Teaching the Church with joy to tell
The story of your love restored."

There is blessing attached to "the falling out that all the more endears." Let us kindly remember that John Mark, perhaps fickle once, eventually saw the God-Sent Servant in all his beauty, saw him as the God of Immortal Love, and begged men to look steadily at the passing Saviour, and

"Trust in his redeeming blood,
And try his works to do."

Many Pertinent Facts

concerning this gospel must be omitted in this brief study, but the reader will not object to have his or her "pure mind" quietly "stirred up by way of remembrance" when it is suggested that the date of Mark is 55-63 A. D. The place of writing is usually supposed to be Rome. It was written at Rome for the Romans. It is Clement of Rome who describes the remarkable impressiveness of Peter's preaching and the requests which subsequently came to John Mark to edit the oral discourses of the preacher. This was done early. Justin Martyr refers to this writing as the "Memoirs" or "Gospel of Peter." The book certainly reflects the energetic, impulsive, hustling movements of the first apostle. It also depicts accurately the Working Servant reconciling a lost world unto himself.

Simon Peter's Gospel,

if it may be so-called, in subject matter consists of memoirs; it records facts; its key is discovered in verse forty-five of the tenth chapter; its background and viewpoint are strikingly Roman; its theme is the ministry of the Divine Servant; its topic is labor; its arrangement is anecdotal; its character is realistic; its outline is compact; its aspect is imperialistic; its outlook is practical; its quality suggests endurance; its style is lucid and terse; its classi-

fication is chronological; its time is the present; its key-word is straightway; its gospel is one of deeds and action; its Christ is a Wonder-Worker. Various considered its quotations from the Old Testament are 22; its allusions to the same Scripture are 12; its pages number 42; its peculiarities are 7; its coincidences are 93; its words in the Revised Version are 14,854.

In addition the writer desires to suggest that the gospel of Mark carefully describes the general character of the Saviour's work; points out the rest periods between seasons of greatest activity; evinces the Lord's humanity; singles out for notice many minute particulars such as the feelings of his characters. Aramaic expressions are explained: Boanerges (3:17); Talitha cumi (5:4); Corban (7:11); Ephphatha (7:34); Abba (14:36); Golgotha (12:22). Roman words like legio-legion; denarius; penny, etc. abound.

**Outline of Mark
(Topical)**

1. The Divine Servant Introduced. 1:1-11.
2. The Divine Servant Tested. 1:12-13.
3. The Divine Servant Working. 1:14-12:44.
4. The Divine Servant Returning. 13:1-37.
5. The Divine Servant Rejected. 14:1-15:15.
6. The Divine Servant Dying. 15:16-47.
7. The Divine Servant Resurrected. 16:1-20.

Following Westcott and Moorehead, an outline of events showing the chronological sequence of Mark's Gospel are here appended.

A. Night of Arrest.

Last Supper	6:00 P. M.
Agony	11:00 P. M.
Betrayal	Midnight
Led to High Priest's House	1:00 A. M.
Before Annas	2:00 A. M.
Before Caiaphas	3:00 A. M.
Condemned by Sanhedrin	4:30 A. M.
Before Pilate	5:00 A. M.
Before Herod	5:30 A. M.
Before Pilate again	6:00 A. M.
Sentence pronounced	6:30 (7:00) A. M.
Crucifixion	9:00 A. M.
Death	3:00 P. M.

B. The Seven Words from the Cross.

- (1) Before the Darkness:
"Father, forgive them; for they know not what they do."
"Today shalt thou be with me in paradise."
"Woman, behold thy son! behold thy mother!"
- (2) During the Darkness:
"My God, my God, why hast thou forsaken me?"
- (3) After Darkness:
"I thirst."
"It is finished."
"Father, into thy hands I commend my spirit."

C. The Resurrection.

Rolling away of the stone	Very Early
Mary Magdalene and other women	5:00 A. M.
	(Approximate time)
Vision of angel and his message	5:30 A. M.
Vision of "two young men"	6:00 A. M.
Visit of Peter and John	6:30 A. M.
Vision of two angels to Mary Magdalene	6:30 A. M.
The Lord revealed to Mary	7:00 A. M.
The Lord revealed to other women	7 to 8:00 A. M.
The Lord revealed to the two (Emmaus)	4 to 6:00 P. M.
The Lord revealed to Peter	after 4:00 P. M.
The Lord revealed to the Eleven	8:00 P. M.

Conclusion

It is true that Jesus Christ is presented to the Christian world in Mark's Gospel as a Preacher, a Healer. The Lord of Heaven and Earth and Hell, a Wonder-Worker, but chiefly his is the Divine Servant. His words and deeds, his parables and miracles, his ministry and death reveal his mission clearly. He came (1) To Minister, and (2) To Give His Life as a Ransom for Many. He accomplished his work as the Pattern Servant. He has done better than all the Sons of men. Now

Who Will Cast the First Stone at Him?

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NATIONAL SUNDAY SCHOOL ASSN.

Vanished Empires and Buried Cities in Bible Lands

By Rev. Milton Bennett Lambdin

I. Nineveh, the Magnificent

The first mention that we have of Nineveh, in all the literature of the centuries, is in Genesis 10:11. "Out of that land went forth Asshur, and builded Nineveh, and Rehoboth, and Calah."

That pen stroke of inspiration carries our minds back two thousand or more years before Christ, to a point so remote that secular history is absolutely silent. Herodotus, "The Father of History," so termed, wrote somewhere about 450 B. C.

But Moses, with his divinely tipped stylus, got into the historic limelight a full thousand years before Herodotus, with his first five books of the Bible, commonly called the Pentateuch, thus making that section of the sacred Scriptures the oldest book of which the world has any knowledge.

Early History

After driving a temporary stake at a point known as Kalah Shergat, the ruins of which remain to this very day, Nineveh, as Bible history knew it, had its site at the upper section of the famous Valley of Mesopotamia, on the eastern side of the Tigris.

This valley, shut in and watered by the twin rivers, the Tigris and the Euphrates, is held to be the cradle of the race of mankind, where the Garden of Eden was placed, and where the Tower of Babel was erected: In the long millenniums of the past ages before the foundations of Nineveh were laid, this valley was occupied by a primitive people, of unknown origin, called the Accadians at the North, the Sumerians, at the South.

They were not mental pygmies, as one might naturally suppose, but a highly cultured people, the first torchbearers of civilization, with their public libraries, where you could find access to learned tomes covering history, geography, grammar, mathematics, astronomy, ethics, and so on. The inventors, too, of the hieroglyphic and cuneiform species of writing. And whose extensive literary culture in after times Nineveh made its own. At some unrecorded date, and from some unknown cause, this remarkable race vanished out into racial extinction, possibly by absorption into the mass of a later incoming and conquering people.

In process of the long drawn out and unrecorded centuries, Nineveh climbed to a high peak of national supremacy, as one of the imperial world powers of her day, along with that of Babylon and Egypt.

And here we note an extraordinary and outcropping fact, that during the half millennium of years that the Hebrews were being welded into a compact nation, following upon the invasion and subjugation of Canaan by Field Marshal Joshua, in the middle of the fifteenth century, B. C., the powerful kingdom of Nineveh did not once come into collision with the chosen people.

The warlike kings of Assyria hurled their conquering legions against other nations, over-ran and ravished their lands by sword and fire, brought the inhabitants into abject submission to her authority, but not once did they even attempt, so far as we know, the subjugation of the rising, but petty kingdom at the south.

Why? There must have been some mighty reason for it. There was. You can find it imbedded in Exodus 34:24, where the Almighty said, "Neither shall any man desire thy land."

The people of Israel could have their homes absolutely unprotected, with a perfectly assured mind, as they three times annually attended their national feasts at Jerusalem, without the slightest fear of invasion of a hostile foreign foe. Jehovah threw an invisible rim of fire around their land, as he virtually said to the conquering kings of Assyria, "Touch not Mine anointed people."

But when his covenant people repudiated this authority, gave their deceived hearts to the idolatry of false and unclean gods, then we see the forms of

Certain Kings of Nineveh

looming up into ominous view as divinely chosen instruments of national chastisement for their sins of apostasy.

The first to stroke the divine Record is Pul, "who invaded Israel in the days of Menahem," B. C. 771, but was heavily bled to depart (II Kings 15:19).

Then Tiglath-pileser, 740 B. C., whom some authorities tentatively identify as Pul, carrying a double name, overran the territory of Gilead, across the Jordan, along with Galilee and Naphtali, and carried off a segment of its inhabitants into captivity (II Kings 15:29). The second invasion of the Northern Kingdom of Israel some ten years afterwards was in the days of Hosea, by Shalmaneser IV, who forced the helpless Israelite king to buy him off with an enormous money present (II Kings 17:3). And followed up, 725 B. C., by an unnamed king, possibly Sargon (Isaiah 20:1), who completed these several invasions in the expulsion of 27,290 of the inhabitants to Assyria and thus finally blotted out the national existence of the Ten Tribes, 722 B. C. Thus leaving only the Tribe of Judah at the south, with an infiltration of the small Tribe of Benjamin, to carry on the national life as the Tribe of Judah. From this circumstance the Hebrews were thereafter called Jews, from identification with the Tribe of Judah.

In the days of its pious king, Hezekiah, a few years following the total blotting out of the Northern Kingdom of Israel, another Ninevite king, Sennacherib, 713 B. C., II Chronicles 32:1, made an inroad against the Southern Kingdom of Judah.

Cast into poetic phrasing—

"The Assyrian came down like a wolf on the fold,
And his cohorts were gleaming in purple and gold,
And the sheen of their spears was like stars on the sea,
Where the blue waves roll nightly on deep Galilee."

But with an unlooked for tragic aftermath—

"For the Angel of Death spread his wings on the blast,
And he breathed in the face of the foe as he passed;
And the eyes of the sleeper waxed deadly and chill,
And their hearts beat once, and forever grew chill."

A generation after this notable event in the experience of the Kingdom of Judah, it was invaded by "The Captains of the host of the King of Assyria, which took Manas-

(Continued on page 12)

Camp Juniata Echoes

By N. V. Leatherman

Camp Juniata is the name given the new young people's Camp held for the Brethren young people of the east. The camp opened, serving the first meal in the evening of June 13, and registering immediately afterward. Classes began on Wednesday morning and continued for ten days concluding Saturday, June 24.

The following organization made it possible to care for the young people to their expressed satisfaction: Dean of the camp, Prof. M. A. Stuckey of Ashland College and Seminary; Dean of Boys, Rev. W. C. Benschhoff; Dean of Girls, Mrs. M. A. Stuckey; Camp Nurse, Mrs. Orpha McGee; Faculty: Prof. M. A. Stuckey, Rev. W. E. Ronk, Rev. Floyd Sibert and Rev. N. V. Leatherman. The students were divided into four groups, named after Indian tribes, Pawnee, Shawnee, Sioux and Delaware.

A large part of the success of the camp was due to the splendid meals served by the ladies, who donated their services, in the persons of Mrs. D. C. White, Mrs. Frank Beachley, Mrs. Orpha McGee and Mrs. Ella Miller. The food was abundant and well prepared. There was no waste. And the price was reasonable, being \$6.50 for the 33 meals.

The recreational program in the afternoons and evenings consisted of games and contests between tribes and groups managed by Rev. Benschhoff and Mrs. Stuckey. Volley ball, mush ball, swimming and canoeing were the regular features. Then for special occasions there was hiking, special water sports and field day as well as stunt night. The campfire activities were enjoyed as the closing feature of each day's program.

The entire group attended the four classes, Old Testament Studies, taught by Prof. M. A. Stuckey; Brethren Church History, taught by Rev. N. V. Leatherman; Principles of Teaching, taught by Rev. W. E. Ronk and Christian Endeavor, taught by Rev. Floyd Sibert.

The devotional life of the young people was provided for in the chapel programs, the class room, vespers, grace at meals, the regular services on the Sunday, consisting of Sunday school and preaching in the

morning, C. E. and preaching in the evening, and each night concluding with Christ around the camp fire. The devotional response on the part of the young people was splendid, who knew the value of quiet as well as response with scripture quotations and prayers.

There were 44 young people present of whom 4 were college graduates, 9 school teachers, 13 high school graduates, and the others of high school rank.

We had an ideal location for this camp in the beautiful hills of Pennsylvania. The equipment was granted for our free use by the Boy Scout executives of Johnstown, Pennsylvania. Rev. Geo. H. Jones chief executive assisted in every way possible to make the camp helpful to us all.

All the young people mentioned their appreciation of the camp in many ways and have asserted themselves as very desirous for the continuation of the camp next year and each succeeding year if possible.

Berlin, Pennsylvania.

STUDYING THE SUNDAY SCHOOL LESSON
 at the
Family Altar
 With
Dr. R. R. Teeter

ISAIAH DENOUNCES DRUNKENNESS AND OTHER SINS

(Lesson for July 23)

Lesson Text: Isaiah 5:1-30; Golden Text: Proverbs 14:34

MONDAY

Drunkenness Denounced, Isaiah 5:8-12

We are told that since the Eighteenth Amendment became the law of our land, the churches and temperance societies have acted as though the work were all done and that they needed do nothing more about it.

I think this is a rather strong statement; but undoubtedly the churches and societies have let down on their teaching and admonishing. The people constantly need to be reminded of the evils of intemperance and drunkenness. One might be called a crank and a calamity howler for persisting in this warning; but we have an idea Isaiah was considered a crank by many of his contemporaries. However, he was faithful to his trust and did not refuse to denounce any kind of a sin for policy's sake.

TUESDAY

Woes of the Drunkard, Isaiah 5:18-24

Drunkenness is no modern sin, and the woes that befall the follower after strong drink are not modern, neither can they be said to be ancient, for they are really an accompaniment of every age that is given to drink.

Nothing is gained by denying these evils and these woes or by asserting they are nothing more than a figment of the imagination. They do exist, and it is useless to assert otherwise. Any one who has had opportunity to observe the results that come, not only to the drunkard himself, but to the innocent victims that belong to his family, knows that all the woes pronounced by the prophet surely are visited upon the victims of strong drink.

WEDNESDAY

Drunkenness and Poverty, Proverbs 23:19-26

"Beer and prosperity" has been the cry for more than a year that has deceived millions of supposedly intelligent American citizens. And even now we see electric signs in the windows of our new drinking places reading "Beer that brings prosperity is here." What arrant nonsense. If beer brings prosperity then Germany and England should be numbered among the most prosperous nations of the world, which is anything but the case. Yes "All we like sheep have gone astray." We have blindly followed the leader, until now the probabilities are we will all fall into a deeper ditch of poverty than America has yet known.

THURSDAY

Sobriety Enjoined, Titus 2:1-10

Paul was one of the most widely experienced teachers of the early church, and in his writings, especially to Timothy and Titus, he draws upon his wealth of experience and observation in an effort to point out the right way of life and of leadership.

When he advised Titus to impart a helpful emphasis upon sobriety, not only of mind but of body or appetite as well; both men and women are warned against the evils of strong drink.

FRIDAY

Obedying the Law, I Peter 2:11-17

This is one thing the liquor people of America have never done, and from the days of "The Whiskey Rebellion" to the present effort to take from our constitution the best system yet devised to control this lawless element the "lovers of wine and strong drink" have constantly defied all law of control that man or government has devised.

It is a sad admission to make, but never-

theless it is true that one of the mightiest factors leading toward the destruction of our prohibition law has been its violation by so-called "good people" who have placed their carnal appetites on a higher plane than their respect for law.

SATURDAY

Avoiding Evil Companions, I Corinthians 5:9-13

In Paul's writing of the Corinthian church he has much to say about their personal manner of living; and they are warned clearly as to the things and the type of people to avoid, if they would maintain anything like a Christian character. In the portion for today's study he warns against keeping company with a drunkard. They are warned not to eat with such a one, and yet in these modern days we see multitudes of so-called Christians patronizing restaurants that serve 3.2 with their meals. I may be "a crank", but so long as I can eat elsewhere I do not propose to "eat with drinkers" at any restaurant.

SUNDAY

Prayer for the Nation, Psalm 85:7-13

No doubt Israel needed the prayers of the righteous that the mercies of God might be bestowed upon the nation and that it might be preserved from the result of its own wickedness.

The Psalmist says "I will hear what God Jehovah will speak, for he will speak peace unto his people."

We need not expect peace among our own people when every man seeks to have his own way and gives no consideration to the welfare of others; nor can we expect peace among a people whose minds are befogged by the use of alcoholic drinks. Yes, the nation still needs to be prayed for by the people of God.

CHRISTIAN ENDEAVOR AT WORK

<p>E. M. RIDDLE, President Waterloo, Iowa</p> <p>F. C. VANATOR, Associate Peru, Indiana</p>	<p>C. D. WHITMER, Editor, South Bend, Ind.</p>	<p>GLADYS M. SPICE, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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BRETHREN **C**HURCH **E**XTENSION
RINGING **O**NSECRATED **V**ANGELISM

Ohio's Unit Convention

By Josephine Garber

The Ohio Christian Endeavor Union held its 48th annual convention at Cincinnati, Ohio, June 27, 30, having for its theme "Unity—of Thought, of Purpose, and of Action," based upon Acts 1:14—"And they were all of one accord." Those who attended the convention having individual problems in the detailed working so Christian Endeavor were singularly benefited by the respective conference periods on publicity, prayer meeting, stewardship, socials, society administration, lookout and introduction, evangelism and life problems, missions, music, world peace, and citizenship, led by the various departmental directors of the State Board. These conferences are periods in which mutual effort on the part of individuals and leaders is made to discuss fully and to attempt a wise solution of the problems facing societies.

A feature of state conventions which has come to mean much to us who attend is the morning Quiet Hour. This year as last,

this brief period was led by Dr. Harold M. Geistweitz, pastor of the Ninth Street Baptist church of Cincinnati. During the three successive morning periods he brought in his quiet but inspiring way three effective messages on "Christ's Mind in Our Motives," "His Mind in Our Divided Interests," and "His Mind In You." In reference to the first of these problems, Dr. Geistweitz stressed the necessity of being able to see and bring order out of chaos, of being persistent, and of thinking creatively. In determining "what shall I do?" we are faced with the danger of double-mindedness, which results too often in a double allegiance. "A slit allegiance," he declared, "is the most disastrous experience that can come into life. It causes us to become spiritually ineffective." In facing the three-fold problem mentioned above, the Christian life "translates truth heard and truth perceived into truth lived. It is not what we know, but what we do; not what ideals

we have, but what ideals we practice. Let his mind be in our motives, our divided interests, and in us the controlling force."

The opening evening session brought Dr. Donald H. Tippett of Columbus, formerly pastor of the Church of all Nations of New York City. A man of wide and varied experiences with peoples of all nations, a speaker who combines charm, wit, and inspiration, Dr. Tippett spoke upon "The Art of Living with One's Fellowmen." Our present day civilization with all its modern discoveries and inventions brings more closely together than ever before in the history of mankind, the peoples of all nations, of all creeds, and of all climes. Hence, as he pointed out, in order to live efficiently, effectively, peaceably, and in the spirit of Christ we must learn the art of living with others. From his experience while pastor of the Church of All Nations in New York, Dr. Tippett brought the following illustration as an example of how the gospel of Christ can teach us the art of living with others. At a communion service one evening at which were kneeling representatives of some twenty nations of the world, were found Lenin, the exponent of modern Sovietism and an equally distinguished representative of the old aristocracy of Russia. Only the power of Jesus Christ could bring together the representatives of two antithetical orders.

Wednesday evening, Dr. Geistweit addressed the assembled delegates from the theme "For Their Sakes I will Sanctify Myself." Building a house and building a life require a purpose, whether that house or life shall be useful or merely ornamental. But building a life requires that we discard the non-important, that we rid ourselves of selfishness. We must sanctify ourselves for the task if we are to be effective witnesses for Christ. "In influencing others for Christ," Dr. Geistweit pointed out, "he who becomes a Christian joins a crusade in which his life is not his own." The world itself will never be influenced until we who witness are brought into a higher standard of living. As one Chinese said: "Christianity may never succeed, but Jesus Christ will!" The challenge then falls to us who bear his name to "look up to the world's needs, see it as it is, and say, 'For their sakes I will sanctify myself.'"

Thursday afternoon the Honorable James A. Kelly of Glasgow, Scotland, Vice President of the World's C. E., discussed the relation of the principles of C. E. in our present world crisis. "The present station in which the youth finds itself demands that we do what we can in erecting a new conception of society," he stated. The principles of Christian Endeavor—loyalty to Christ, service, loyalty to the church, and fellowship with peoples, are principles which bind us all together, promoting good-will, and which aid us in establishing this new concept of society upon which our future destiny rests. Thursday evening at the Fellowship Banquet, we were privileged to hear Fay Le Meadows, former president of the C. E. Union of Ontario, Canada, who spoke on "Discovering a New World." "We have been pushed into a chaotic world but we must help to build a new world because we are young, brave, and Christian," he stated. Four things he stressed which we must face if we are to build a new world—we must learn to work, enthusiastically and bravely, we must create a true philosophy, we must learn to choose correctly, and we must fall in love with life itself,—to love

life for all it holds, for all it gives, and for all it offers.

The crowning moment of our inspiring convention was reached Friday evening when Dr. Daniel A. Poling spoke during the last session, taking for his topic "What Does It Mean to Follow Jesus?" Basing his remarks on the story of the rich young ruler's meeting with Christ. Dr. Poling indicated that in calling men and women to follow him, Christ always makes clear the requirements as well as the opportunities which this course demands. To follow Jesus means to choose his life with full knowledge of what it demands as well as offers, to accept his attitude towards the truth—dauntless and unafraid, and to accept his attitude towards personal rights—which means to surrender personal rights for the good of others. "The choicest right we have is the right to live, to grow, and to be free."

In closing this rather sketchy report of the convention, may I make a plea that all our Christian Endeavor young people and societies will support and participate in the work of this great movement? Especially in Ohio, will you see that next year as we meet in New Philadelphia, Ohio for our 49th convention, that your society is well represented? Will you, pastors, if you wish to hold your young people to the uplifted Christ, do your share in supporting this work and share in the inspiration of doing "greater things than these for Christ and the Church?"

C. E. Financial Report

From March 31 to June 30, 1933

Balance on hand March 31, 1933 . . .	\$ 53.18
Receipts:	
Whittier, Calif.	10.00
Washington, D. C.	25.00
Waterloo, Iowa	10.00
2nd Payment on Geo. D. Harter Bank Certificate	6.05
Interest on account as of July 1st. . .	.71
Total	\$104.94
Dr. J. A. Miller—for Brethren Home . . .	25.00
Postal Cards . . . . .	.50
Total	\$ 25.50
Balance on hand	\$ 79.44

ATTENTION! C. E. Officers and members! To date only ten societies have cooperated with the National Organization this year.

Won't you try to send in at least a small gift toward this work **AS SOON AS POSSIBLE?** And if you have no gift, please do your Secretary the favor of at least sending in the name and address of your present Christian Endeavor President. Many societies have not reported officers' names for several years and it is difficult to even correspond with you. **THANKS FOR YOUR PROMPT ATTENTION!**

GLADYS SPICE,
Secretary-Treasurer.

Modern ocean liners are equipped with fire-fighting systems as complete as those of any up-to-date city, says Popular Mechanics. If a fire breaks out in a cabin, automatic warning is given to the officer on the bridge. One of the crew investigates the fire and reports back to the officer on the bridge, who can call the fire patrol or ring alarm bells throughout the ship.

Vanished Empires and Buried Cities in Bible Lands

(Continued from page 10)

seh among the thorns, and bound him with fetters, and carried him to Babylon" (677 E. C.) At this time it was subject to the authority of the kings of Nineveh and converted into its southern, or second capital.

Interesting though it be to list the numerous names, in addition to the few already mentioned, along with a recoument of their conspicuous deeds, an imperatively needed compression of topographical space puts an obvious veto upon the ardent desire. We can but content ourselves to spotlight one of the most illustrious, "The Grand Monarch" Ashurbanipal, called by the Greeks Sardanapalus, under whose reign of forty-two years Assyria reached the zenith of her glory and renown, as its territory stretched from Media and Persia on the east, to Egypt and Lydia on the South. He was a great patron of learning, and the builder of a library filled with the literary treasures rifled from the libraries of Babylon.

From the pages of the Holy Scriptures, as voluminously supplemented by the records in stone and clay, brought to the light of modern day by the triumphs of pick and spade amid the ruins of Nineveh, we are able to form a fairly accurate perspective of her prestige and power.

Endless streams of rich spoil of successful campaign continuously flowed into the treasure coffers of Nineveh, that enabled it to extend and strengthen its walls, to beautify and embellish its royal courts and palaces and public buildings and libraries, thus creating her without a peer among the great cities of that distant time.

The three times repeated references in the Book of Jonah confirm it—

"Nineveh, That Great City," with the added emphasis, "An exceeding great city of three days' journey."

But at the very crest of her exaltation, "Nineveh, the Magnificent," was in process of toppling to its ruin. But before the final stroke fell, God sent his merciful messages of warning, the first at the mouth of Jonah, 253 years before its fulfillment. Nearly a century and a half following, Nahum uttered the second, 713 B. C.: "I will make thy grave, for thou art vile;" followed by Zephaniah just a decade or two before the judgment fell, "And he will make Nineveh a desolation" (630 B. C.)

And why? Sin. "Righteousness exalteth a nation, but sin is a reproach to any people."

But the warning messages were all in vain. Were not the defenders of "Nineveh, the Magnificent," mighty men of valor, its walls and ramparts impregnable, did not a legend assure them, "None shall destroy Nineveh until the river becomes its enemy?"

During the feeble reign of its last king, Sin-Shar-Ashkun, an effeminate epicurean who coined the aphorism, "Stranger go thy way, eat, drink, and be merry, for the rest of life is not worth a snap of the fingers," a powerful coalition was formed against the fated city by Cyaxares, king of Media, and Nabopolassar, deputy king of Babylon. Suddenly, during the progress of the siege, the Tigris rose to a flood tide, creating a wide break in the city's walls, through which the invaders entered in triumph, and the proud

capital of Assyria, "Nineveh, the Magnificent," fell to rise no more (606 B. C.)

A mighty city, whose ancestry stretched back unbroken into the mists of more than two thousand years, whose imperious will swayed the destinies of nations, and from whose massive gates mighty legions swept forth to conquest, and whose broad streets and plazas witnessed their triumphal re-

turn, with captive monarchs and generals shackled in clanking chains to make a Ninevite holiday.

"How has she become a desolation?" The silence and the rust of the slowly creeping centuries fell upon her, and for two thousand four hundred years she became forgotten, "as a dead man out of mind."

To be continued.

Kee, who had never accepted the Lord. Fearing that the Lord might come before our fall revival and find them unprepared, we made a special effort and had the joy of baptizing eight one Sunday afternoon.

Christian Literature

One of the greatest forms of Christian service is in the use of the printed page and although the interest of many is at zero, yet others have taken advantage of their great opportunity. Among these is one who operates a hotel and uses tracts and Gospels of John in the rooms. Another, being a miller, has put tracts in sacks of flour.

We have also sent a large amount of literature to "Lucky Baldwin" to be used in the Bridewell Jail of Chicago. As my tithing account permits, I send an envelope full of tracts to every address, both rural and city, in Martinsburg. In this way, many thousands of tracts have been distributed in homes where there is little knowledge of the Lord. We also scattered several thousand on the trip to the world's fair and do so in other places as we travel by train or auto. In consulting my records, I find that 59 600 tracts came into my hands last year, besides several hundreds of Gospels of John.

Foreign Missions

We are now looking forward to the coming of Brother Yett. We are glad for the interest of these people in foreign missions. This year Martinsburg gave an increase over last year. Last year McKee gave the largest offering in their history but through an error were not credited with the full amount. However, our Lord has not forgotten.

Peace be with you all that are in Christ Jesus.
R. I. HUMBERD.

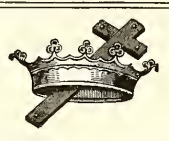
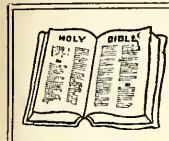
GLEANINGS FROM ELKHART

Coming to Elkhart last fall was not like going into a strange field. In our nine years at Goshen, we had often fraternized with the Brethren here. Now almost a year of our sojourn has elapsed, and with the knowledge we had of the field before we came and that which we have gained since, we feel quite well settled. The year with all its strange experiences of a new field, and the unusual strain of the times, has gone very pleasantly and rapidly. We have had very little within the church to make our work difficult. As for other conditions, they are about the same as everywhere. This is not the day when we preach for money, if there ever was such a day. Elkhart folks are noted for their loyalty to their church, and have shown it in a marked degree since our arrival. All the different departments of the work have responded in their way to our leadership. I think this is what most pastors desire most of all.

Our services are continually enlivened by the fine choir which is ably directed by our own Faye Wilson. The Sunday school, Christian Endeavor, Missionary Society, Boy Scouts, Junior Sisterhood, are all bearing their load with great zest. The year has seen no records broken, but we have maintained much of the fine structure built by our predecessor and his helpers. We are now planning for the Training School and Bible Conference at Shipshewana. This year we will have our usual group of young people in attendance. I want to publicly thank all who have helped to make my ministry to have a certain degree of suc-

NEWS FROM THE FIELD

Our Lord's Greatest Apostle was a Great Correspondent



NOTES FROM MARTINSBURG AND MCKEE, PENNSYLVANIA

About the newest news from Martinsburg and McKee, is the visit of the "California Quartet". I am usually disappointed with such programs but for one of the few times in my life, it is otherwise. I thank God for the visit of these boys. Their presence tended only in one direction—a closer walk with our Lord.

For five nights previous to our spring communion we were privileged to have with us, Brother Joe Gingrich of Johnstown. Brother Gingrich used no thrills to bid for an audience but each night gave a sober exposition of the Scripture. It is that kind of preaching that God has promised to honor.

The Lord's Day

God's people are suffering an eternal loss when the minister uses his opportunity in another way than preaching the Word. For this cause we pay little attention to the Lincoln's days, Memorial days, Father's days and all the multitude of other "days" which a modern generation has invented to rob our Lord of his day. Truly the Lord's day should be observed in such a way as to honor him to whom honor is due. In one church we have just completed the book of James and are now studying the book of Revelation. In the other church we are studying first Corinthians in the morning and the Tabernacle in the evening services.

The World's Fair

For some time I have been afflicted with what the doctors call, "Nothing but nerves." But anyone bothered with nerves knows full well the great difficulty in controlling the trouble.

In an effort to quiet my nerves, my churches kindly granted me a few weeks of absence. I spent about two days at the world's fair in Chicago. I could wish for several days in the "Hall of Science" building for "The works of the Lord are great, sought out of all of them that have pleasure therein" (Psalm 111:2). True science has to do with seeking out God's wonders and in fulfilling the early command to "subdue" the earth, and can well be of interest to the Christian.

However, not all is of profit. As usual, there is the mingling of the good and the bad. God was represented at the fair by the American Bible Society, while Satan had his room for Christian Science. In the matter of exercise, there were the broad walks with an abundant supply of sunshine and fresh air from the lake, while on the other hand the "A and P" Store provided for that abomination—the dance. In the matter of

science, we marveled at the wonders of true science but were disgusted at the display of "science falsely so called," as they set before us the evolution of the human face up through a dozen or so links from the head of a fish.

Probably nothing fills my heart with reverence as "When I consider thy heavens, the work of thy fingers; the moon and the stars, which thou hast ordained" (Ps. 8:3).

A visit to the Planetarium was a privilege. We saw the stars in their courses and the planets in their ever changing movements about the sun. Certainly a machine that can display a few of the movements of the heavenly bodies is a marvel but when I consider the marvelous system of the stars themselves I am made to feel with the Psalmist, "What is man that thou art mindful of him". What a privilege to be an heir of their Creator and a joint-heir of our Lord Jesus Christ! What eternal joys await us as we take long excursions through the limitless void of God's space, visiting and beholding the wonders of each individual star, "For one star differeth from another star in glory" (1 Cor. 15).

Blessed Assurance

Repeated experience has made me feel that it is hardly an accident for me to have some form of difficulty when I give my Bible chart lecture on Satan.

Sometime ago while in meetings, I had gotten along very well with my nerves until the evening I spoke on Satan. On that evening I could hardly finish my message and immediately after service I sat for some time in the coolness of an open window in an effort to keep my heart beating. I later went to my room and then to bed. I lay thinking of the possibility of my heart stopping and almost feared to go to sleep. However, I soon fell asleep. It seemed but a few moments later that I awoke and was aware that my room was flooded with a very bright light. For one brief fraction of a second I thought my heart had stopped and I was entering heaven. It proved to be morning and the sun was shining brightly, but how I thank God for the blessed assurance of salvation through our Lord Jesus Christ. Certainly it gives us a new impulse to labor, that, whether present or absent from the body, we may be accepted of him, and walk worthy of the vocation wherewith we are called.

Baptisms

In view of the near return of our Lord, it behooves us to "watch." This does not mean to sit idly by, but to have our lamps trimmed and everything in readiness.

There were several young people at Mc-

cess, and ask others to pray for us that as we labor on, the great problems before us may be successfully met.

H. F. STUCKMAN.

THE UNITED SERVICE

The Editor has asked that we describe the United Service we have at the First Brethren church, Johnstown, Pennsylvania. We have waited until we had given it a six months' trial. Last January we introduced this form of morning service. It is not a "merged service"—which usually does not merge. It is not a "union" service which usually does not unite. It is a "united" service,—that is, one service, not two mechanically joined. The service is conducted after this form,—the first half hour is strictly worship; the next half hour is for the sermon then we go immediately to the classes for Bible study of one-half hour; then we return for announcements, reports, etc. It consumes one hour and forty-five minutes of time, beginning at 10 o'clock and closing at 11:45. We put into it all the instruction and worship we formerly required two hours and a half for because we have eliminated duplications and wasted time in going to and fro.

What have been the results in the six months period? The church and Sunday school have been cemented together as one. The gulf between the two has been bridged or rather eliminated. The attendance at the sermon part of the service (what formerly was known as the church service) has had an average increase of 102 per Sunday. The class attendance of Bible study (what formerly was known as the Sunday school) has had an average increase of 60 per Sunday. The work of the two has been harmonized and unified in a most satisfactory manner. More children and young people have been brought into the study of the Word in the classes. It has been necessary to open the second auditorium each Sunday to accommodate the congregation. The interruption of the worship period for announcements has ceased for none are made until the closing part of the entire service when all return from the classes. The preacher has the folks fresh for his message without the confusion which at times amounts to almost turmoil in changing from the Sunday school to the church service. The worship and sermon coming first prepares the minds and hearts for a deeper and more spiritual study of the Sunday school lesson. All in all, it has proven most satisfactory with us and there is no thought of returning to the former form of service.

Pastor, CHARLES H. ASHMAN.

WINONA LAKE BIBLE CONFERENCE

The program for the Thirty-ninth Annual Bible Conference at Winona Lake, Indiana, is one of the very best that has yet been presented. This Conference carries the name of being "The World's Greatest Bible Conference." It is well known that it is the greatest from the standpoint of attendance, the attendance ranging from 2,000 to 3,000, and it would, indeed, be difficult to see how it could be made any greater in the character of its program and the richness of its spiritual tone. Winona is conservative and it cares for no one on its program with any uncertain tone in his message.

The date for the Conference for this season is Friday, August 11, through Sunday,

August 20. Send to the Winona Lake Bible Conference, Winona Lake, Indiana, for a Program.

The names and the dates of the Speakers are as follows:

Robert E. Speer, August 16, 17, and 18; Bishop Arthur J. Moore, August 18, 19 and 20; J. C. Masee, August 11 through 20; "Billy" Sunday, August 17; "Bob" Schuler, August 19 and 20; Charles J. Rolls, August 16 through 20; C. Oscar Johnson, August 12 and 13; Herbert W. Bieber, August 11 through 15; James M. Gray, August 18; John R. Sampey, August 11; Andreas Bard, August 15, 16 and 17; Kyle M. Yates, August 14 and 15; Mel Trotter, August 11 and 12; Clinton N. Churchill, August 11, 12 and 14; John H. McComb, August 16; John B. Koehne, August 14; William Edward Biedlerwolf, August 11 through 20; H. L. Bowlby, August 18 and 19; Jacob Peltz, August 11; "Allie" Banker, August 11 through 20; Mr. and Mrs. Ralph Norton, August 15; Mr. and Mrs. George Dibble, August 11 through 20; Joseph S. Flacks, August 11; A. Preston Boyd, August 16; H. A. Lichtwardt, August 16; W. H. Hockman, August 18; Harry Strachan, August 12.

Homer Rodeheaver in charge of the music.

"STRONG DRINK IS RAGING"

In every land where intoxicants are manufactured and used for a beverage, they are a curse. It has been so since the days of Noah. It was so among the Hebrews when they were warned against wine and strong drink that "stingeth like an adder." Strong characters may avoid excess but to the young and the weak alcohol brings a loss of self-control—in body, mind and morals—and the use of it endangers others. This has been so clearly recognized that wise parents have striven to keep their children from strong drink; enlightened governments have endeavored to protect their wards—as in the case of the American Indians, the South Sea Islanders, and the Africans. This liquid fire and poison have been the cause of brawls and bloodshed, of disease and immoral revels, of accidents and death, of selfish greed and inhuman cruelty wherever it has been used freely. Strong men and women have been brought low by it; millions have been impoverished and destroyed by this curse. It seems incomprehensible that a nation like America, with its Christian heritage and culture, its prosperity and ideals, should take a backward step by again acquiescing in the manufacture and general use of this harmful beverage. For the sake of revenue and under the plea of personal liberty America seems about to sell her birthright for a mess of distilled or fermented drink.

Many governments have tried experiments in the suppression or control of the liquor traffic. Most of these measures have failed because of human greed for gold, because of individual desire for free indulgence of appetite, and because of faulty education and lack of Christian ideals. In the days before the Eighteenth Amendment was passed in the United States the saloon forces ruled politics and sapped the life of cities. Saloons flourished on the wages of the laborers and were closely linked with all forms of immorality and crime. Then, after years of education and agitation, the saloon and traffic in alcoholic drink was outlawed. The saloon disappeared, distilleries and breweries were aban-

doned or converted to better uses; as a result rescue missions found little need for their services, the wives and children of former drunkards enjoyed the benefit of wages spent on the family in place of in the saloon, and the beneficial effects were felt in business, in education, in health and in happiness. But the greed of dealers in strong drink was not satisfied. Many of them joined hands with the lawless elements to regain their lost wealth and power. The youth were tempted and misled on the plea of personal liberty and by a desire for self-indulgence; specious arguments were used in the press and on the platform to repeal the laws against the evil. The spread of disregard for all law, and the increasing financial depression, have turned the tide so that both houses of Congress have voted to repeal the Eighteenth Amendment if two-thirds of the states approve. It may be done. The majority of the present generation knows little or nothing of the old days of the saloon. They are misled. This in spite of the fact that, before 1918, in many lines of industry and among railway employees, even moderate drinkers could not obtain employment. Today the use of the high-powered automobile is so general that a single glass of intoxicating liquor may endanger hundreds of lives. It is said that the tax on beer will fill the government treasury—but no one tells who is to pay for the rivers of beer that must flow down human throats to supply the tax. Is the money to come from wages that should furnish homes and food, clothing and health for women and children? Are we to support the saloons in place of schools, and dance halls in place of churches? Is the money used for drink to help fill hospitals and graveyards in place of replenishing bank accounts?

What has all this to do with missions?

First, anything that affects the morals and judgment of people is of vital concern to the Christian program. Strong drink, that takes away self-control and clear vision, is antagonistic to all that the Christian Church is doing to build up the Kingdom of God and to bring in the control of Christ.

Second, the spending of labor, materials and money on a destructive, rather than a constructive enterprise, cannot fail to weaken the nation, the Church, the school and the home. One cannot be "drunk with wine, wherein is excess," and at the same time "be filled with the Spirit" of God who in place of hallucinations gives clear vision, for false energy gives true strength, for abnormal animation offers true exhilaration.

Third, the manufacture and use of intoxicants has always been one of the greatest hindrances to the spread of Christianity. Rum in the hold and missionaries in the cabins of ships bound for Africa and the South Seas represented antagonistic forces. There is great need to spread temperance and Christian ideals in all lands today rather than to give the forces of evil an opportunity to point to America as a land where the demon rum is again enthroned.

1. A knowledge of facts.
 2. No compromise with evil.
 3. Repudiation of the lust of gold.
 4. Education and example to teach self-control and to show the evils of alcohol.
 5. A greater respect for all laws that are in harmony with the laws of God.
 6. Acceptance of the Christian ideal of love which works no ill to one's neighbor.
 7. The enthronement of Christ in all life.
- Missionary Review of the World.

The Old and the New Covenant

(Continued from page 6)

so because we love the brethren, and because we love him who first loved us, and commanded us to follow his loving example. To me this is one of the most blessed hours of our fellowship, when we may all sit together upon the same social level and wash one another's feet in the name of our common Lord.

Returning now to the manner of eating the Passover.

The dish of sauce being removed, the bitter herbs having been eaten, and the leavened bread broken, all of the debris of the meal is removed from the table and the second cup, or Cup of Salvation, was set before the guests by the host.

The host or patriarch gave thanks for this cup, and waited for some of the younger men to ask questions regarding the cause of this great festival. Upon interrogation, the host informed the younger men as to the origin, and meaning of the Passover, or God's Covenant with his people, after which the cup was passed and its contents consumed. (This is probably the cup mentioned in Luke 22:17.)

Following this, the actual Paschal Supper was served. The unleavened bread and the lamb were set upon the table, and the host then opened what is strictly the Paschal Supper, by proclaiming a solemn thanksgiving, which was followed with the singing of the first half of the "Hallel" (Psalms 113-114-115.)

A second washing of hands then occurred, after which the host passed portions of the unleavened bread and the lamb was eaten with the bread.

The third cup, or "Cup of Blessing" was then passed, and all drank of it. In all probability this is the cup mentioned by Luke 22:20 as "the cup after supper", which became the token of the new covenant between Christ and his people. This is indeed "The Cup of Blessing" to all mankind. He said: "This cup is the new testament in my blood, which is shed for you" (Luke 22:20). In other words: the cup of the new covenant with his people.

The last act was the presentation of the fourth cup, or the "Cup of Hallel" (The Hallelujah Cup.) With the presentation of this cup the second half of the Hallel was sung (Psalms 116-117-118.) The Gospel narrative does not tell us whether Jesus used this customary cup or not, but we believe that he did, inasmuch as the last thing noted is that: "When they had sung an hymn, they went out to the mount of Olives" (Matt. 26:30).

But we do know that with the drinking of the "Cup of Blessing" our Lord instituted the New Covenant with his people, saying these words: "This is my Body; this is my Blood." Just as the words "This is my Body" give to the bread a new character, so does the phrase "This is my Blood", extend to us new life and hope.

As Brethren, we do not accept the belief of the Roman Church, Trans-substantiation, but we believe that the bread and wine are emblematic, representing great things just as the unleavened bread, bitter herbs and sauce were representative of the enslavement, pity of God, and ultimate delivery by him of the Israelites. Yet we secure much comfort from the statement: "This is my body; this is my blood."

I believe that I can better illustrate just what I mean by telling you something I saw that serves as a better means of showing the atoning life-saving blood of Jesus.

Some time ago I was making a call at one of our largest hospitals. While there a young man was brought in. He had been in an accident and was seriously wounded. Loss of blood necessitated an immediate transfusion of blood to save his life. But whose blood would be used? An older brother stepped forth. "I'll give him of my blood" he said. "Is your blood pure?" he was asked. "Test it to see", he replied. The test was made; his blood was

pure. I stood by and watched the blood flow from the vein of the elder brother to the body of the wounded young man. Soon the pallor began to leave his cheeks, and he lived!

So, when I put the cup of the New Covenant to my lips it brings to my mind the fact that once I was sick from sin, badly injured and under the penalty of death. Jesus, my Elder Brother, looked upon me with pity, loved me, and gave his blood for me that I might live. His blood was pure. It was healing. It gave life.

His blood has never failed. His blood will never fail. His blood cleanses from all sin.

Waterloo, Iowa.

What Young People Can Do to Aid Prohibition

(Continued from page 7)

himself a wet and would hardly make the amount larger than it really was. I myself have seen a young man no older than myself drunk on four percent beer. A few weeks ago a friend of mine, a man more than twenty years my senior, saw two drunk men on the streets of Washington. He said that they were the first drunks that he had seen since the saloons were closed. Beer certainly is intoxicating. You would not patronize the saloonkeeper, why do you patronize the groceryman, the druggist or the restaurant keeper who sells this alcoholic beverage. Many Christians now refuse to buy from those dealers but a united boycott by all Christians is needed to change the present conditions. It is now often difficult to find a store or restaurant where beer is not sold.

The third thing that we can do is to vote dry. Above all vote for the retention of the eighteenth amendment. Vote for dry candidates for office, vote dry at every opportunity. The wets make every effort to have all of their number at the polls to cast wet votes, we should be as zealous in having all of the dry voters on hand. If the eighteenth amendment is repealed do not give up the fight. We must then start again to fight for local, county and State dry options.

The fourth and last thing that I shall mention is that young people can pray about this problem. Certainly anything that will so effect our future safety and wellbeing as the outcome of the liquor controversy will, should be the object of constant prayer. If you can do nothing else, do not neglect to pray. God will hear the prayers of his people and will certainly change things. As I close I wish to say that if by the first part of my message I have led you to want to aid prohibition, you can for yourselves find other things which you can do. Do not be limited by the things which I have mentioned but according to every opportunity that is presented, do everything within your power to aid prohibition.

Washington, D. C.

JERUSALEM IS STRATEGIC

For Jerusalem is still strategic. It is the place of influence and of power. It is the place where religion is outwardly professed but not inwardly possessed. It is the place where we open our Congress with prayer, and inscribe the name of God upon our coins, and put the Bible in our courtrooms, and spend millions to erect beautiful edifices of worship, but which behind the outward symbols of religion too often hides a pagan heart. It is the place of pride but not of penitence.—Dr. Harold Cooke Phillips, in "Seeing The Invisible."

OUR LITTLE READERS

LITTLE THINGS

By Florence Harrell

I wanted a bouquet big and bright;
So I gathered one by one
The tiny posies red and white
And found it to be fun.
I wanted some wonderful thing to do;
So I did a good deed each day
Till one by one the little deeds grew
Into a life bouquet.
San Simon, Arizona.

THE PONY THAT POUTED

By Emma Mauritz Larson

When Uncle John brought home the red racer wagon for Danny and Cousin Louise to play with, they were very happy over it. There were so many fine games to play with it.

Sometimes they brought in apples from the orchard with it. That helped mother and they liked to do it too. They played then that they were gardeners and going to town to market like Mr. Green, the man who went driving by on the road every day and who always called out: "Hello, want a ride?"

Several times they had had a ride with him as far as the schoolhouse and back again. The seat was very high, and the two horses, Whitey and Bob, went galloping along. Danny said he liked it better than any automobile and that when he was grown up he was going to have a big team and take tomatoes into town too. And Louise liked it too and said that Mr. Green was the best friend they had, and when her birthday came she was going to give him two sticks of her nicest candy.

Mr. Green just laughed and said: "Thank you, that will be fine. And some day before long your mothers have said I may take you way over to the river with me. If I get through early enough some afternoon, I'll just stop and pick you up quickly and we'll drive over. I shouldn't wonder if you could each catch a fish over there with Billy Marvin's fish pole while I talk to him about some berry bushes."

After that every day while they were playing that the wagon was an auto or a pony cart or a train and that they were going to New York or London, Danny and Louise kept looking too for Mr. Green to come. If he got through early, maybe they would go to the river today. But he didn't come until almost supper time because he was so busy at the market in town.

One morning it was Louise's turn to choose what they would play. So she said: "You can be the horse Bob, Danny, and I'll be Mr. Green. And we'll go galloping out and get some windfall apples from the ground. Mother won't care if we take them and we'll play we're selling them to lots of people."

"I don't want to be a horse," Danny pouted.

"Well, then you get in and be Mr. Green and I'll be Whitey," Louise laughed. "I look a good deal like Whitey with this dress on."

But Danny seemed very cross today, and that plan didn't suit him either.

"Well, then let's play automobile and go to New York," Louise said again.

"I don't want to play auto either," Danny said. And he just sat on the front of the red racer wagon and wouldn't look up at all.

Then suddenly from way off on the road next to the orchard Louise heard some one calling. "I don't know who it is," she said, "but maybe they are calling us. I think I'll run and see. Nobody that we know goes by at ten o'clock in the morning."

So she left the pony pouting on the edge of the red racer wagon and flew through the orchard. But in a minute she was back again, calling: "Danny, we're going fishing for the whole day. It's Mr. Green and he said another man took his tomatoes in today to the market, so he could have a holiday all day. And we're going to the river, and he's got dinner for us in a basket, and he says he knows we'll catch ten fishes."

After they had told mother all about it, they started off in a nice little buggy that Danny and Louise had never seen before. They had a gentle horse, Velvet, that Mr. Green said they might try to drive sometime. And then he said: "I almost went without you today. I looked all along the orchard and the places that you usually play. And I called too. I thought perhaps you had gone away and that I couldn't take you to the river after all. Where were you two playing?"

"Oh, we were just over by the Linden trees," Louise said. "We hadn't come out to the orchard to play yet this morning." She didn't want to tell him that Danny had just been pouting and wouldn't let the wagon move toward the orchard at all.

But Danny said: "It was my fault, Mr. Green. I was cross. I wouldn't be Bob, and I didn't want to play auto or anything. But now I know that boys who pout just spoil everybody's fun; so I won't do it again."

And he never did.—Christian Advocate, St. Paul, Minnesota.

It is not enough to say that "God is love"; this is a creed to be worked out in all our intercourse with others. The children of the Great Father must also be loving and kind.

ANNOUNCEMENTS

NATIONAL CONFERENCE CREDENTIALS

The National Conference Secretary has forwarded Credential Blanks to the various churches. If for any reason any pastor or church failed to receive theirs or lack enough, the Secretary will gladly forward more upon request.

J. L. GINGRICH, Secretary.

STATISTICAL REPORTS

Yes, we should have them this year. These are as important this year as they have ever been, perhaps more important to the various Church Boards in their work. District Statisticians, in some cases, are complaining that the churches do not respond. If the blanks have come into the hands of a Secretary that has been replaced with a new one, common courtesy to your church and successor would demand you turn the blanks over to the proper one. Certainly there is no church in the brotherhood which needs to be ASHAMED of your church and its standing. PLEASE send your District Statistician that report at once. He can not report to your District Conference if you do not, and your National Statistician can not report to National Conference unless you report. The expense to National Conference and District Conference will have to be paid and we should have your reports so YOU with the other churches will be justly represented. DO IT NOW AND IT WILL BE DONE.

GEO. E. CONE,
National Statistician.

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July 22
1933

BRETHREN EVANGELIST

The Stranger on the Shore

A lazy sail on a summer sea,
And common fishermen—one, two, three.

One was Peter, and one was James,
And one was John—most common names!

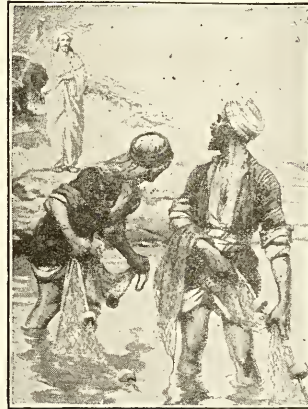
They caught their fish, and they came to shore,
Where they met a stranger—nothing more.

But around the world the fishermen three
Cast their nets for you and me.

Ard around the world their names became
Like words of magic written in flame.

Come, meet the Stranger! For still he stands
And beckons to men on the shining sands.

And if you listen and hear his call,
He will change your earth, and heaven, and all.
—Anonymous.



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Beer 3.2--The Nine-Day Wonder

Men shall be . . . lovers of pleasures more than lovers of God.—1 Tim. 3:2, 4.

The coming of beer was "Nine-day Wonder," of which the newspapers made too much. There seems to be little excitement about it now. The New York State Police are now inspecting 4000 applications for permits to sell the stuff and are finding that many of them are in the hands of bootleggers. Even the legitimate brewers are howling for protection from the racketeers. Are not they the bunch who told us, that with the coming of real beer the bootleggers' trade and stranglehold on the nation would be broken? You men of the liquor ilk—you always were deceptive, and we suppose you always will be. Liquor makes men see more than strange women; it makes men see phantoms of the mind, strange illusions. One of the strange illusions of the day is the idea that 3.2 beer is more harmless than the real stuff. It might be good to consult the old alcoholic schedule, and compare. Here is the Popular Schedule of Pre-prohibition Days; Pabst Blue Ribbon, 2.9; Toxsetti Bohemian, 2.5; Schlitz Pale, 3.1; Cream City Pilsner, 3.3; Blotz, 3.5. Note the hypocrisy—nonintoxicating but to be taxed. Nonintoxicating, but requiring special control. How about a liquor board now for the control of pop, lemonade? No wonder some of the Wets fear that the Beer Bill may defeat the repeal of the Eighteenth Amendment. Well, they have invited their own deluge. Let them now seek to ride the storm—drunkards, bootleggers, racketeers, and all.

"When the Brewers Had the Stranglehold"

It will not be amiss, from the standpoint of informational data to include the review of the book, "When the Brewers had the Stranglehold" by I. J. Irvin:

"Out of thine own mouth-will I judge thee thou wicked servant." These words might well adorn the title page of the book which has recently come from the press entitled "When the Brewers had the Stranglehold." Its author is Ernest Gordon and it is sponsored by "The Alcohol Information Committee", 150 Fifth Avenue, New York.

The book is strongly documented. It is little more than a compilation especially arranged of sworn testimony from brewers' agents, their records, their correspondence and their press. There is no declamation, no violent language, no denunciation. Once in a while a bit of fine sarcasm slips in. The records are made to tell their own story, yet the book is one of the most damaging indictments of the beer trade that language could present.

The material is mostly from the Overman Report of the United States Senate Judiciary Hearings, 1919, and from the United States Senate Judiciary Hearings, 1930, from the document known as "The Breweries and Texas Politics," and from the Brewers' Journal and other periodicals. At the end of each chapter is found a long list of sources giving "chapter and verse" for every citation.

Reveal Intrigue, Conspiracy and Tyranny

Its ten chapters reveal an intrigue a conspiracy and a tyranny beyond conception. A tax of 3c per barrel on the output of every brewery in the Association, supplemented by contributions from 50,000 allied firms, furnished the sinews of war.

In every state were not only the liquor

dealers organized but also their wives; likewise the allied trades. An inquisitorial system listed the leading men in many cities and towns, giving their name, address, whether married or single, their club, their political organization, and financial standing, their banker and his temperance attitude, their religion their fraternal orders, their recreation, the names of their closest associates and the influence of the wife in their business or their politics.

Because of unfriendly utterances toward the brewers' interests, men of might were humbled, sometimes by pressure through their bank withdrawing loans, or by boycotting their trade. The black list was lengthy, including such names as Proctor and Gamble, the Maryland Casualty, the Macey Co., the Horton Ice Cream Co., the Heinz Co., railway companies, telegraph companies, etc.

A business man of continental reputation became President of a Sabbath School Association which passed temperance resolutions. A boycott was instituted, he was put on the defensive and made to declare in writing to the National Retailers Association that "neither I myself, my firm or any member of it has given or promised to give any amount to the Anti-Saloon League or any similar organization."

A great rubber company in its trade paper, published some results of scientific investigation of alcohol. They were boycotted through the users of tires and humiliated. Its president had declined to write: "Prohibition has absolutely broken down, the licensing system is the best and most practical one, compensation out of the public funds should be granted when drink shops are closed." The final terms held out to this company were, "If you declare your opposition to State and National Prohibition, I am in a position to assure you that it will result in an official letter being sent out to all the U. S. B. A. members and affiliations in the United States. . . . The ——— people have completely cleared themselves and now I would like you to take this one more step to wipe out your competitors' argument that you are not friendly to us."

Many firms had to put their renunciation of their principle in black and white.

It worked the Labor Unions and the negro vote, nominated politicians and lobbied powerfully against legislation, supported blind pigs and fostered organize dvce.

Press Bartered and Bull-dozed

Very effectively strategy was exercised through the press. In many instances papers were tempted to accept either news or editorial matter for a price. Some editors were even ready to accept pay for editorials against prohibition written by themselves. In the Nebraska campaign rural "weeklies were paid from \$50 to \$500," states Mr. Crowell, "but the city daily papers we had to pay up to \$4,000." The Indianapolis News, it is stated was offered \$50,000 if it would dismiss W. H. Blodgett who had made an investigation of brewery corruption in Indiana.

Articles were paid for by brewers' money and sold to reputable magazines in great variety. The Association directly subscribed or advised the trade to subscribe to friendly journals like Harper's Weekly and Leslie's. The friendly attitude and the

financial need of the Outlook and Independent were subjects of comment between Mr. Curran and Mr. Raskob. The Atlantic became the vehicle for articles by John Koren, servant of the Brewers' Association. Agents of the Associated Press were friendly. Herbert S. Stone, son of Mr. McIlvlie Stone, its manager, carried on a campaign for the Brewers' Association among the country newspapers successfully in at least fifteen States of the Union.

The versatility and ingenuity of Mr. Hugh Fox, Secretary of the United States Brewers' Association, to whose ability much of the success of this propaganda has been due, may be gathered from the fact that one of its reports describes him as a "member of all the national societies which have anything to do with public health political science, social science and economics criminology, charities and social hygiene," fifty-three organizations in all. During conference seasons, he even filled Protestant pulpits.

It is doubtful if literature holds a record of a more subtle, persistent, unscrupulous and ruthless effort to coerce business, pervert politics, prostitute the press and defeat the will of the people than is revealed by the facts in this book.—Christian Monitor.

The William H. Nicholls medal of the New York section of the American Chemical Society for 1933 has been awarded to Dr. Wilder D. Bancroft, professor of physical chemistry at Cornell University, for his work on the application of colloid chemistry to physiological problems, particularly insanity. Dr. Bancroft has advanced scientific proof that dementia and drug addiction are curable chemically.

Experiments made over a period of nine years in the Sleep Laboratory at Colgate University show that the old saying that an hour in bed before midnight is worth two hours after is not true to fact. The findings show that although sleep is lighter in the second and succeeding hours after retiring, it is relaxed and more beneficial. "How well you sleep is more important than how deeply or how long."

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A Preference for Hot Christians

Our Lord has a decided preference for hot Christians, and we say it reverently. This preference is expressed in numerous instances, but no where more explicitly than in Revelation 3:15, 16, where we read these striking words: "I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot. So because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." And he hit against half-heartedness again when he said: "He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matt. 12: 30). There are some people who take that attitude toward Christ and his church, they have not enough conviction and zeal to declare for Christ, and yet they do not wish to be counted as against him. But such folks our Lord not only does not own but disowns. He recognizes no neutral ground; a man is either for him or against him. And if a man is for him, he must show it; he must possess some of the characteristics of a disciple; he must manifest something of the spirit and conduct of a Christian. And the more outstanding and pronounced a person is in his allegiance, the more highly does the Lord prize him and the more effective is he in divine service. And great is the need for hot Christians in these days.

There is very good reason why Christ prefers hot Christians,—they are Spirit-filled Christians. That is what makes men hot for God—the indwelling of the Holy Spirit in large measure. It has always been so that when men were in possession of the Spirit, they have had great zeal and power for God. In the days of the Judges, the Spirit came upon men and women and they became mighty, enthusiastic forces in the hands of God for the turning of his people back to him and delivering them from their enemies. The Spirit of God came upon Othniel and he judged Israel and went out to war and delivered his people from the hands of the Mesopotamian king. Gideon and Jephthah were similarly endowed and moved by the Spirit. It was the Spirit that stirred up Samson, empowered him and caused him to burn with rage against the Philistines. In Saul and David the Spirit was greatly manifest. Concerning Saul it is said that the Spirit came mightily upon him and he prophesied. So completely did the Spirit come into control that it is said that Saul was turned into another man, or God gave him another heart. The result of the change was that he was filled with the passion of war and endowed for leadership. And of David it is said, that from the time of his anointing by Samuel, the Spirit of God came mightily upon him from that day forward. The Spirit came upon the prophets and they were changed into flaming messengers of the will of God to the people. The Spirit descended upon Mary and overshadowed her with its creative presence. It inspired Elizabeth, Zacharias and Simeon. Concerning John the Baptist the angel prophesied that he should be filled with the Holy Spirit, with the Spirit and power of Elijah. At Pentecost the Spirit came upon the disciples with such evident empowerment that the people beholding were amazed and it kindled such zeal for witnessing that no threat or persecution could extinguish it. That same Spirit moved Paul and Barnabas with a great passion for carrying the light of the Gospel to those who sat in darkness and the fire in their hearts burned on and on, and only death was able to quench it. The Spirit has continued on down through the centuries empowering men and women, changing their lives and setting them on fire for God. And he is still at it, the transforming, burning, consuming power of the Holy Spirit is still at work, destroying all pride, selfishness and self-seeking, making us forget everything except the love of God and the need of souls and causing us to flame forth with increasing love and Christ-like devotion and power.

No changed characteristic is more certain to be in evidence in

the life that the Holy Spirit has set on fire for God than that of utter and complete self-sacrifice. It means the surrender of the whole being to God and for his service. It means laying upon the altar body and soul, time and strength, friends money, talents and ambition—everything, being willing to suffer persecution, ridicule and the loss of all things in order that souls may be won to a saving knowledge of the Lord Jesus Christ. Complete self-sacrifice—that is the aim, the ideal, the goal and we are steadily approaching, but who has reached it? But may we live in that spirit. May we be willing to pray: "Bind the sacrifice with cords, even unto the horns of the altar." However much we fail to measure up, we must steadfastly keep our eyes upon the ideal and seek more and more of the spirit of sacrifice, for if that spirit leaves us, our hearts will no longer burn with the fire of God.

That leads to the further emphasis that we need to make, and that is to urge a never-dying spirit of perseverance in effort to keep on fire for God. All too many Christians burn for God after the fashion of the fire on the blacksmith's forge, intermittently high and low, responding with enthusiasm to special effort and then cooling off and taking it easy as soon as the pressure is released. We need more the attitude of the raging prairie fire, leaping forward continually from tuft to tuft until the whole prairie has been burned clean and all the dead grass of indifference and weeds of sin have been consumed. This persevering hotness is necessary in every type of service for the kingdom of God, especially that of winning souls to Christ and the church. There is need of what another calls "a desperate and holy enthusiasm a dogged war-spirit, which follows after souls like hounds upon a blood-track, holding on like bulldogs to their prey, until the conscience is reached, the will surrendered, the soul saved." We are too afraid of being overenthusiastic and too persistent. We are prone to apologize for our aggressiveness. We shrink from the possibility of being a bore, or a crank, and usually find ourselves having gone to the other extreme of lukewarmness and indifference. We need more people who are not afraid of being cranks in persistence for God, who are willing to keep right on burning with hot heat when everybody else has cooled off.

And be assured that one cannot burn brightly for God without other people knowing it and being influenced by it. You cannot hide a flaming fire without smothering it, and he who is timid about others seeing him in action for God and tries to conceal his efforts will not have much action to hide and no zeal. Furthermore, he who is enthusiastic may be sure he will soon light the flame in other lives; for he will not need to burn alone for God long. Some one must be the first to burn, but if he burns brightly and hotly, he will soon be setting others afire. Every leader who is truly on fire for God, will become a fagot to light the fires of zeal in his fellow Christians. We need more leaders who are hot on the trail of souls to be saved and other spiritual activities. The Lord says, I would that thou wert hot. And his kingdom carries for just such leaders.

It is good to seek success in business or in the professions, and one may not be censured even for striving for first place in his line, if in it all he does not allow himself to become a worshipper of success, but keeps in mind that it is but an entrustment from God, and that "it is required of a steward that a man be found faithful."

Men are anxious to meet with the extraordinary opportunities of life, that they may make a big success, but they show little concern or faithfulness for the little, ordinary duties, though these form the door through which men enter into the larger successes.

EDITORIAL REVIEW

Let every minister announce our special Evangelist rates from his pulpit and urge his people to join the Evangelist family. The paper makes its appeal on its merits. No Brethren family can afford to be without it. "7 MONTHS FOR \$1.00."

Two training camps for Brethren young people are in session this week—one at Shipshewana Lake, Indiana, and one at Loehr's Ranch near Canton, Ohio. Predictions were that both would be well attended.

In our introductory note to Dr. McCartneysmith last week, a slight mistake occurred. Brother Riddle informs us that Mrs. McCartneysmith has not just recently joined our church but "has been a member of the First Brethren church of Waterloo since a girl," and that "while she was in Detroit in connection with her music she always retained her membership here." We are sorry for the error and glad to make the correction.

Dr. Charles A. Bame, by virtue of his being chairman of the Board of Evangelists, is chairman of the new Ohio One-Year Program. He reproduces the program and urges action immediately. We commend him for his prompt move in this direction and pastors and other church leaders in Ohio ought to get busy and seek to carry out the objectives. It is especially important that prompt cooperation be had if the School for Evangelism is to be held during our National Conference.

We hope that all our Christian Endeavorers took time to read that splendid Ohio state convention report by Miss Josephine Garber, last week, even if we did fail to call attention to it at the time. It was abundantly worth your while. We invite other young people to send in reports of state or district conventions, and especially do we urge any Brethren young people going to the International Convention at Milwaukee to report the high points of interest.

Brother George A. Copp, treasurer of the Southeastern District Mission Board, calls upon the churches of that district to make payments on their apportionments. The good name of the district conference as well as the churches concerned is at stake in such a situation and unless payments are made promptly, all must suffer together. And we are inclined to the belief that those who default in their payments suffer more in reality than the mission pastors who are caused embarrassment because their salaries are not forthcoming.

A report from Dr. Florence N. Gribble tells of a conference of missionaries, now over. It was to be an unusual conference in that the natives were to have a conference simultaneous with the American missionaries' conference. Two man-eating leopards were killed near the Yaloke station by visiting missionaries. Brother and Sister J. W. Hathaway were to have left on June 25th for their furlough to the homeland. At an early date we may expect to hear of their arrival. The health of the missionaries was pretty good at the time the letter was written.

President E. E. Jacobs writes of the Summer School commencement exercises held at the close of the first term of school. There were sixty graduates and they showed their school loyalty by making a gift to the school of an electric motor for the mimeograph and a new addressograph. This is a fine expression of school interest, especially from a summer school graduating class. Dr. Jacobs says plans are under way for issuing news bulletins bi-monthly to the college constituency. That will be a step forward in the field of promotion and service. We join the school president in hoping that the churches will come forward with their best Educational Day offering, and that the slogan—"An Offering and a New Student from Every Church" will eventually be realized. We urge that all churches take care of this financial obligation at the earliest opportunity, and that all worthy young people ready for college be directed toward Ashland College.

The church at Washington, D. C. is planning to complete their new church building immediately if they can arrange a loan with "some one with funds and in this issue, the chairman of the Building Finance Committee, Brother Guy H. Timkin, is offering 6% interest to those who are willing to invest their funds in a five year loan to the Washington Brethren church. It is not a gift they are asking for, but a loan, and we believe the investment would be as sound as any government bond, because these people not only have the aggressiveness necessary to meet their payments, but also the Christian consecration that makes for faithfulness. That kind of backing has proven to be the safest during these depression days. Many a person can testify that investments in Christian enterprises have proven the safest during these days of uncertainty. This church has done a really remarkable thing in giving during recent years, having contributed \$25,000 to their new church building, in addition to having made unusually large offerings to all the various interests of the church, and taking care of their regular church program. A church that knows how to give like that can be trusted to make good. Brother Homer Kent is the aggressive pastor of this church.

Brother L. V. King, the retiring secretary of Ohio Conference, gives us a good coverage of the recent conference held in Dayton, under the moderatorship of Dr. Charles A. Bame, who was ably assisted by Rev. C. A. Stewart of Bryan. We have previously made comment concerning this meeting, but we pause here to say further that the historical note, in view of the fiftieth anniversary of the organization of the Brethren church at Dayton, was prominent and was well received. It was also brought out that this is the day of opportunity for the Brethren church, that we still hold to the fundamentals of the faith that make for a strong church,—namely the whole word of God and full obedience to all that is therein set forth. The resolutions passed by this conference are worthy of special notice. We advise our readers to peruse them carefully and give them thoughtful consideration. They deal with some of the most practical elements of Dunker faith and should be kept, or made, outstanding elements in our teaching and preaching. The conference officers are: Moderator, Dr. G. C. Carpenter; Vice Moderator, Conrad Sandy; Secretary-Treasurer and Statistician, Floyd W. Shiery. The 1934 conference is to be held at Louisville, where Brother A. E. Whitted is pastor.

An interesting venture in systematic Bible instruction was launched in Whittier, California in March of this year and concluded its first semester on June 30th. The school was conducted in the First Brethren church of that city, but it was not a distinctively Brethren undertaking. It seems to have had its origin simultaneously in the minds of Rev. Charles W. Mayes, pastor of our church at that place, and a Methodist minister by the name of Rev. I. D. Kirkpatrick, both of whom were burdened with the need of giving the people more Bible instruction. As a result of their conferring together about the matter (quoting from a copy of the "Whittier Bible School Bulletin"), "the Whittier Bible School came into existence. The school was to last just sixteen weeks," and its continuance after that was to depend on "the interest manifested and upon the leading of the Spirit." And we read, "So at the close of the 16 weeks we look back and have been happily surprised at the harmony, the interest taken in the studies and the fellowship we had, so we are sure God will bless the continuance of this work." The Rev. Kirkpatrick is president and Brother Mayes is dean of the school and both, together with three others, are teachers. The five teachers represent four denominations, and the student is made up of people from thirteen congregations and ten denominations. It is apparent, therefore, that it is a non-denominational school. It follows "closely the courses and methods used in the Bible Institutes of America," and it "exists for the purpose of teaching the historic Christian faith." It is stated that "every teacher believes in the authenticity, reliability and inspiration of the Word of God." Classes meet "four evenings and two afternoons each week." In addition to the regular instructors, the school has outside speakers for "popular hour meetings." Among these speakers we note the names of Dr. L. S. Bauman, Rev. A. L. Lynn and Rev. A. D. Cashman.



What of the Future?



By Chas. W. Mayes

He who has his eyes open today can see that the conditions in the world are similar to that which the Word of God teaches will be prevalent when the coming of our Lord draws near.

It is the purpose of the writer of this series of articles to discuss this question from the following angles,—International Conditions, Economic Conditions, Social Conditions, Jewish Conditions and Ecclesiastical Conditions.

In this brief article, our attention will center upon International Conditions.

A generation ago, people talked about themselves and their neighbors. Human nature has not changed. We are still talking about ourselves and our neighbors. But now our neighbors are everywhere on the face of the earth.

With the modern newspaper and the radio we get the very latest from all over the world and quite frequently news is delivered before the time it occurs.

But we have lost our independence! There can be no great independent nation on the face of the earth today. Every nation suffers with other nations. Our Lord foretold international conditions when he said, "Upon the earth distress of nations with perplexity" (Luke 21:24). "And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh" (Luke 21:28). Other things should be said concerning this wonderful passage, but the affairs of the nations are now under consideration.

I. Distress of Nations

We are living in a day of unprecedented distress of nations. Whatever more and hidden meanings there may be in this word translated "perplexity," it is certain that it means, "with no way out." Such is the feeling in the nations today. They have NO WAY OUT. Are we living in this foretold day of distress? We shall see!

II. Peace Talk

The hypocritical world is today talking peace and preparing for war. The Bible tells us of a time when men shall talk peace, but it shall be in vain. "For you yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say peace and safety then sudden destruction cometh upon them as travail upon a woman with child, and they shall not escape" (1 Thess. 5:23). Blind national leaders promoting world peace and safety will awaken to sudden destruction, but the brethren are not in darkness (if they believe the Word of God) but are the children of light.

This is a day of organized peace propaganda. The World War was fought "to make the world safe for democracy," but where is democracy now? The world war was fought to end war, but today the war cloud is greater and blacker than at the beginning of 1914. Is this day to be overtaken by sudden destruction? We shall see!

III. Northern Powers

The Bible reveals that just before the Lord returns in glory, a great northern military power shall arise. (Read Ezek. 38). This military power is called Rosh and is so translated in the Revised Version. This beyond any doubt is Russia. Although Russia was supposed to have

gone home defeated even before the close of the World War, today Russia is a military power which the world dare not ignore. Is this present military power in Russia THE military machine revealed in the Word of God? We shall see!

IV. A League of Nations

In the Word of God we have the forecast concerning the course of Gentile dominion. From Daniel 2, we learn that the gentile world powers are identified in history as Babylon, Medio-Persia, Greece, Rome, and Rome revived. When Rome is revived, we discover that it is to be as a beast with ten horns. "And the ten horns which thou sawest are ten kings" (Rev. 17:12). These ten kings form a league of nations over which one shall sit as chief dictator. History has not yet progressed far enough to identify these ten kings. Whether Mussolini is prominent enough to find a place in Biblical prophecy is a matter of little importance. But the FACT remains that Mussolini has told the world that he is planning to make Italy surpass her former glory under Caesar. Is the revived Roman Empire under Mussolini, the revived empire of Daniel 2? We shall see!

V. Dictators

The spirit of dictatorship is in the air. Our own great nation is not excepted. Arthur Brisbane writes, "The President, off for a well deserved vacation, leaves Washington the most powerful ruler in the world, Mussolini, Kemal, Stalin, Hitler not excepted.

"He has absolute control over all industry.

"He can establish 'Government licenses,' to be withheld at his pleasure, no man to do business without such a license.

"He controls the spending of three billion, three hundred million dollars for public works, and \$500,000,000 for destitution relief.

"He controls the country's money, can reduce, with a stroke of the pen, salaries of all Government employees, reorganize the pension system, repeal taxes, publish income tax returns, inflate the currency, regulate the railroads under one 'coordinator,' and do many other things." Can this great nation be helping to set the stage for the coming of more dictators? We shall see!

VI. Italy and Palestine

According to a recent article in the "Chosen People", the Vatican is now openly advocating that Palestine be taken under the protecting care of some Roman Catholic country. The desire seems to be that Italy be that nation.

Those who study carefully the prophetic forecast known as "Daniel's Seventy Weeks" (Dan. 9:24-27), know that there will come a time when the head of this league of ten kings will make a covenant with a revived Jewish nation. If Mussolini could get Palestine under his control would this help again to set the stage for coming great events? We shall see!

VII. War Spirit in the East

In Rev. 16:12-16, we find that the kings of the east are to have a part in the military maneuvers of the end of the age just previous to Armageddon. What about the

powers of the east today? Who would have dreamed of Japan talking back to the world forty years ago as she does today? Is this military revival in the east significant in preparation for events which are foretold? We shall see!

VIII. The Jewish Nation

Apparently the only blessing which came from the World War was the opening up of Palestine for the Jews. "Behold the fig tree and all the trees," said our Lord in the parable in Luke 21. The fig tree as all Bible students know, represents the Jewish nation. When the figtree shoots forth we are to know that the Kingdom of God is nigh at hand. Certainly the blindest of the blind can see the fulfillment of prophecy today when we read, "Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they have gone and will gather them on every side, and bring them into their own land."

This has been happening for several years. The present day persecutions of the Jews, although wrong as such, are serving the purpose to get more Jews back to Palestine.

Recently a little Jewish boy in one of the schools of Los Angeles, told his teacher, who is a friend of the writer, "I won't be in school any more." When asked the reason by the teacher, he replied,

"I'm going to Palestine with dady and mother."

Then the passage in Ezekiel continues, "And I will make them one nation in the land upon the mountains of Israel and one king shall be king of them all." This will be realized when our blessed Lord returns to earth as King of Kings. Then the Lord Jesus Christ, who is the only person in all the Universe who has a right to the throne of David shall sit upon that throne. (Luke 1:31-33). He will then be king over ALL the earth (Zech. 14:9).

IX. Conclusion

Thus far we have shown that there are many conditions in the world which are strikingly similar to the conditions which according to the Word of God will exist on the earth just previous to the return of Christ. But some honest questioner may ask, "Might not world conditions change in the course of time without the coming of the Lord?" An honest questioner deserves an honest answer.

Although the conditions of the Gentile nations might change so that a few years hence would see the stage of the nations less set for Armageddon than at the present time, **THERE IS ONE CONDITION WHICH ACTS AS A KEY TO ALL THE OTHERS.** The Bible states plainly of the Jewish nation being revived, that when we "see these things come to pass, **KNOW YE THAT THE KINGDOM OF GOD IS NIGH.**" This is the way we can **HONESTLY KNOW.** The Jewish nation is **THE SIGN.** The Jewish nation is the final evidence among the nations.

But some honest questioner may again ask, "How do we know but that the return of the Jews to Palestine may not be but a minor incident and that after all Zionism may fail? This answer is that it matters not whether Zionism fails or does not fail. The return of 200,000 Jews to Palestine from the nations of the earth is a stubborn fact. And God says that when they go back, "they and their children and their children's children shall go back forever (See Ezek. 37:21-28). We are thus compelled to admit that the return of the Jews to Palestine is a part of the program of the God of the Ages. Their return must be the return which takes place previous to the coming of the King. "Behold the fig tree, and all the

trees . . . When ye see these things come to pass, know ye that the Kingdom of God is nigh at hand" (Luke 21:29-31).

"This generation (race, family or nation—the Jewish nation) shall not pass away till all be fulfilled. Heaven and earth shall pass away, but my words shall not pass away" (Luke 21:32-33).

Whittier, California.

THE FORMER PRIME MINISTER OF GREAT BRITAIN ON THE BIBLE

The Bible penetrated the life and thought of our people in the seventeenth century and transformed their daily experience; and it effected this not only because of the supreme quality of the literature, but because "the Spirit breathes upon the Word." . . . It is a high explosive . . . but it works in strange ways, and no living man can tell or know how that book, in its journeyings throughout the world, has started the individual soul in ten thousand different places into a new life, a new belief, a new conception, a new faith. Those things are hidden until some man, some people, is touched beyond all others by the divine fire, and the result is one of those great revivals of religion which repeatedly through the centuries have startled the world and stimulated mankind; and which, as surely as we are meeting in this hall, will recur again. . . .

I would say for myself, before I close, that, if I did not feel that our work and the work of all of us who hold the same faith and ideals, whether in politics or in civic work, wherever it may be, was done in the faith and the hope that at some day the kingdom of God would spread over the whole world, I could have no hope, I could do no work, and I would give my office over this morning to anyone who would take it.—From an address by the Rt. Hon. Stanley Baldwin, at the Annual Meeting of the British and Foreign Bible Society, Queen's Hall, London, May 2, 1928.

GOD IN CHRIST

Christians since the first day when the reality behind them became a fact in the experience of men and women who found their way to the Father through the medium of Christ. This phrase does not describe merely an aspect of the personal character of Jesus; it goes swiftly and surely to the fact that when any person makes the choice of Christ as the Master of life he comes into immediate and sustained union with God. As the Father found expression through the human life of Jesus, so he becomes real to all those who fuse their motives with those of Jesus in the good way of life that the Master defined and realized.

We seek for God in many ways and by difficult techniques. There is one sure and blessed way to find the Father. It is by living in actual comradeship with Christ. To think about him, to enthrone his motives in the center of our own choices and decisions, to yield and obey—this is to the unseen and actual mastery of Jesus in daily living. It is like a friendship. There must be understanding and mutual surrender of selfish interest in order to make it lasting and beautiful. This is the way of fellowship with Christ. We have much to learn and give in its happy progress toward perfection. When it is complete, it is the great experience of the Christian religion. We have found God in Christ.—Zion's Herald.

For other foundation can no man lay than that is laid which is Jesus Christ.—1 Corinthians 2:11.

The Young People and the Christian Attitude on Peace.

By Alma Baker

What is the attitude of most young people toward peace? Are they interested in peace? There are two classes of young people, the non-Christians and the Christians. Those who belong in the first class naturally aren't interested in peace because they aren't concerned with the sufferings of their fellowmen. A youth in this class has too many other things to occupy his mind. If he isn't a Christian then he is only concerned mostly with the affairs of the world and spends his time finding ways to amuse himself. After all this is a selfish world and one of us spend the time that we should helping our fellowmen. Everyone seems to be interested in gaining the most for himself, and it matters not if we take advantage of others less fortunate than ourselves. Why then shouldn't we conquer some other country, if we can profit by it? This is the attitude generally of the non-Christian mind, and the majority are in this class.

In the second class we have the Christian, the serious minded youth, who takes war seriously and makes a study of it because it will injure his fellowmen. Does this youth want war? No, there is no true Christian that wants war. He realizes the horror and terribleness of warfare. He understands the disaster it causes in every nation and home on the earth. Each nation and each home is affected in some way by other nations and other homes. Does the Christian, old or young, want to kill someone he doesn't know and has never seen? Can he hate a man that he has never heard of in some other nation, so much that he wants to take his life? Of course not, he hasn't this feeling and has no cause to have it. You may say then, that he doesn't love his country. Don't you think that wanting peace and security in your country shows greater love than wanting your country in chaos and destruction? Let us love our neighbors as we would have them love us, and in that way we will be loving our country as well as all humanity.

What attitude has been instilled in our young people in regard to war, and what attitude can we expect them to take? The youth today should realize the disaster caused by the World War since going through this period of depression, but instead of that some say, "What has peace given to us?" They then answer, "Only sorrow and suffering." Now just before and during war times we had years of prosperity, and wouldn't war bring them back to us again? Many of them don't consider the fact that before each war there seems to be a period of prosperity, then afterwards a serious depression. They don't realize that this depression is due to the World War, because so many people have been giving other causes for the depression and refuse to say that the war is the direct cause. The youth as well as the older person in every nation is suffering today from the World War. In Germany we have no youth in mind or spirit, only in age. The war was something real to them. It has ruined their lives, and they will never have the freedom and pleasure that every youth should enjoy. Are they responsible? Did they have a grudge against the young people of other nations? Certainly not, but they must suffer due to the selfishness of a few individuals. It isn't quite as real to

us because we didn't witness the conflict, but we should see that every boy and girl in America doesn't get the wrong attitude in regard to it.

In all of our newspapers and books, we praise those who have led their country successfully through some campaign. We build costly monuments to all of our war heroes. They have their place in history, but we often stress their work too much and spend too much money on these monuments that could be used in gaining peace.

What boy doesn't want to be famous, and certainly one way to gain fame and renown is to be a leader in some revolution. Most boys would rather be a Napoleon, Alexander, or Hannibal than a leader of some peace movement. Why? Because we never see pages of newspapers covered with the exploits of some great peace leader, or costly monuments built in his honor. How then can we expect a worldly minded youth to be interested in peace?

As one veteran has said, "Fifteen years ago the boys who were going to war were treated like a group of deities. Today they are back, a few of them. Some are disabled for life, and others are without enough money to support themselves." The youth as well as the older person should think of this, but instead they see themselves dressed in uniform and parading before a crowd. This is the attitude that has been created so what can we expect?

How can we change this attitude about war? Bruce Barton has said in one of his articles, "War is hell," and let's advertise it as such. We could advertise peace often and write more articles showing that war means destruction and in that way get more followers of the peace movement. We advertise everything else, even war. Why not advertise peace?

We say we want peace, but all the time we are spending more money preparing for war. You may say we must be prepared for war in case it comes. We should prepare our hearts and minds instead with love and friendship for others, then we wouldn't need to do so much preparing for war.

Besides advertising through magazines and newspapers, we can teach peace or hate of warfare in the homes, Sunday schools, and public schools. When we learn to hate war, we will have peace. Teach the terribleness of warfare, prove to the people that there is nothing gained by war and everything to lose. No country is better off today because the World War has been fought, and everyone is in a worse condition. "Oh, but the World War was necessary," some will say, especially America's part. We should have revenged the lives that were lost by the sinking of the Lusitania." They don't even stop to think of the lives lost in attaining that revenge. Did we attain it after all? Then again you may say that the war was fought to end all wars. Shall we say then that the boys who died in the war died in vain? Practically every day in the newspapers you see an account of some warfare. Teach against war, and also a better understanding of people of other nations. We should help other nations to understand us, and the best way to do that is to spend more money for the purpose of missions.

Whatever is the attitude of the youth today, whether he is in sympathy with war or peace; it is all due to those who have gone before. It's our duty as Christians to gain a love for peace, and it wouldn't take long if we would instill it into the heart or mind of each girl and boy living today. In a few generations there would be no lust for blood. We can't do it without effort, time, and money, and it should be begun at once. Let's each resolve now to work for peace, for as Apostle Paul has said, "Follow peace with all men and holiness without which no man shall see the Lord."

(Miss Alma Baker is a member of the Mt. Olive, Virginia, Church).

McGaheysville, Virginia.

VOICE OF THE CHURCHES

SO MANY YOUNG PREACHERS

When a crisis impends God calls special servants to lead his people out of the wilderness. Moses was called just in time to save God's chosen race. Elijah, suddenly—like a meteor newly kindled in the heavens or like a thunderbolt hurled from the clouds by the hand of the Almighty—burst upon the scene, and the revellers trembled and the king grew pale. Jeremiah, Ezra and Nehemiah, Luther and Mack, all came to the front just as crises were breaking.

There has been a question asked many times during the last few years: "What are we going to do with all the young preachers being turned out at our Seminary in Ashland?" Is it not true that ministerial training was to be had at Ashland for years back? Why were there not so many ministers being "turned out"? (Or were there as many, but we have forgotten?) The Ashland Theological Seminary is not a mill which "turns out" young preachers perforce. Is it perchance true that a crisis is at hand and God has called young men to prepare for that crisis? We are all agreed that the world is restless, but what about our own brotherhood? Yes, it seems to the writer that there is unrest a plenty in the Brethren Church. For the past two or three years some of our Church leaders have gone to some pains to express their pleasure in the harmony and brotherly-love manifested at General Conference. Why the pains? Were they afraid before Conference?

We hardly need be anxious about so many young preachers springing up in our brotherhood. If they were called of God, he will use them. If not, we shall not hear much of them after graduation.

DELBERT FLORA, Muncie, Indiana.

EXALTATION

While spending my days in the hospital, among many callers was a man of God who offered to help me in any way possible. I asked him to read and pray. He did, and what a beautiful touching petition! It did me so much good. I thought, "My, what a difference there is in folks." Across the aisle was a man who came to see another and the first words he said were about "beer" and "booze". I was glad I was not listed in that class, but I wished that he might know the joys of being exalted in the Lord.

Though I knew how little my own soul merited the heavenly things, I did feel my absolute dependence upon Christ. To love him and to esteem him more than self; to lose my life in his, was my privilege.

To feel the joy of living the righteous life; to know the contentment of a day well spent in the Master's vineyard; to be esteemed as a Christian citizen; to be trusted by one's fellowmen; to be a contributor to the general uplift of humanity; to be a builder of character; to shine undimmed in dark and lowly places, all in his Name—that seemed to me the greatest joy and the highest exaltation. And what a comfort it was in such an hour, yes, and ever is!

W. R. DEETER.

SIGNIFICANT NEWS AND VIEWS

STILL DESCENDING

Pari-mutuel betting on horse races became legal in Ohio today (June 29), for the first time in the state's history. Governor George White signed the Emmons racing bill and appointed the commission of four members to supervise racing meets."

Thus reads a news item in the daily press. During the state's entire history there has been enough moral sentiment in the legislature to prevent such degenerate legislation. But with the scrapping of moral considerations and a generally confessed moral collapse throughout the Country, nothing is to be regarded as sacred—so it seems. The underworld is having a free hand in much of the legislative actions of State and Nation.

The legislative excuse for passing this bill is the revenue it will make possible. And so the state of Ohio, one of the richest in the Union, must sell its soul and further corrupt its citizenry—for revenue! Is there anything so vile that it would not be justified for revenue?

Of course, those who were pushing this bill outside the membership of the assembly also were interested in revenue—for themselves—the same motive that actuated Judas when he made that deal with the enemies of Christ. O Revenue! What crimes are being committed in thy name!—Religious Telescope.

THE CHAINS OF SUPERSTITION

We are shocked at times to read of the crude superstitious rites practised by the heathen to ward off disasters and to save themselves. But sometimes our Western complacency receives a shock, and we begin to realize that even in a supposed enlightened country there are still multitudes not far behind the heathen in their superstitions. Consider the following which is taken from the Toronto press of May 27:

What has become an annual public religious function will take place tomorrow, when Rev. Father Stephen Auad, pastor of Mount Carmel Church, St. Patrick Street, will bless motor cars and other conveyances after the 11 o'clock Mass. The vehicles will thus be placed under the patronage of St. Christopher, patron saint of travellers. The feast day of the saint is not until July, but Father Auad always gives the blessing before the holiday season is fully under way.

This is a "religious" function all right. So are the rites practised by the heathen to ward off the evil eye and offset the machinations of Mumbo Jumbo. But they are not Christian. How men and women who profess to know even the elements of Christian truth can tolerate this mummerly that is carried on each year in Toronto is incomprehensible. Surely the first thing that the coming of the Lord Jesus Christ to a soul accomplishes is to set it free from the bondage of such trumpery as this, and we are all commanded to stand fast in the liberty wherewith Christ has made us free. In some ways there is little to choose between the bondage of Rome and the chains of the heathen.—The Evangelical Christian.

OUR BIBLE STUDY DEPARTMENT

Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

Luke

It is Doctor Luke, physician, historian, and pen-painter, who writes the most beautiful narrative which Christendom possesses of the "Saviour, which is Christ the Lord" (2:11). Being a lover of women, children, and good men, the famous physician presents our Lord to us as the perfectly ideal Son of Man who came "to seek and to save that which was lost" (19:10).

Little perhaps did Bishop Heber realize how well he understood Luke's Christ when he penned:

"Brightest and best of the sons of the morning,
Dawn on our darkness and lend us thine aid!

Star of the East, the horizon adorning
 Guide wherc our infant Redeemer is laid!

"Cold on his cradle the dew-drops are shining;
 Low lies his bed with the beasts of the stall;
 Angels adore him in slumber reclining—
 Maker and Monarch, and Saviour of all.

"Say, shall we yield him, in costly devotion,
 Odors of Edom, and offerings divine—
 Gems of the mountain, and pearls of the ocean—
 Myrrh from the forest, and gold from the mine?"

"Vainly we offer each ample oblation,
 Vainly, with gold, would his favor secure;
 Richer by far, is the heart's adoration,
 Dearer to God are the prayers of the poor."

Dr. Luke

Judging from the Gospel which he has written—Irenaeus and Jerome affording abundant witness—Dr. Luke must have been a man of wide observation, greatly learned, marvelously tolerant, benign, gracious, lovable. He knew the historic and medical arts thoroughly, as his famous classical preface and technical medical terms indicate. The famous work of Dr. Ramsay has proven the high trustworthiness of Dr. Luke as a historian, and the researches of Dr. Hobart have confirmed the fact of his wide medical knowledge. Curiously enough, however, Luke's name is only mentioned in three places in the New Testament. See Philemon 24; Col. 4:14; II Tim. 4:11. The famous "we" and "they" sections of Luke and The Acts establish his identity as a writer.

Friendship with Paul

The history of the Christian Church is replete with noteworthy and beautiful friendships. Early we have Peter and Mark; then Luke and Paul; others, like those of Ambrose and Augustine, Luther and Melancthon, Zwingli and Oecolampadius, Calvin and Beza, the two Wesleys and Whitefield, Moody and Wanamaker, follow in historic succession. Of one thing the writer is most certain: Paul and Luke must have had great fellowship together. Never were they bored with each other—their culture, refinement, and religious taste afforded them much pleasure. What Franklin said in substance of visitors, namely, "fish and visitors smell after three days," hardly can be applied to the worthy physician and the great apostle.

Legend and Tradition

Legend and tradition have vied with each other to drape the most attractive garments around the figure of St. Luke. As the real portrait precedes the caricature, as the genuine coin the counterfeit, so does the flesh and blood Luke take precedence over the fictional Luke. Some have made him a painter; others a freedman; still others refer to his martyrdom by crucifixion at Elea on an olive tree in the Peloponnesus, etc. To those who love "the shiftless quagmire of baseless traditions" we will leave these speculations. However, one thing may be of interest to the careful student. On the door of San Paolo at the Vatican city, the famous doctor is represented as dying in peace. Rossetti therefore sings:

"Give honor unto Luke Evangelist,
 For he it was, the ancient legends sang,
 Who first taught Art to fold her hands and pray."

Today, when every babbler babbles more loudly than he has ever babbled before, it behooves, not only Art, but every field of learning to seek the quiet and sweetly safe haven of prayer. If Luke and Paul could pray, and get results, why can't we?

Jerome avers, in referring to Luke, "He died when he was eighty years of age, and was never married." Perhaps we have in this fact an explanation why they were traveling companions? Were they lonely without wives? Paul once advised: "Husbands love your own wives." Did Doctor Luke smile at that particularistic advice?

The Gospel Itself

About 60 A. D. the Third Gospel was completed. It was the purpose of the writer to draw up an accurate narrative based upon first hand facts of the life and death of the Saviour. It was done to convince Theophilus, a friend of God, a worthy gentleman no

doubt, of "the certainty" of the things which had been already in his mind and heart. The Acts of the Apostles is addressed to this relatively unknown Greek character. Dr. Luke's words must have borne great weight with him, for only first class evidence was introduced into the parchments of the physician.

Upon further investigation, the subject matter is found to consist of sketches; it records the motives of its actors; its key is 19:10; it is Grecian in its background and viewpoint; its theme is salvation through the Second Adam; its main topic is love; its arrangement is biographical in places; its character is very artistic and of surpassing beauty; its outlook is intellectual; its quality is sympathy; its style is copious; its classification is history; its time element is somewhat futuristic; its key-word is "compassion"; it is the gospel of womanhood; its Christ is a Healer; his office is that of Son; he is the perfectly good Man; he is perfectly human; he is the Redeemer-Kinsman of the Race. The quotations from the Old Testament number 24; the allusions are 34; the record covers 72 pages—the longest gospel; the peculiarities are 59, the coincidences are 41, and the words in the Revised Version are 25,654.

Outline

(Topical)

- I The Perfectly Ideal Man: Prologue. Luke 1:1-4.
- II The Perfectly Ideal Man: Presentation. Luke 1:5-2:52.
- III The Perfectly Ideal Man: Introduction. Luke 3:1-38.
- IV The Perfectly Ideal Man: Probation. Luke 4:1-13.
- V The Perfectly Ideal Man: Ministry. Luke 4:14-9:50.
- VI The Perfectly Ideal Man: Teaching. Luke 9:51-19:44.
- VII The Perfectly Ideal Man: Rejection. Luke 19:45-21:4.
- VIII The Perfectly Ideal Man: Returning. Luke 21:5-38.
- IX The Perfectly Ideal Man: Trials. Luke 22:1-23:25.
- X The Perfectly Ideal Man: Death. Luke 23:26-56.
- XI The Perfectly Ideal Man: Resurrection. Luke 24:1-48.
- XII The Perfectly Ideal Man: Ascension. Luke 24:49-53.

Characteristics Summarized

By various writers at various times and in various places the Third Gospel has been characterized thusly:

- 1. St. Luke is the first Christian hymnologist, poet and psalm writer.
 The songs of Luke are Psalms of a late date.
- 2. The Third Gospel is noted for the special prominence which it gives to prayer.
- 3. It is characterized by universal and gratuitous salvation.
- 4. It is the Gospel of childhood, a story with vivid pictures and beautiful scenes.
- 5. It is meant for Gentiles as well as Jews.
- 6. St. Luke's is the Gospel of womanhood. It is tender and sympathetic in tone and quiet in persuasiveness.
- 7. It is the Gospel for the poor and humble people; for sinners and outcasts, etc.
- 8. The Lukan narrative is full of contrast and human interest.
- 9. It is a work stressing such words as "grace," "favor," "mercy," and "faith." It is Pauline.
- 10. Luke's is the Gospel of progressive Christianity with the Second Adam as its Leader. He heads the New Race and the New Brotherhood.

Conclusion

Hear the saintly Jerome: "He was a physician; and so, to all, his words are medicines to the drooping soul."

For St. Luke's Day the pious Keble sings:

"Thou hast an ear for angel songs,
 A breath the Gospel trump to fill,
 And taught by thee the Church belongs
 Her hymns of high thanksgiving still."

And through the history of the Church there has run that selfish and unchristian thought of being saved from something rather than being saved for something. The rich young ruler wanted to be saved from death by somehow earning eternal life, while Jesus showed him that his salvation depended on giving up rather than on selfishly seeking to do some stunt which would insure his safety and satisfaction.

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Vanished Empires and Buried Cities in Bible Lands

By Rev. Milton Bennett Lambdin

(Continued from last week)

Its very name ceased to be spoken by the living, and when Xenophon passed by with his immortal "Ten Thousand" they saw some shapeless ruins, but knew not the name. "It had already passed into the region of myth and fable" (Layard).

Know you not, that God is the God of the Resurrection of vanished empires and buried cities, no less than of dead and buried bodies? And has he not written it imperishably upon the pages of his infallible Word, Psalm 85:11: "Truth shall spring out of the earth?" And he had ready at hand his three chosen grave diggers, if you will permit me reverently to coin the phrase, in the resurrection of the dead and buried Assyrian capital. Rich, Botta, Layard.

The Savior tells the story of a man who by accident stumbled upon a treasure deposit hidden in a field. A thousand times more thrilling yet than the discovery of mere gold and jewels in the "find" of the buried ruins of a splendid and historic city that had faded out completely from the memory and knowledge of man.

For a number of years, an Englishman by the name of Rich, had been the political resident of the British East India Company at Bagdad. In the pursuit of restoration to health from a nervous breakdown, he made a run up the Tigris several hundred miles and stopped over at a large Turkish city named Mosul, situated on the western side of the river. Mosul or Mossul, as it is sometimes written, is associated, as you might know, with Bagdad, in the "Arabian Nights."

This incidental drop in at Mosul was in 1820. Facing the city on the eastern side of the Tigris and connected by a bridge of boats, was an extensive plain, broken here and there with numerous irregular hills or mounds. Crossing over to this plain one day, to see what was to be seen, he found it covered here and there with numerous fragments of stone and terracotta inscribed and engraved with quaint figures and mysterious lettering. On the top of an elevation he saw an old, mosque-like building that was called Neby Yunas. "Neby Yunas," what does that mean? Neby, tomb, and Yunas Jonah. The Tomb of Jonah. Putting all these observations together, the wide, extensive plain, the Tomb of Jonah, the splintered fragments denotive of a community life of some sort, suggested the startling query, "May not this be the very and unknown spot where the Bible Nineveh stood?"

Think of it! A packing case, hardly three feet square, containing some of these broken "finds" sent on to the British Museum, and put on exhibition, was, up to that date, the sum total of the visible remains of "Nineveh, the Magnificent."

The next discoverer to come along was Monsieur Botta, a French consul sent out to Mosul about twenty years later. The main base of his operations was at a mound village, a dozen or so miles distant, called Korsabad, which proved to be the ruins of an ancient Assyrian city, Dur Sargina, the city of Sargon. To Botta is accredited the distinctive honor of having brought to the light of modern times the first Assyrian city thus far exhumed.

The discoveries of Rich and Botta, valuable and interesting as they are, were but the prelude to that of the

Prince of Explorers and Excavators, Sir Henry Layard, an Englishman. With tireless energy and radiant enthusiasm, he projected his campaign for nine years, with but slight interruptions from 1845-54.

In early after years following Rassam an assistant to Layard, Loftus, George Smith and Wallis Budge, in the recovery of huge graven deities, bas-reliefs, basalt paneling, cornerstone barrel-shaped cylinders, inscribed tablets, and such like miscellany of incredible value. For one thing, in the unquestioned confirmation of the Scripture predictions relative to the utter ruin of Nineveh: "And he will make Nineveh a desolation" (Nahum 2:3). The scene that confronts the human eye is a spectacle of stark devastation, as far as its vision can reach. Another prediction of the same prophet, Nahum 2:13 is that its site would be a place where "flocks and herds shall lie down." The modern name of the plain is Kouyenjik, "Sheep Pasturage." The ruins of the palaces of its kings, associated with the Biblical mention of their campaigns waged against the two kingdoms of Israel and Judah, were laid bare, with the record of these events cut deep upon the black basalt that paneled their palace walls. Some of these slabs picture the luxurious court life of the monarchs, others deal with military operations in the attack and capture of besieged cities, and the torture of its hapless captives and inhabitants.

One of the most noted "finds" is that of a solid shaft of black basalt, or marble, about seven feet high, two feet wide, slightly narrowing to the top called "The Black Obelisk," treasured in the British Museum.

A stone of triumph upon which Shalmaneser II makes a laudatory record of his long reign of thirty-five years, 860-825 B. C.; especially valuable in confirmation of a Biblical statement that reads, "In those days—the days of Jehu—the Lord began to cut Israel short" (II Kings 10:32). The Bible does not tell us how, but the Black Obelisk does, as we see paneled Jehu himself, or one of his ambassadors in prostra-

tion at the footstool of the haughty Assyrian king, and as we read the inscribed legend, "Tribute of Jehu, Son of Omri."

The clay tablets dug up are also valuable, particularly those known as

"The Genesis Tablets"

as they bear upon the contents of the early chapters of Genesis. They give us the legendary notions held by the prehistoric dwellers of the Tigris-Euphrates valley concerning the creation of the world, the race of mankind the institution of the Sabbath, calling it, "The day of rest for the heart." They seem to have no idea of the fall of man, but they do picture a sacred tree with a serpent, the seducing "serpent of night and darkness," standing behind the woman. Also a sacred tree called "the life of the forest," guarded by angelic beings.

One of the tablets deals with an epic story in which a mighty hero, Gilgames, or Ishdubar, comes to the shores of the River of Death, in his wide extended travels, where he strikes up with an illustrious saint, Sisuthrus, the Babylonian Biblical Noah, who, by reason of his piety, escaped a flood, while all the rest of the world was drowned on account of their wickedness.

The agreements with the Mosaic account are remarkable; the causes of the flood by reason of the wickedness of mankind; the forewarning of the impending calamity; the directions for the building of an ark; the great destruction of life; the sending forth of a dove and of a raven; the offering of sacrifice; the rainbow.

The differences lie in its gross polytheism, in contrast to the true monotheism of the sacred narrative. A natural inquiry is, how was it possible to get the clue to the decipherment of these curiously written and mystifying cuneiform writings in stone and clay? It all lay in the purpose of God. And as he raised up archaeological "Grave Diggers" to command, "Nineveh, come forth!" thus did he call into service erudite "key men" to open up the cryptogramic cuneiform character locks of these ages-long hidden records.

It started in by what was a successful guess by a young German scholar, Grotefend, in 1801, as he was engaged in boring into an inscription in three different forms of cuneiform script, known to be Persian, Susanian and Babylonian versions of the same text, on a ruined monument in Persia. Noting the frequent recurrence of a certain character sign, and knowing also that some of these monuments had been erected by Darius he made the tentative conjecture that the oft recurring lettering stood for the name of that kind—a process of decipherment employed by Edgar Allan Poe in his "Gold Bug." It proved to be a successful hit, and by it he thus secured six cuneiform letters which led on to others, until he came into the possession of a creditable, though small, valuable working apparatus of cuneiform syllabic characters. Doubtless taking expert advantage of what Grotefend had secured, Sir Henry Rawlinson, in 1837, entered upon the successful decipherment of the trilingual inscription of Darius cut upon the face of the cliffs of Behistun, Persia.

So that now, so it is said, scholars are able to read the cuneiform with as much comparative ease as the Hebrew and Sanscript writings. And thus through the labors of cuneiform scholarship, you and I can read in our own mother tongue the

marvelous and fascinating story of "Nineveh, the Magnificent."
Washington. D. C.

afraid; and the Lord said there are too many any way, let any who are getting "cold feet" go home. And to their everlasting shame twenty-two thousand returned to their homes.

Still there were too many to answer God's purpose for them. They would be inclined to claim a victory as being only the result of their great valor, and God would have been robbed of his glory, so they were tested as they came to a refreshing brook, and but three hundred were found to be qualified for their task.

FRIDAY

Gideon's Conquest. Judges 7:13-23

One hundred and thirty-five thousand men must be overthrown by a paltry three hundred men under the leadership of a humble farmer. Impossible we hear many exclaim. Of course it was impossible from every human standpoint; but this was not done according to human methods in common use. Of course Gideon used great and cunning strategy, but it was done under the direct leadership of God. This was to be no human victory. The people were to learn that it was a victory of God, a victory of faith.

SATURDAY

Gideon's Faith. Hebrews 11:32-40

Gideon had no thought of personal glory when he laid aside his threshing instruments to take up such simple instruments

of war as a torch and a ram's horn. He was not anticipating any national honors, and he did not teach his soldiers to play "Yankee Doodle" on their ram's horns to inspire them to greater deeds of military valor. Theirs was to be a valor of faith, although Gideon had no thought that his name should be enrolled among the immortal heroes of faith such as are described in this eleventh chapter of Hebrews.

The world's heroic leaders are not inspired and strengthened by thoughts of personal glory. but by a passionate desire to see a great task faithfully done.

SUNDAY

A Song of Praise. Psalm 98:1-9

The Psalmist says "Sing unto Jehovah a NEW song." Many old songs had been sung unto him just as though nothing more was being done by him to merit new praise. But the Psalmist says "He hath done marvellous things."

It was indeed a marvellous thing that he should cause an army of one hundred thirty-five thousand men to be overthrown by three hundred.

Not only on that occasion, but on multitudes of other occasions Jehovah showed "his loving kindness and his faithfulness toward the house of Israel."

He deserved then and he deserves now all the praise mankind can bestow upon him.

STUDYING THE SUNDAY SCHOOL LESSON
at the
Family Altar
With
Dr. R. R. Teeter

GIDEON

(Lesson for July 30)

Lesson Text: Judges, 6, 7, 8; Golden Text: Psalm 27:1

MONDAY

Gideon Commissioned. Judges 6:11-14

Israel had a rest for a period of about forty years, and then, because of her sins, she was again delivered into the hands of the Midianites.

After about seven years of this oppression God sought a man to be an instrument in his hands to bring about its deliverance. Really brave men were rather scarce in Israel just at that time. Where could one be found? Not among the "idle rich", if there were such, but in a family that belonged to the "poorest in Israel." Gideon was found faithfully performing his task when the angel of the Lord appeared to him under the oak and told him that he was the chosen one to deliver Israel.

TUESDAY

Gideon's Humility and Caution. Judges 6:15-24

Gideon was not unduly set up because an angel of the Lord had visited him and had given him this "high commission." In fact he was made very humble as the great task was set before him. He could not understand why God had chosen him, a man of so little prominence, for so great a task.

He had not yet realized that while "man judgeth the outward appearance God judgeth the heart." And it was a "stout heart and a faithful one that beat in the breast of this common "dirt farmer", and this is what was needed then and is needed now in effective leadership.

WEDNESDAY

Gideon Attacks Idolatry. Judges 6:25-32

Gideon had an unpleasant task to perform before he could go forth to meet the great army of their oppressors. The real enemy was within rather than without. The enemy was idolatry. This must be rooted out before God could be expected to give them victory over their worldly enemies.

Gideon was instructed how to proceed in the task of destroying their idolatry. No other method would succeed. He must use God's plan and acknowledge his leadership. While Gideon was brave he was not foolhardy, and he took no undue risk. He did his work under cover of the darkness and the result was great consternation among his brethren, and they determined to kill him. But his work had scarcely begun, and it was not for him to die as yet. So his life was preserved.

THURSDAY

Gideon's Army Sifted. Judges 7:4-8

At Gideon's call thirty-two thousand men rallied to his banner, but when their task was understood many of them became

<p>E. M. RIDDLE, President Waterloo, Iowa</p> <p>F. C. VANATOR, Associate Peru, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p> <p>G. D. WHITMER, Editor, South Bend, Ind.</p> <p>BRETHREN CHRISTIAN ENDEAVOR RINGING HURCH UNCONSECRATED VANGELISM</p>	<p>GLADYS M. SPICE, General Secretary and Treasurer</p> <p>2301 13th St., N. E., Canton, Ohio</p>
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Consecration Hymn

The following hymn by Paul McKnight is used by the Christian Endeavor society of the Media, Pennsylvania, Presbyterian church. It may be sung to the tune "Siloam."

Dear Saviour, hear the pledge we make
To serve thy church and thee.
Help us to do this for thy sake
In loving ministry.

Help us to serve thee day by day
In thought and word and deed;
Help us to read Thy word, and pray,
And all thy precepts heed.

O Saviour, hear the prayer we make
In deep humility.
Rededicated lives now take,
Our offering unto thee.

Success Through Organization

By D. Roland Potter

Successful union work does not just happen. It can be obtained only through careful planning and detailed organization. As a basic principle for a successful union I believe that at the beginning of each year a detailed program should be worked out and submitted to the people who will be responsible for the carrying out of the program. After thorough study that part of the program which does not meet with the approval of the majority should be elim-

inated so that complete unity may be obtained in the union activities.

After the program is worked out and approved, each section of the program should be turned over to the person who is responsible for that activity and they should be encouraged to make their own contacts, line up the society leaders who will work with them, and in this way obtain the backing of the member societies in that particular branch of the work.

In my judgment any union activity, if it is to be successful, must be basically democratic so that in the planning, and in the carrying out of the plans, the voice of all may be heard. For this reason I do not believe that the executive committee of the union should undertake to put a program into effect until it has received at least two-thirds of the votes of the people who will be responsible for its success.

Through careful planning, detailed organization, and democratic action in obtaining the support of the membership there is no program which may not be successfully put over by a union.—Selected.

Washington, D. C.

Better Publicity

An effective agent of the successful publicity committee is the poster. Posters should be attention-compelling, and significant of the most important thing in the meeting. For instance, the pageant, "The Challenge of the Cross", was given at one

union meeting. A picture (made by tearing various colored papers to shape, and then pasting them together) of the Mount of the Holy Cross decorated the top of the poster. Striking cartoons, as used in modern advertising, can be copied, and command instant attention and usually draw favorable comment. Sometimes, for a change, just use bold printing, neatly done.

Postal cards and other similar forms of notices can be used to jog the recipients' memory. They are usually follow-ups from some previous announcement in another manner. They are sometimes a welcome change from other types of advertising.

Any society or union will find it exceedingly worth while and helpful to promote in an efficient manner.

For the union, a flying squadron, well organized, will be just the thing for some special occasions. Nothing else is so effective,

or generates so much enthusiasm, as the personal touch. This method gets old quickly, and in consequence should be used sparingly.—Selected.

FOUR-SIDED CONTEST

For Lookout Committees

The Young People's society of a north-west church of another denomination, recently conducted a four-sided contest. The four major committees made up the contesting teams.

Points are awarded for attendance, participation, signing the Christian Endeavor pledge, and signing the Quiet Hour and Tenth Legion pledge-cards.

Christian Endeavor pins were awarded to members of the winning team.

the privilege of taking up, at least temporarily, until other arrangements can be made.

Miss Tyson continues busy with her multitudinous duties, and Miss Emmert with the large school. We shall be able shortly, we trust, to give you another letter telling of our Conference fellowship and of changes which must necessarily be decided upon because of the departure of our missionaries on furlough.

We know that God is faithful and that he will continue to undertake for us through all the changing vicissitudes of our missionary careers.

We are asking God for more workers. We expect him to answer prayer!

Faithfully yours,
FLORENCE N. GRIBBLE.

The Coolie's Blood

What could Hsu want, coming into my room unannounced before breakfast time on a Monday morning? He was a man of few words and little knowledge, whom I had known as a famine refugee then an inquirer, and now a church member. The church leaders had said: "We may as well baptize old Hsu. Doubtless he is a Christian at heart, but he'll never understand much."

Each Sunday morning he came early, said, "Peace," to the pastor and, "Peace," again to some of those he knew, and then seated himself in the back seat of the chapel, sitting silently an hour or more till service time. His daily work was among sewage, and we rarely saw him during the week. Now here he stood by my breakfast table, and had something on his mind.

"Pastor, I understand your sermon."

That was an encouraging opening. I thought, "I am glad to know that. Do you remember the text?"

"The blood of Jesus Christ."

"Quite right!"

"You said that sometimes the foreign doctors can take a healthy man's blood to help a dying patient. I think I understand."

"Yes that was an illustration I used, to show how precious blood might be used to save human life."

"And you are going back again this week to our dear 'teacher lady' away there in Peking, suffering all these many weeks from that terrible cart accident?"

"Yes, I only left her to attend this conference."

"Well, I want to send her my blood that she may get better soon. I am a strong man. The doctors may take all they need for her. I'll get over it, and you'll take the bottles with you, and tell 'teacher lady' it's all I can do."

I was speechless for a moment. There seemed a halo of glory around the poor little ragged coolie. One seemed to hear a distinct whisper of the Master's "Inasmuch. . ."

His wistful eyes searched me: "Pastor, I really do mean it; I do indeed."

* * * * *

"I would not give a penny to missions in China," says a rich critic; "they only cause dissatisfaction among the people, and create trouble and anti-foreign feeling."

I read the daily paper with such statements, and think of Hsu and others; and I sigh in sorrow for the cynic when he and Hsu are weighed in the balance.

Are missions worth while?—Robert Gillies.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
Financial Secretary Foreign Board
1925 East 5th St.,
Long Beach, California

MISSIONS

Send Home Missionary Funds to
R. PAUL MILLER
Home Missionary Sec.-Treas.
Berna, Indiana

Progress of God's Kingdom in Africa

Yaloke, par Boali, par Bangui,
Afrique Equatoriale Francaise,
May 22, 1933.

Dear Evangelist Readers:

Six weeks and more have elapsed since last writing you. The time has been filled with various interests and multiplied calls for service.

Mr. Jobson, who was with us at Yaloke for a brief time at last writing, returned to Bassai shortly after. We expect to see him again soon, however, as all our missionaries are due to arrive at Yaloke one week from today for our periodical united session of prayer and conference. We shall be, God willing, the largest conference in the history of our Mission, as we are expecting to aggregate 17 missionaries, as well as the two dear children of Brother and Sister Sheldon.

We have had the privilege of entertaining, during part of the time since last writing, three very dear missionaries, Mr. and Mrs. Bayson, members of the Africa Inland Mission (with which Mr. Gribble and I were associated during the early days of our missionary calling) and the Bayson's friend, Miss Nettie Birdsall.

We have greatly enjoyed their company and their sweet serene faith in a Saviour's love.

Through their instrumentality and that of the Sergeant at Bossembali two large man-eating leopards were killed early in May. The guests presented one of the skins, an enormous one, to Mrs. Hathaway.

We have all suffered much because of the long affliction of one of our precious Christian boys, Caleb. We finally decided early in May to take him to Bangui for treatment. He was operated on at the native hospital there on May 13th. His convalescence is proving to be very slow, and we regret that his return will yet be delayed for several weeks. His devoted father, our assistant pastor at Yaloke, is remaining with him in Bangui. We are sorry not to have the prospect of his presence with us for the Conference.

Mr. and Mrs. Bayson and Miss Birdsall departed for Carnot on May 8th. From there they had contracted with the owner of a private automobile to take them to the Coast. They will return to America via France and probably by French boat.

Mr. Hathaway also recently made a trip to Bangui adjusting business concerning our chapels enroute, as well as caring for Bangui business and bringing us news of Caleb. He returned on Wednesday night after an absence of three days, and on Saturday departed by "pousse" for chapel visitation along one of our bush roads.

Their departure is to take place soon after Conference. They are planning to leave Yaloke on June 15th, and to sail on June 25th or 26th.

We are hoping that David Remy, one of our graduate nurses from the Camerouns may also arrange to accompany them on the trip. He is engaged to a sweet little girl in the Camerouns and hopes to return in due time with his bride.

Andre Bernard, our other Cameroun nurse, is still with us. Both have united with our church at Yaloke and Argi, Andre's little wife, is soon to be baptized. Both Andre and David are preaching at the dispensary, aiding in this way the regularly appointed evangelist.

I hope myself to go to Youonde, either with the Hathaways or as soon thereafter as possible to have my car repaired. For this as for all the promises we wait upon the Lord to supply our need.

One of the features of our Conference to which we look forward with pleasure and anticipation is the "Native Christian Conference" which will be held simultaneously with our own. There are to be twenty-four native sessions, eight of which will be conducted by Yaloke Christians, eight by Bellevue Christians, and eight by Bassai Christians. Special sessions in the early mornings will be conducted by various missionaries.

The work of translation which Mrs. Hathaway must necessarily lay down, I have



NEWS FROM THE FIELD



Our Lord's Greatest Apostle was a Great Correspondent

WASHINGTON, D. C.

Just a little news from the District of Columbia in regards to our Building program. As you know, we have had our basement unit of our church completed a little over six years, which cost us \$26,000, and all paid for more than two years ago. We now have \$13,500 cash on hand. We have been busy since last fall with our architect making final plans to complete the building and have had fifteen bids on the work (seven from Baltimore). The best bid was \$38,000, some as much as \$50,000. So you see we still need \$25,000 loan which we have not been able to get. We have prayed much and have decided to go ahead if we can possibly get the \$25,000 loan. We thought maybe we had some good Brethren in our church over the country who could and would be glad to make us that loan for 5 years at 6% interest semi-annually. Or if no one could make the entire amount maybe we could get \$5,000 loans.

To give you some idea as to what we have done in the past five years, our Building Fund offering has been a few dollars less than \$25,000.

I might give you the names of some of our leading pastors who have been here and have worked with Brother Kent. They will vouch for our need, I am sure, and any one interested may write them about us and our proposition. They are: E. L. Miller, Maurertown, Virginia; L. S. Bauman, Long Beach, California; Charles H. Ashman, Johnstown, Pennsylvania; W. C. Benshoff, Waynesboro, Pennsylvania; and R. Paul Miller, Berne, Indiana.

We need more room so badly that we cannot expect our Sunday school to grow unless in some way we can provide for the completion of our building. If all the members we have on our Sunday school roll would come at one time, we could not seat them by at least 25 per cent. If only the brotherhood could see our need, I feel sure they would give us the loan. We are not asking for charity.

And furthermore, if we are not able to build now, we fear there will likely be a falling off in our offerings and a decline in interest, as we have been talking of building so long that naturally most of our members want action.

I don't know where any one with money could make a better loan for we have the fighting spirit here, and we will jump right in and pay for our long-wanted church building.

\$25,000 at 6% for five years, interest payable semi-annually.

GUY H. TIMKIN, Chairman,
Building Finance Committee.

NEWS OF THE COLLEGE

The commencement exercises for the mid-summer were held last Friday before Redwood stadium, at 3:30 P. M. Rev. Harry Trust, pastor of the First Congregational Church of Mansfield, and president-elect of the Bangor (Maine) Theological Seminary, gave the address. There were 60 in the graduating class.

The class was regularly organized, electing a president vice-president, and secretary. They voluntarily raised sufficient money to put an electric motor on the mimeograph which the spring class had given the school, and also bought a new addressograph. With this new and up-to-date equipment, the College expects to do more publicity work next year.

Already I have applied at the local post office for entry rates for a bi-monthly bulletin. With this new equipment, we expect to reach our friends,—alumni, trustees, pastors, prospective students, and others,—at least once every two months. It has been complained ever since I have known the school that we never send any printed matter to our alumni. This will now be changed.

Moreover, we have set up two new partitions in the Library building, thus making room for this improvement. One of the rooms is to be a rest room for the girls of the school. The Sisterhood of Mary and Martha has in mind furnishing this room. As it is, there has never been a lounge room for the girls of the school. This room will be beautiful with the new furnishings.

On the whole, the summer school has been satisfactory, although smaller than last year. We have been able to meet our bills and are all set, or nearly so, for the fall opening. It is hoped that the very strenuous efforts put forth by the College for a good enrollment, the school will be large next year.

The enrollment for the last summer term can not be determined at this writing but it looks as if we would have a satisfactory number. One good thing about the enrollment is that we have many new students, showing that our sphere of influence is widening.

It was a pleasure to have Dr. and Mrs. Porte as visitors here recently.

Miss Maude Edwards, graduate of the Arts college, gave a most acceptable junior recital last evening in the Chapel. She is a student of Mrs. Cole-Steele in dramatics.

Dr. Raymond Bixler, of the department of History, has had an article accepted by *The Journal of Modern History*, entitled, *Anglo-Portuguese Rivalry for Delagoa Bay*.

The Educational Day offerings have been coming in rather well and I earnestly hope that every congregation may respond no matter how little.

Ord Gehman, seminary student, has just received the Ira C. Wilcox Seminary Award, given by Mr. Ira C. Wilcox, of our Pittsburgh congregation.

EDWIN E. JACOBS.

ONE YEAR PROGRAM FOR OHIO CHURCHES FOR 1933-1934

The Ohio Conference of Brethren Churches commissioned a committee to formulate a program of some sort for the promotion of our Cause in Ohio. At the Dayton Conference, it was offered and adopted as follows:

I—Loyalties.

Our program shall stress the Vitalizing

and Co-ordination of all the work of the Church in loyalties to:

- 1—Fundamental Beliefs and Practices.
- 2—The Brethren Spirit as exemplified in Simplicity, Honesty, Purity of life and in the keeping of the Ordinances.
- 3—All approved Brethren Institutions and Interests, namely,
 - a—Ashland College.
 - b—Benevolences — Brethren Home and Superannuated Ministers.
 - c—Publishing Interests—The Brethren Evangelist and Sunday School Literature.
 - d—The National Sunday School Association.
 - e—Home Missions.
 - f—Foreign Missions.

(Note—We believe each and all of these institutions are essential to denominational progress and urge the sincere and whole-hearted support of the Ohio Brotherhood to each of them).

II—This program shall give chief prominence to promote aggressively the winning of men to the church through New Testament Evangelism by fostering:

- 1—An Evangelistic Meeting in each congregation this year.
- 2—A Bible Institute in each church or group of churches properly situated.
- 3—A Lay-Visitation Campaign. (To be done by the Deacons or a group like the Seventy).
- 4—A School for Evangelism for all pastors and others who desire to carry forward a successful campaign.
- 5—Definite efforts to establish preaching places or Bible Study Classes in at least TEN new Communities in Ohio.
- 6—All the churches of Ohio supporting loyally and faithfully, the program of the Ohio Mission Board.
- 7—Promotion Day in each congregation; setting forth the program and receiving an offering to promote the work herein offered.
- 8—The Board of Evangelists shall be charged with the formulations of plans they shall make for the execution of this program.

Note: The above outline was worked out somewhat hurriedly at the Dayton Conference. Its intent is plain and centers around two words: Loyalty and Evangelism. It means action and action at once. For this reason, because the undersigned was chosen Chairman of the Board of Evangelists, that this program is published at this time. We believe a big aggressive attack can and will be made during the year if pastors and Official Boards will immediately busy themselves with an attempt to carry out its simple recommendations. Friends of an aggressive year in Ohio are URGED to write the writer AT ONCE making suggestions and invitations for such evangelism and Bible Study efforts in THEIR OWN CONGREGATION or near it, as they believe are necessary and possible.

He would also like to have the reaction of OHIO PASTORS and other preachers of the Brotherhood as to the possibility of a SCHOOL FOR EVANGELISM at our National Conference THIS YEAR. Ohio pastors might have their first effort during the off-hours of this conference. I believe we should at least have some meetings. What do you think? How can I tell unless they write me? CHARLES A. BAME,

N. E. Ohio pastors, will please clip this article, keep it in their Bibles and pray over it. Ashland, Ohio.

MINUTES OHIO CONFERENCE

Dayton, Ohio, June 20-23, 1933

The 50th Anniversary of the Ohio Brethren Conference met in session June 20 to 23, 1933, in the historic First Brethren church, Dayton, Ohio, with Dr. Charles A. Bame, Moderator, presiding. Mr. Donald Bame Cleveland, led the congregational singing, while Mr. Robert Kline played the organ. The Welcome Keynote of the Conference was given by the local pastor, Rev. R. D. Barnard with a challenging Response Keynote by the Vice Moderator, Rev. C. A. Stewart, pastor of the Bryan church.

The Conference was blessed with an abundance of wonderful music furnished by the Dayton church and Miss Dorcas Bame, daughter of the Moderator. The Primary, Junior, High School and Adult Choirs of the Dayton church, all appeared during the evening sessions. Miss Susie Snyder, with other members of the local church, rendered special numbers.

This being a historic Conference the messages were of high order, looking back to the history of the past yet challenging the Ohio churches to heroic, sacrificing efforts for the future. Dr. Martin Shively spoke on "Brethren History Made in Dayton," followed by the Moderator's address on the theme: "Ohio Brethren in 1932-1933." The following Brethren, leaders in Ohio's Semi-Centennial Program of Progress spoke in their respective fields, Rev. R. D. Barnard, Chairman; Brethren Beal, Whitted, Baer and Crick.

The Bible Lecture Hours were led by Brethren Beachler and Beal on the following themes: "The Lordship of Jesus" and "The Program of Christ in the Present World."

Under the theme: "Our Stewardship in Literature" the following Brethren presented messages:

"Some Outstanding Brethren Books," Dr. Bame and Dr. Jacobs.

"Some Outstanding Brethren Editors," Dr. Teeter.

"Some Outstanding Publishing Problems," Prof. Mason.

At the Educational session Mr. George Kem of the local church spoke on the theme, "Financing Modern Education" followed by a message from Dr. E. E. Jacobs, President of Ashland College, on the theme: "Present Status of Education in America." Dr. J. Allen Miller represented Missions, speaking on the theme, "Present Outlook in Brethren Missions."

Under the theme: "Stewardship and Youth," Christian Endeavor was presented by Rev. Dyoll Belote while two of the younger men, Rev. D. R. Murray, pastor of the Columbus Cooperative church and Rev. Norman Uphouse, student pastor of the churches at Middlebranch and Glenford, presented the theme: "The Church Meeting the Problems of Our Youth."

In addition to the simultaneous sessions held by the S. M. M. and the W. M. S., the women presented a splendid program before the general sessions of conference. Mrs. H. E. Eavey of Zenia, Ohio spoke on "The Most Important Thing in All the World."

In the Ministerial meetings, 3 splendid messages were brought as follows:

"If I Were a Preacher," Dr. E. E. Jacobs.

"The Biblical Doctrine of Marriage and Divorce," Dr. J. Allen Miller.

"The Brethren Preacher's Message in the

Light of Present Day Events," Prof. K. M. Monroe.

The two closing messages were brought by Dr. George Carpenter on the theme: "Our Denominational Outlook" and Prof. K. M. Monroe, "The Foible and Forte of Brethrenism."

Thus was brought to a close a harmonious, inspirational and challenging Conference to meet a year hence in the Louisville Brethren church on June 19-22, 1934.

The Business Sessions

The following is the report of the business sessions of the Conference:

Wednesday Morning

The Credential Committee, made up of Rev. C. A. Stewart, Chairman, and Rev. Belote and Rev. Byers and Harvey Rutt and Roy Kinzie presented 78 lay and 32 Ministerial Credentials. The minutes of the previous sessions were then read and approved. Committee on Committees were selected consisting of Brethren Jacobs, Beachler and Whitted. L. V. King was then approved officially to fill the unexpired term as Conference Secretary. The Treasurer's report follows:

Receipts:

Balance Carried forward	\$ 80.00
Credential Fees	51.75
Offerings at Bryan	17.50
Total	\$149.25

Disbursements:

E. M. Riddle (Expense to Bryan)	\$ 7.00
Brethren Publishing Co (Printing)	24.00
Secretary Fee	10.00
Postage, Stationery, etc.	2.17
Telegram to E. Culp	.58
Federal Taxes on Checks	.04
Total	\$ 43.79

Balance on hand \$105.00

The Statistician reported 30 churches in Ohio with 28 responding with filled-out blanks. Credit was given to Fremont church for having the best prepared blank. Credit went to Fairhaven for being the first to send in the blanks. The report follows:

Church houses	30
Added by Letter	45
Added by Baptism	276
Lost by Death	58
Lost by Dismissal	180
Net Gain for Year	62
No. Male Members	1973
Total Membership	5161
Revivals Held	15
Prayer Meetings	15
Parsonages	9
Added by Relation	23
Total Additions	344
Lost by Letter	44
Total Loss	282
Female Members	3188
Bible Conferences	4
Average Attendance	27

Valuations:

Church House, Lot and Fixtures	\$293,700
Parsonages	26,100
Other Property	2,000
Total Valuation	321,800

Finances Paid Out:

Pastors' Salary	\$ 21,695
Evangelistic Services	967
Improvements	3,356
Current Expenses	9,523
Home Missions	1,256

Foreign Missions	2,763
Superannuated Fund	263
Brethren's Home	346
Ashland College	159
Brethren Publishing Co.	207
District Missions	1,082
Other Expenses	1,394
Total Paid Out	\$ 43,031
In Treasury at End of Year	900
Number of Deacons	90
Number of Deaconesses	73
Number of Elders Reported	42

The State Mission report was then made by Dr. George S. Baer, President of the Board. This report shows growth in our mission points. The printed report of the Treasurer follows:

OHIO MISSION BOARD

Treasurer's Report for the period beginning June 1, 1932 and ending May 31, 1933

Statement of Cash Receipts and Payments
Balance on hand June 1, 1932 \$ 672.56

Receipts:

Ankenytown	15.00	
Ashland	150.00	
Bryan	82.50	
Canton	80.00	
Columbus	50.00	
Dayton	155.00	
Ellet	30.00	
Fair Haven	64.00	
Fremont	30.00	
Gretna	27.00	
Homerville	13.00	
Louisville	57.50	
New Lebanon	85.42	
North Georgetown	7.50	
Pleasant Hill	42.00	
Rittman	30.00	
Salem	44.50	
Smithville-Sterling	75.00	
Williamstown	45.00	
Total Receipts		1,083.42

Total Receipts and beginning balance \$ 1,755.98

Payments:

Columbus	275.00
Ellet	400.00
Fremont	400.00
Mansfield	100.00
Rittman	300.00
Misc. Expense	10.93
Total Payments	1,485.93

Balance on hand May 31, 1933 270.05

Church Extension Fund

Statement of Cash Receipts and Payments:
Balance on hand May 31, 1932 \$ 592.48

Receipts:

Interest—Ashland Bldg. & Loan Co.	26.54
Interest—Ellet Notes to Feb, 1932	68.25
Interest Fremont Note to Aug, 1932	60.00
On Principal—Fremont Note	50.00
Total Receipts	204.79

Total Receipts and beginning balance \$ 797.27

Payments:

None	
Balance on hand May 31, 1933	797.27

Balance Sheet

ASSETS

General Fund—A

Cash:	
First National Bank	121.59
The Ashland Bldg. & Loan Co.	148.16
TOTAL CASH	270.05
Accounts Receivable	1,417.40

Total Assets — General Fund	1,687.45
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Church Extension Fund—B

Cash:	
The Ashland Bldg. & Loan Co.	797.27
Notes Receivable:	
Fremont Church	1,950.00
Ellet Church	2,275.00

Total Notes Receivable	4,225.00
Accrued Int. Receivable	*117.00

Total Assets — Church Extension Fund	5,139.27
*Interest Received since May 31, 1933.	24.25
Total Assets in both Funds A and B	7,826.72

Liabilities and Capital

Liabilities	None
Capital	7,826.72

Total Liabilities and Capital	7,826.72
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Respectfully Submitted,
 R. A. HAZEN, Treasurer.
 Auditor's Statement
 Ashland, Ohio, June 12, 1933.

To Whom It May Concern:
 This is to certify that I have examined the books, records and statement of R. A. Hazen, Treasurer of the Ohio Mission Board of the Brethren Church and find the same to be correct in every respect.

ANDREW MILLER.

The Committee on Committees reported the following which was accepted:

Ohio Mission Board—E. F. Miller (1936).
 Ministerial Examining Board—Dr. Wm. Beachler (1936).

Church Trustee—J. E. Stookey (1938).
 District Evangelists: C. A. Stewart, A. E. Whitted, G. C. Carpenter, R. D. Barnard, Charles A. Bame, Wm. Beachler, A. L. DeLozier.

College Trustees: George Kem, Alvin Byers, E. G. Mason.
 Church Comunity Committee: Geo. S. Baer, M. L. Sands, W. S. Crick.

Thursday Morning

Minutes were read and approved after proper corrections. The Committee on Committees gave further report which was accepted:

Shipshevana Booster Committee: R. R. Haun, Floyd Shirey, C. A. Stewart.
 General Conference Executive Committee: R. D. Barnard, E. E. Jacobs.
 Finance Committee: G. W. Brumbaugh II, S. Rutt.

Statistician: Conference Secretary.
 Christian Endeavor: Everett Niswonger.
 Christian Education: M. A. Stuckey.
 Sunday School: Charles A. Bame.
 District Representative to Ohio Board of Religious Education: M. A. Stuckey.
 It was moved and carried that there be

no representative to the Ohio Council of Churches. The Committee on Committees was asked to bring in nominees for a Resolutions Committee. The Credential Committee made further report of a total of 93 lay and 35 Ministerial delegates. Report accepted. Dr. Geo. S. Baer then gave the apportionments for the churches for the year ahead. It follows:

Apportionments Per Quarter

Ankenytown	\$ 7.50
Ashland	35.00
Bryan	20.00
Camden	3.00
Canton	15.00
Columbus	7.50
Danville	2.00
Dayton	75.00
Ellet	6.00
Fair Haven	12.50
Fairview	3.00
Fremont	7.50
Glenford	4.00
Gratis	7.50
Gretna	5.00
Homerville	5.00
Louisville	10.00
Mansfield	6.00
Middlebranch	6.00
Mt. Zion	3.00
New Lebanon	22.00
North Georgetown	3.00
Pleasant Hill	10.00
Rittman	7.50
Salem	10.00
Sterling	5.00
Smithville	15.00
West Alexandria	9.00
Williamstown	15.00

The Conference approved the report of the Committee on Committees in presenting the names of Revs. Belote, Carpenter and Sandy as Resolutions Committee.

The application form for examination preparatory to Licensure or Ordination to the Gospel Ministry passed by the Ministerial Association of the National Conference was then read. After ample discussion the blank as prepared was accepted.

Friday Morning

The Credential Committee made its final report with 99 lay and 38 ministerial, or a total of 137 delegates with 7 ministers not present. The Minutes were then read and approved. An invitation was then received through the pastor of the Louisville church for next year's conference, which invitation was gladly accepted. The election was then held which follows:

Dr. G. C. Carpenter, Moderator; Rev. Conard Sandy, Vice Moderator; and Conference Secretary-Treasurer, Rev. Floyd Shirey. A motion was made and then tabled after discussion that until further action be taken the Conference elections shall be held at the second business session, if there are 3 sessions and at the first if there are but two such sessions. It was then voted to hold next year's Conference from June 19-22, 1934.

The Resolutions Committee brought the following report which was accepted by Conference:

Resolutions

Whereas: in the midst of the prevalent and uncertainty of our present day civilization, God's hand has been evident in the plans and the work of the churches of our district during the past conference year; and

Whereas: in this conference we are ob-

erving the fiftieth anniversary of the founding of our beloved fraternity in this city;

Be it therefore resolved:

1. That our heartfelt thanks be offered unto the great Triune God for his wise guidance and providential care in the work of the denomination in this district during the past year.

2. That we express sincere gratitude for the privilege of having part in the activities and successes of our beloved fraternity during the past fifty years, and that we hereby pledge continued and increasing loyalty and more earnest devotion to her aims and interests through all the institutions of the church, during the years to come.

3. That we hereby express our appreciation for the kind hospitality of the entertaining church and for the faithful and efficient services of officers, speakers, musicians and singers of this conference.

4. That we reaffirm the time-honored position of our fraternity on non-resistance, non-swearing, and non-conformity.

5. That Brethren maintain their opposition to war and armaments. Our opposition is historic, honorable and notable. We reaffirm our belief that war is wrong socially, morally, and religiously, and we advocate continued and determined opposition. We further declare our conviction, by a reaffirmation of the historic position of the Brethren, that as Christians we can not engage in carnal warfare.

6. That we reaffirm our stand of two hundred years against all forms of alcoholic liquors, whether of 3.2 or light wines, and that we oppose the repeal of the Eighteenth Amendment, also that we urge Brethren everywhere to advocate and practice the "buy-dry" principle, thus avoiding an appearance of evil.

7. That this is a propitious time for a vigorous heralding of our message and for launching a vigorous program of evangelism.

8. That we commend the Home Mission efforts of our district and that we urge loyal support by all congregations of our district to the plans of our Mission Board for the coming year.

9. That we urge on the part of both ministry and laity the teaching and practice of the principle of stewardship of money, making the tithe the minimum of Christian giving.

Respectfully submitted,
 DYOLL BELOTE,
 G. C. CARPENTER,
 CONARD SANDY.

The appropriations of the Mission Board to the mission churches was then made and accepted. It follows: Ellet, \$300; Mansfield, \$100; Rittman, \$200; Fremont, \$300; Columbus \$150.

The Finance Board reported the approval of the following bills: \$16 for programs and \$1.50 for printing of Home Mission Report to the Brethren Publishing Co.; Secretary Fee, \$10. Postage used by Secretary, \$1.50. The Treasurer's books were audited and found to be correct. This report was approved.

The Committee for Ohio's New One-Year Program then presented, through Dr. Miller, the following report which was accepted by Conference.

Ohio's One-Year Program For Brethren Churches, 1933-1934

We, your Committee, appointed by the Ohio Conference to formulate a definite program for the churches of Ohio for the

ensuing year, respectfully submit the following:

We believe that as a group of Brethren churches we may better achieve the ideals of our Church by having a definitely formulated goal or goals and by an earnest effort to inspire all our people to have a share in the joys of realization of such goals. Further we believe that all the Institutions and interests of the Church as a whole and as authorized by General Conference should be properly coordinated and supported. It is in this way we believe the interests of churches in Ohio can be conserved, promoted and made more fruitful.

Accordingly we make the following recommendations to this Conference for its approval:

- I Our Program shall stress the VITALIZING and COORDINATING of the work of the Church in LOYALTIES to,
 1. Fundamental Brethren Beliefs and Practices;
 2. The Brethren Spirit as exemplified in Simplicity, Honesty, Purity of Life and in the keeping of the Ordinances;
 3. All approved Brethren Institutions and Interests, namely,
 - a. Ashland College.
 - b. Benevolences—Brethren Home and Superannuated Ministers.
 - c. Publishing Interests—Brethren Evangelist, Sunday School Literature.
 - d. The National Sunday School Association.
 - e. Home Missions.
 - f. Foreign Missions.

(Note—We believe that each and all of these institutions named essential to denominational progress and strongly urge the sincere and whole-hearted support of the whole Ohio brotherhood of each of them.)

- II Our Program shall give chief prominence to and promote aggressively the WINNING OF MEN AND WOMEN to the Church through effective NEW TESTAMENT EVANGELISM, by having,
 1. An Evangelistic Meeting in each congregation during the year.
 2. A Bible Institute in each church or group of churches properly situated.
 3. A Lay Visitation Campaign (It is suggested that this may be done through the Board of Deacons or a group like the "Seventy").
 4. A school of Evangelism for all pastors teaching how to set up and carry through a successful evangelizing program.
 5. An effort made to establish preaching places, or Bible study classes in at least ten new communities in Ohio.
 6. All the churches of Ohio support loyally and fully the Program of the Ohio Mission Board
 7. "Promotion Day" in each congregation when an offering for the carrying out of this program shall be taken.

III The Board of Evangelists shall be charged with the execution of this program. The working out of all details essential to the realization of the ends suggested in this program shall be left to this Board.

Conference appropriated \$100 of her funds to the carrying out of this program. Thus ended the business sessions of the 50th Conference.

L. V. KING, Conference Secretary.

IN THE SHADOW

SIFE—Joseph Lewis Sife, son of John Henry and Volara Frank Sife, was born March 11, 1878, in Adams County, Indiana, and departed this life June 23, 1933, at the Adams County Memorial Hospital, at Decatur, Indiana, where he had undergone a major operation. He spent his entire life in or near his home county of Mercer, Indiana, with the exception of six years spent in Michigan. He leaves to mourn his departure a companion, two sons, two daughters. He was the father of Clark Sife, who for a number of years was the efficient superintendent of the Bethel Sunday school at Berne and one of the staunchest supporters of the Brethren faith with which one could come in contact. Mr. Sife leaves a fine family of children, all but one faithful in all things of their Lord. Funeral services by the writer.

W. F. JOHNSON.

RAWLY—Margaret Elizabeth Rawly was born near Decatur, Indiana, in 1853, and departed this life at her home near Berne, Indiana, July 1, 1933, where she had spent more than sixty years. Her husband had passed to his reward thirty-one years before. She was the mother of five children, one boy and four girls. She is the mother-in-law of our esteemed Dr. D. D. Jones of Berne, in whom the Berne church has more faith as a doctor than any other living man. She was a noble heritage in a noble Sunday school, all members of the church and servants of God. Funeral services by the writer.

W. F. JOHNSON.

MEYERS—Mrs. M. C. Meyers, devoted and worthy wife of our esteemed Elder Meyers, passed from earth to be with her Lord. Death came rather suddenly last Sunday morning. Funeral services by the pastor from the family home in Catoonsburg, Pennsylvania; interment at Mt. Pleasant, Pennsylvania. "The History of the Brethren and the Brethren Church" has this biography—"Miss Lovina Ellen Young, born in Westmoreland County, Pennsylvania, united with the German Baptist church at 10 years, charter member of the Jones Mill Brethren, became Mrs. M. C. Meyers in 1881. In 1892 was chosen member of the national executive committee of S. S. C. E., elected national secretary of the organization, organized the state society in Pennsylvania, and for several years was field secretary, solicited funds to build the church in National Capitol, was very active in W. C. T. U." All the strength and talent that God gave her she literally and joyfully gave to others, in the home and in extensive ministry in teaching the Bible at every available opportunity. She was a great witness by word and life to the sweet gospel of Christ. The Blessed Hope of the return of Jesus Christ to this earth was especially dear to her heart and she was indeed a faithful witness to others. This church appreciates her life and ministry and extends to Rev. Meyers most sincere sympathy in this hour of his great loss, also to all the bereaved.

CLAUDE STUDEBAKER.

SNOW—Mrs. Kittie Snow, formerly of Lindsberg, Kansas, who has lived at the Strong Home, in Fort Scott, Kansas, for the last 8 years, departed this life at the Home, on the evening of July 4, 1933, at the age of 89 years.

She is survived by two daughters: Mrs. Winifred L. Franham, of Minneapolis, Minn., and Mrs. C. J. Allen, of Merrifield, Minnesota. Funeral was conducted by the writer, from the Cheney's Parlors, on July 6, 1933.

The body was laid to rest in the Oak Grove Cemetery. L. G. WOOD.

HELMLINGER—Oscar L. Helmlinger was born at Nevada, Missouri, February 4, 1927 and departed this life at the Fort Scott Hospital, the morning of July 5, 1933, at the age of 6 years, 5 months and 1 day.

Oscar Junior was the son of Mr. and Mrs. Oscar Helmlinger, and had lived in Fort Scott, Kansas for two years. He is survived by his parents, and two sisters: Nadine, aged 12, and Vena, aged 10, both at home. He is also survived by a grandmother, Mrs. Etta Willets, of Farlington, Kansas, and a grandfather, E. B. Helmlinger, of Edna, Kansas.

Oscar was a regular attendant of the Brethren Sunday school, and had finished the first grade at the central school, where he had already shown an inclination for music. He was loved by all of his classmates and teacher and all who knew him admired his maturity.

Funeral was conducted from the Brethren church, July 7, 1933 by the writer. Beautiful flowers expressed the sympathy of the many friends. Burial was made in the Deepwood cemetery of Nevada, Missouri. L. G. WOOD.

OSKEE—Mark Butler Oskee was born at Pichens, South Carolina, August 25, 1878, and died at his home in Fort Scott, Kansas, on July 2, 1933, at the age of 54 years, 10 months and 7 days.

Mr. Oskee was married to Miss Ollie Routh, in Fort Scott, Kansas, on November 23, 1921.

He is survived by his wife and two children—Neola La Rec, aged 7, and Albert Mark, aged 4.

He is also survived by ten brothers and sisters, all in South Carolina.

Funeral was conducted by the writer, from the Komantz parlors, July 4, 1933.

The body was laid to rest in the Woods cemetery of near Redfield, Kansas. L. G. WOOD.

ANNOUNCEMENTS

TO THE CHURCHES OF THE SOUTH-EASTERN DISTRICT

This is to notify the congregations of our District that there is only funds enough to pay our Home Mission pastors for three more monthly payments. After that time the salary to these brethren will cease unless the delinquent congregations pay their dues. The three Mission points are Cumberlandland, Maryland, with Rev. Charles H. Wakeman, pastor; Winchester, Virginia, with Rev. E. J. Rohart, pastor; and Buena Vista, Virginia, with Rev. Paul Naff as pastor. Each of these pastors receive \$25.00 a month salary.

GEO. A. COPP, Treasurer.

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THE BRETHREN EVANGELIST



Jesus not only dignifies obscurity, but the light of his Truth breaks in upon the world's dark despair, makes the sky bright with promise and reveals the infinite worth of even the most obscure soul.

Dignifying Obscurity

THE early life of Jesus dignifies obscurity. He lived in an insignificant town, one in which Nathanael thought no important person could dwell. Even in Nazareth his family was a humble one—"the carpenter's son" was his designation. In his own family he had no prominence. His own brothers saw nothing remarkable in him; nor when he began his ministry did they believe in him. His supernatural birth was unknown to the world. Those to whom it had been revealed had almost departed from the earth. Of course, Simeon and Anna were dead, as were also Zacharias and Elisabeth. Probably Joseph was dead. Mary was perhaps the only one who knew his high character and destiny. He was willing to be looked upon as an ordinary young villager until the time came for the beginning of his ministry. He lived obscure, unnoticed, and unknown. The highest form of greatness has no desire for display. Conscious of its excellence, it is not anxious to have the world informed regarding it. And as the great Master lived in obscurity, so may we lead sublime lives though we be unknown to the world. Indeed, the spotlight of publicity often spoils character. Too often it causes men to yearn for the plaudits of the multitude. It emphasizes seeming instead of being.—The Watchman-Examiner.

The New Religion of Humanism an Unchristian Farce

Unto Cain and his offering he (God) had not respect.—Gen. 4:5.

The Convention of Humanists—the New Religion, which met in Chicago recently was attended by 34 men, all rated as men of "first-rate minds." These educators and ministers took upon themselves the task of stating and formulating what is meant by the new religion—Humanism. Among the signers are the following:

Prof. J. A. C. Fagginger Auer, Parkman professor of church history and theology at Harvard University and professor of church history at Tufts College; Dr. John Dewey, professor of philosophy at Columbia University; Prof. Robert Morss Lovett, University of Chicago; Charles Francis Potter, founder of "The First Humanist Society of New York, Inc."; Rabbi Jacob J. Weinstein, rabbi and adviser to Jewish students at Columbia University; Prof. Edwin Arthur Burt, professor of philosophy in the Sage School of Philosophy, Cornell University; Prof. F. H. Hawkins, professor of economics and sociology at Smith College; Prof. A. Eustace Haydon, professor of history of religions, University of Chicago; Prof. Oliver L. Reiser, University of Pittsburgh, and Prof. Roy Wood Sellars, University of Michigan.

The tenets of the supposed new cult are given out as the following:

Religions humanists regard the universe as self-existing and not created.

Religion must formulate its hopes and plans in the light of the scientific spirit and method.

The distinction between the sacred and the secular can no longer be maintained.

Religious humanism considers the complete realization of human personality to be the end of a man's life, and seeks its development and fulfillment in the here and now.

In place of the old attitudes involved in worship and prayer, the humanist finds his religious emotions expressed in a heightened sense of personal life and in a cooperative effort to promote social well-being.

There will be no uniquely religious emotions and attitudes of the kind hitherto associated with belief in the supernatural. Man will learn to face the crises of life in terms of his knowledge of their naturalness and probability. Reasonable and manly attitudes will be fostered by education and supported custom.

We assume that humanism will take the path of social and mental hygiene, and discourage sentimental and unreal hopes and wishful thinking.

The goal of humanism is a free and universal society in which people voluntarily and intelligently cooperate for the common good.

The time has come for widespread recognition of the radical changes in religious thoughts throughout the modern world. Science and economic change has disrupted the old beliefs.

Religions the world over are under the necessity of coming to terms with new conditions created by a vastly increased knowledge and experience.

Let some reader be awed by the high-sounding list of names and the nicety of their writing (their feigned words), we

want to say that their new religion is not new—but very OLD, as old as the human race, as old as Cain, as old as his religion. Humanism is nothing more than "Cain come back to town again." It is atheistic. It has no place for redemption. It has no "Old rugged cross, stained with blood so divine." It is all man, the work of man, man at his best or worst, presenting himself to himself, for to present himself as such to the God of heaven is impossible, "without the shedding of blood." There is no access to God apart from atonement. According to the report of these gentlemen, when men adopt their religion they certainly will be self-made men—and such usually worship their maker, themselves. This is exactly what Cain did, but the Lord had no respect to the man, or his sacrifice. No; these religious bankrupts did not bring into being a new religion by their combined intellects, but listened to a sinister figure (Satan) whom they refuse to believe in, who ever and anon seeks to get men to ignore God, reject the revelation of his Word, refuse allegiance to Christ, and deny the efficacy of the atonement of his Son. It must be confessed that too often we let our dogmas and doctrines stick out like protruding bones in the flesh, yet we cannot do without bones. These carry the body and give it the power of locomotion. With our doctrines we must strive for soundness of life. But these men want soundness of life without the antiquated doctrines of the Bible. Impossible. As well expect a beautiful body to walk without the skeleton to carry it.

The effect of the OLD ATHEISM and MODERNISTIC LIBERALISM is clearly evident from the following experience of Dr. Spencer, the Editor of the Christian Advocate:

While visiting New York (he) dropped into the "Humanist" services in Steinway Hall. He found an audience of 170, of whom 22 were men. There was of course no prayer and no hymns, but selections from Chopin and Tschaiowsky and a reading from a review of an Aldous Huxley novel. Charles Francis Potter, who is the leader of this enterprise, was trained in Newton Theological Seminary and passed from the Baptist ministry through Unitarianism into atheism. Dr. Spencer's reflection is to the point:

"The Methodist Church is making a mistake in presenting something else, by-products or substitutes for the Gospel that Jesus Christ, Son of God, came into the world to save sinners. Every substitution has dwindled our congregations, weakened our message, deadened the conscience, brought barrenness, alienated the people, headed our churches for such sized congregations as the First Humanist Society of New York."

Dr. John Haynes Holmes also a "Humanist-atheist" has celebrated the twenty-fifth anniversary of his ministry at the Community Church, New York. The exercises were in the Jewish Temple Beth-El. In his sermon on that occasion Dr. Holmes said he no longer had the bright hope of the future he once had. He sees ahead of us "dark days and at the worst the complete collapse of the civilization of our age, a collapse that will be followed by a thousand years

of darkness." Such are the blessed hopes of the social Gospel.—Christian Monitor (Mennonite).

Tea Garden Bests Beer Garden

A Short-Short Story in Which Clever Youth Fights Repeal

By Oren Root Brown

The President of the Merleville National Bank glared down at the young man who sat facing him across the desk in his private office. "Why your place would not last a month," he snapped.

"We would like to try, Mr. Spencer."

"Humph!"

"Besides, we have enough people in our church to make it pay, not to mention hundreds of others who would come in."

"There is no need for your type of 'garden' in this town."

"There is more of a need for our type of garden than there is for that new beer garden on Main Street or any other beer garden or speak-easy."

Mr. Spencer left the office for a minute and returned with the money. "Here is the loan, Hunter, but don't forget that yours' is a new idea around this town, and you will have to work hard to make it pay."

Dick Hunter drew a Bible out of his pocket and opened it to the 8th chapter of Romans. "Mr. Spencer," he said, "look what the good book has to say about it." So saying he read aloud the 31st verse, "If God is for us, who is against us?"

"Well, you have the will to win, I see," said the bank president holding out the document for Dick to sign it.

On his way home from the bank, Dick Hunter met a friend who had been out of town on business.

"Hello Hunter!" the friend said, "say, what is this new tea garden idea of yours, my sister has mentioned?"

"It's this way Bill. In two months Merleville, and the rest of the state, vote on the question of Repeal. Just a week or so ago, when beer was made legal, the liquor interests opened up a new beer garden on Main Street.

"Yes! I noticed it this morning as I

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Let the Sacrifice be Mutual

Churches are everywhere finding it difficult to finance their local programs. So extreme is this difficulty that drastic economies are being found necessary on the part of practically every church. In the midst of such a situation there are two temptations to which churches are frequently subjected that ought to be resisted very strongly. It is difficult to see how either can be justified in the light of Christian principles. The first is to discharge the pastor and do without preaching. The second is to drive a sharp bargain with the minister.

Regarding the first, the biggest difficulty arises from the fact that the church that decides to do without a preacher is failing in fulfilling the chief function of the church, namely, the preaching of the Word. How shall the people hear the Word without a preacher? How shall the preachers preach unless they be sent by the laity into the pulpits of the churches? How shall a church give forth a message without a messenger? And what shall become of a church whose pulpit is closed, whose voice is silent? It is really a serious thing for a church to take such action when another course is possible.

It is also unfair to the preacher to be turned out of a pulpit merely as a matter of economy. He who has heeded the call of God to preach, has faithfully prepared himself for the task, and is capable and worthy of his calling, has a claim upon the church for the opportunity of preaching. And the church is under obligation to provide for the preacher as he pursues his calling of preaching. Let us bear in mind that "the laborer is worthy of his hire", and that "the Lord hath ordained that they which preach the gospel shall live of the gospel" (1 Cor. 9:14). Also "Let him that is taught in the word, communicate unto him that teacheth in all good things" (Gal. 6:6).

Regarding the second temptation, let it be said that sharp bargaining on the part of the church or minister is wholly out of keeping with the Christian spirit and teaching. Such bargaining over salaries is common enough among worldly institutions, but the church must never look to the world for its standards. The Christian standard is to give "not grudgingly nor of necessity, for the Lord loveth a cheerful giver," but the charge is, "Freely ye have received, freely give." Nor are Christian people to attempt to deceive one another into thinking they are more generous than they really are, nor more hard-pressed than they really are, in order to induce the other to agree to a better bargain—neither on the part of the ministry, nor on the part of the laity. And to the shame of both, examples of both sides in such bargaining have been known to occur. But in these times when financial hardship and fear everywhere abound, the temptation to bargain is primarily on the part of the church, and there is evidence in various directions of the need of warning against such a spirit.

Assuredly we must recognize the necessity of economy. Church budgets must be trimmed, because unemployment and greatly reduced income abound among church members. But rather than dismiss the pastor and go without preaching, let the membership share with the pastor that he too may live and that they may have his spiritual ministry continued among them. And let not the depression be made an excuse for cutting the church budget and reducing the pastor's salary beyond what actual necessity demands. And with every necessary cut in the pastor's salary, let the church membership recognize the duty of making cuts in their personal expenditures also. It has been found necessary to reduce the pastor's salary in some instances to the point where it involved hardship and real sacrifice. And some pastors have voluntarily reduced their own salaries to that point, seeing that the financial situation required it. And such reductions to the point of sacrifice may yet be necessary in still more instances. But if so, the

laity ought to feel the obligation laid upon them of entering upon a program of sacrifice also. There are inspiring examples of that sort of devotion. We have met with them and have thanked God for them.

The trouble is that they are not numerous enough. All too many church members make no real sacrifice, but rather insist on having a considerable portion of their luxuries continued without interruption, though their contributions to the church must suffer cut after cut. That is not being fair with the church and pastor, nor honest with God. The most they are able to do, is the least they ought to do. We are not making a plea against the necessity of sacrifice on the part of the minister; that has always gone along with his profession in large measure. But we are saying that the spirit of sacrifice ought to be entered into on the part of the laity also. It ought to be a mutual experience.

Can We Share Without Prose- lyting?

That is what the new missionary slogan turns out to be—sharing without proselyting. That is what the new critics of foreign missions think ought to be the policy governing the missionary activities of the Christian church. The church—that noble institution founded by Christ, who declared himself very definitely and positively to be the only way to salvation and to the Father, is no longer to be an aggressive messenger of the Truth, calling men and women to repentance and to a new life in Christ, but is to adopt a sort of fraternal attitude toward other religions and a mutual sharing of good qualities. These would-be revisers of the missionary program would have Christ sit down with Buddha or with Confucius, or with Mohammed, and say to him, "If I have anything in my religion that you do not have, I shall be pleased to share it with you, and if you have anything in your religion that I do not have, I will gratefully adopt it. However, be assured that I am not come to displace you or to steal your sheep. I recognize the great good that you have done, and I propose that we be friends. Some of my followers have been over-zealous in my behalf in years past; I apologize for them and assure you that the policy of my church shall be different henceforth. I, of course, think I have a pretty good system and possibly the higher social and moral standards, but I acknowledge that my religion is not the only religion, rather that it is but one of the great religions of the world. I propose that we share with one another."

Is that harsh and shocking to your ears? Yet that is not an unfair representation of what this new missionary attitude amounts to. The church is no longer to stress the uniqueness and absolute-ness of Christianity and the falseness and insufficiency of other faiths. No doubt it has something of value that none of the other faiths have, but so also they have something of value that Christianity does not have. Therefore the Christian church is henceforth to share, but not to proselyte.

If these missionary critics had confined themselves to new proposals of methods (though at this point they were not original), missionary executives and missionaries themselves might have heard them with profit, but it is primarily a new attitude they propose,—a "re-thinking" of the missionary task and purpose; old objectives and aims no longer suffice. But such a change can never be, for our religion is intolerant of other faiths. If Christianity is not the only true religion, it is not worth all the sacrifice that the church is asking men to make in order to propagate it. But if it is the true and only way of salvation, it must be proclaimed,

and every possible effort must be made to win disciples to Christ and to teach them to observe all things whatsoever he has commanded. It is not a task of mere sharing that the church has on its hands, but one of taking the field for Christ. His way is the only way, or it is no way at all. And if it is the way, then with all the seriousness of its being the Christian church must seek to win adherents to its cause; win them from the false religions of the world to the only true religion. Take away the proselyting spirit of Christianity, and you have taken away its life.

A Bit of History in Thirty Words

There are some events in recent history that will continue to bob up as unpleasant memories in the minds of those who have conscience against war. Examples of such are brought vividly to our attention by the following energetic statement of Dr. Dan. B. Brummitt, editor of the Northwestern Christian Advocate:

Several times it has been gently hinted that this paper made far too much about the denial of citizenship to avowed pacifists. Editors may need such hints, but events are not so responsive to pressure, and here is a bit of history which says more in thirty words, quoted below, than has been said in all the religious and secular press in the whole matter.

Madame Rosika Schwimmer, as will be recalled, applied for naturalization a few years ago, and it was refused her, for the sole reason that, when asked, she declared her conscience would not permit her to take part in war. The incident attracted no little public attention, and many well-intentioned patriots spoke up and said it served her right. This was no country for slackers. Now, Madame Schwimmer is a woman of brains, courage and ideals, as everybody agrees. Except for her unfortunate unwillingness to bear arms—remember she is a woman, and past military age—it is admitted that she would have made a useful citizen of the United States. Very well; listen to her thirty words:

"On the same day the court denied my citizenship, the same court granted citizenship to Zangara, because he said he would bear arms—and look what he did with them!"

Such a plaintive thrust will not soon be forgotten, and we could well wish it might stab the indifferent and unconcerned awake to the steadily encroaching spirit of militarism that sets up such incongruous and unrighteous standards.

EDITORIAL REVIEW

Brother Frank Gehman, pastor of the church at Osceola, Indiana, reports 29 to take a stand for Christ and the church by conversion, letter and reconsecration, as a result of the tent meeting held at that place under the evangelistic leadership of Brother R. Paul Miller. The extremely hot weather hindered greatly, and other things interfered, but God gave the victory through his Holy Spirit and by the faithfulness of his ministering servants. It is suggested that the changed spirit of the membership and their increased richness of fellowship in Christ rank as important from the standpoint of results as the number of souls to take a stand for Christ.

A letter from the LaVerne, California, church informs us that the work there continues to be prospered under the blessing of God and the pastoral leadership of Brother A. L. Lynn. Two souls were added to the church during the past quarter and twenty-seven were added to the church during the past quarter and twenty-seven by letter. The young people are said to be responding in a splendid way to calls for definite Christian service. Brother Lynn's program setting forth ideals for church activity are worthy to be a challenge to any church, in fact, it is comprehensive enough to be made the program for an entire district, or for the brotherhood. Brother Lynn has been retained by unanimous vote for another year of pastoral service at this place.

We are in receipt of another interesting letter from Dr. Florence N. Griddle, who tells of the missionary conference, a two-fold conference, in fact—a conference of American missionaries and one of native Christians. These were busy days for all, and deeply spiritual were the sessions. We dare say that many a Christian in the homeland would have enjoyed sitting in at that conference, sharing the inspiration of the messages and the exaltation of their

united prayers. The one social event of the conference centered around Master Kenneth Sheldon, whose sixth birthday anniversary occurred on June 4th. Due to the departure on furlough of three missionaries—Brother and Sister Hathaway and Sister Bickel, a relocation of some of the missionaries on the several fields was necessary.

Brother R. E. Gingrich writes that the Lord has been blessing the work of the Fair Haven church, near West Salem, Ohio, where he is pastor. The church and Sunday school attendance have been realizing a steady increase and the spiritual pulse of the people is being raised by faithful Bible instruction, prayer and visitation, especially in anticipation of their summer evangelistic campaign, when the pastor will act as his own evangelist. This splendid rural congregation has a record of fifty years of service in their present house of worship, and on August 6th they are to celebrate the fiftieth anniversary of its dedication. We extend greetings to pastor and people on this occasion, and also congratulate the church on the more than sixty years of service since their organization as a congregation.

LET US COOPERATE

This is the time to think seriously of doing that very thing. Conditions are beginning to improve. At least one of our prominent pastors recently told us that the financial situation was on the upgrade in his community. We hope it is, or will soon be, improving in many sections of the country. At such a time we wish to bring to your attention the advisability of each and every one sharing faithfully with the Lord as he makes possible the return of prosperity. Remember your obligation to your church, both locally and generally. Your Publishing House and your church paper particularly appeal for your cooperation, and you shall share with this department of the Lord's work as he prospers you.

We must all work together, if we are to succeed as a church. We just listened to the President of the United States speaking over the radio a few moments before writing these lines. He was appealing to the people of the nation for cooperation to make the industrial recovery act a success. Whether his program is mapped out along right lines or not we offer no opinion, but we are convinced that he is right when he says that the success of the program, if it has merit, depends on the cooperation of the people. Employers and workers alike must do their part. The same principle holds also with regard to the program of The Brethren Evangelist for recovery of much of its former circulation and wider field of service—and we have a program. It will not work itself. We are strongly purposing to do our part, and we ask the faithful members of our brotherhood to do their part. Pastors and laity both have a responsibility, something they can do, and which they alone can do, to bring about success. We are asking them to present the claims of their church paper to those Brethren homes which are not now taking it. We cannot reach those homes through these columns. Our readers can. So we are hoping you will all, after having made sure that your own subscription is renewed, present our special rates to some who will not be reading these lines.

We are well aware of the fact that prosperity has not returned—yet. But we are told that it is on its way, and there are some indications that it is. It may help some if we have faith and work to that end. We know, however, that as yet, vast numbers of our people do not have much ready cash. We are therefore endeavoring to make it as easy as possible for those who are yet being hard pressed to continue in the Evangelist family. One dollar is a lot easier raised in the average home now than two dollars. So we are offering to take subscriptions for seven months for one dollar, thus giving our friends an extra month, in addition to the extra work that short time subscriptions involve. If money is scarce with you, as it is with us, just send in one dollar for yourself and urge your friends to do the same. After seven months perhaps we shall all be in better shape and you can with less difficulty subscribe for an entire year at one time.

Now, just remember that we are all in the same boat. And we must work together if we are to get out of this situation. The plan calls for cooperation, and the welfare of all demands it. We lay it upon your heart. Let it be said of everyone: "He did his part."

The Influence of the Arts College in the Training of Ministers

By President Edwin E. Jacobs, Ph.D.

As is known to most of the readers of this paper, the institution known as Ashland College, consists of two departments, viz., the arts college and the theological seminary, this latter department having recently been reorganized with the express purpose of offering to ministerial students greater opportunity to prepare for their life calling.

A study of the history of the institution will reveal the fact that it was organized as an arts college and was so administered up until some twenty-five years ago, when special courses were organized under the name of Seminary. For many years there was no sharp distinction between these courses and the arts courses, some of them being what we called "combination" courses. This brought, or rather kept, the two departments close together with the result that teachers in the arts college were in close contact with students in the theological courses. However with the above-noted change, these two departments are now less closely related but this does not at all release the college teacher from certain obligations to the divinity student, nor does it, in my opinion, reduce his influence.

I maintain that the arts teacher holds a place second to none in his influence on the prospective minister. That is the thesis of this short article.

It is true that by far the majority of the enrolled students here are not ministerial students, but that by no means makes this smaller group of minor importance. To those who wonder about this disproportion of students, the answer is made that in order to have a college at all, a certain enrollment is essential, the Federal Department, for instance, refusing to recognize an institution as a college, with less than one hundred students. It must be plain that what is regarded as a complete modern college program can not be maintained with too few students. There are the so-called extra-curricular activities,—the Y. M. C. A. and the Y. W. C. A., athletics, debate, Mayday festivities, glee clubs, band, orchestras,—which can not be kept going unless we have a certain number of students, and certainly no one would argue that these are not highly important to modern college train-

ing. I note that at the recent meeting of the National Educational Association, it was pointed out that many of the traditional scholastic subjects are being replaced by the above.

Now, it is well known, of course, that a theological seminary is intended to give courses distinct in content and differing widely from those given in an arts college, the latter being pursued by the prospective minister with the end in view of preparing him for further study. In the arts college the student has had an approach to the sciences, the languages, history, mathematics and the humanities, these being the bases upon which later work is built. And it is here where the arts college affects the divinity student profoundly.

In fact, it would seem that, as the theological student in coming on up through the arts courses, influences might be given and biases laid that would never be wholly overcome. Whether a seminary in three short years can undo what eight long years have done (high school and college) seems problematical. Therefore, if a denomina-

tion desires to maintain a theological seminary, IT IS IMPERATIVE THAT IT FIRST MAINTAIN AN ARTS COLLEGE. A certain rather backward Christian denomination recently awoke to this fact and established a college, although it already had a theological seminary. And if I may offer any criticism of the interdenominational Bible institute, of which we have many, it is just this,—their students are not, as a rule, previously trained in a Christian denominational college.

A typical Christian arts college, such as Ashland, it would seem, ought to have a Christian faculty, with a high degree of intellectual training, many of whom represent the denomination, although not necessarily all, and none of whom would purposely set spiritual pitfalls in the way of any student, theological or otherwise. Under such conditions both Christian ideals and denominational loyalty would be assured and those students holding to other church creeds would receive no hurt. And the pre-theological student would be well on the way to become a candidate for denominational semi-

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YOUR AFTERSELF

An After Commencement Message for
All Youth

David Starr Jordan

Your first duty in life is toward your afterself. So live that the man you ought to be may, in his time, be possible, be actual. Far away in the years he is waiting his turn. His body, his brain, his soul, are in your boyish hands. He can not help himself. What will you leave for him? Will it be a brain unspoiled by lust or dissipation; a mind trained to think and act; a nervous system true as a dial in its response to the truth about you? Will you, Boy, let him come as a man among men in his time? Or will you throw away his inheritance before he has had the chance to touch it? Will you turn over to him a brain in distorted, a mind diseased, a will untrained to action, a spinal cord grown through and through with "the devil-grass, wild oats?" Will you let him come and take your place, gaining through your experience, happy in your friendships, hallowed through your joys, building on them his own? Or will you fling it all away, decreeing, wantonlike, that the man you might have been shall never be? This is your problem in life—the problem which is vastly more to you than any or all others. How will you meet it, as a man or as a fool? It comes before you today and every day, and the hour of your choice is the crisis in your destiny!

—Journal of N. E. A.

Signs of Our Lord's Return

II—ECONOMIC CONDITIONS

By Charles W. Mayes

Significant economic conditions prevail the world over, which, viewed in the light of the prophetic Word, make the informed Christian take serious note.

The Word of God enlightens us on many conditions which are to prevail prior to the Lord's return. The newspapers have many things to say about the world economic conditions. Although single events may not indicate so much, they certainly do indicate which way the wind is blowing. The prophetic student needs to have his Bible in one hand and the newspaper in the other these days. We will notice a very few of the economic trends in the world today, as they have a bearing on prophetic truth.

The Rich Man's Peril

Do not envy the rich man. He is having his troubles. Some one has said that it is no disgrace to be poor, but sometimes uncomfortable. But today we discover that the rich man is also uncomfortable. "Go to now ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted and your garments are moth eaten. Your silver and gold is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as with fire. Ye have heaped treasure together for the last days" (James 5:1-3). So vivid is this description of our day, that we marvel that it was written nineteen hundred years ago.

Without attempting to give an exposition of this striking passage of Scripture, we may note a few important truths. The path is not always to be rosy for the rich man. His hoarded gold and silver will be rusted and corrupted, turning to his destruction instead of his blessing. Rich men are to be prominent in the LAST DAYS.

Their wealth has been made (at least in many cases) by fraud, and the laborers have labored in the fields owned and controlled by the rich men. The poor man is held down. The rich man is exalted. The laborer is to suffer from mistreatment and poor wages while the rich live on in pleasure.

During the recent depression, (and wasn't the depression awful!) thousands of farms passed from the hands of the poor man to the rich man. Foreclosures everywhere! Yes, that was the story. The rich became richer and the poor became poorer. But just at the time when the rich man feels secure, God says, "Go to now ye rich men, weep and howl for your miseries that shall come upon you." The last fifty years of United States history has seen the multiplication of the number of rich men, while the history of some European countries has followed "James five" in detail. A better description of the present system of wealth in the world could not be written in an equal number of words.

But now the important statement in the passage follows, "BE PATIENT THEREFORE BRETHREN UNTO THE COMING OF THE LORD. . . BE YE ALSO PATIENT STABLISH YOUR HEARTS, FOR THE COMING OF THE LORD DRAWETH NIGH" (James 5:7-8).

Technocracy

A few months ago the world was stirred with the announcement of a new word and a larger volume of stag-

gering statements about the perils of the economic conditions. We were told that the machine had conquered the maker. The world was sick with an overdose of production of goods. If one tenth of what the technocrats said is true, the world is in a perilous stage economically. Of course, we are not to forget that the depression is now over! But nevertheless it is a serious question even in the minds of statesmen (supposing that we have such today) as to whether we can borrow of Peter to Pay Paul and still keep Peter satisfied. Whatever may be our opinion about economic conditions, the fact remains that we are in possession of a Divine Book which forecasts without error the things which shall come to pass.

In Zechariah 8:10 we are introduced to what the Prophet saw centuries ago. He wrote, "For before these days there was no hire for man, nor any hire for beast, neither was there peace to him that went out or came in, because of the affliction, for I set all men every one against his neighbor." If we take into account the meaning of the term, "these days," as compared with the context of this passage, we discover that the eighth of Zechariah gives us a number of glimpses of the millennial blessing. Whatever applications there may be to the past, we are compelled to admit a future aspect as well. This becomes very significant when we consider that verse nine indicates that these things take place in the day when the temple is to be built. There have been several temples already. One or more are still future. In this day, we see about us not only unemployment for men but for beasts as well. And a recent magazine carries an article in which it is stated that the Jews have already petitioned the League of Nations for a temple site.

World Economic Conference

As this is being written the World Economic Conference is on. What will be the outcome we do not need to know. One newspaper editor has said that unless we pull out of the depression by September it will be impossible ever to get out. Another writer says that if the World Economic Conference fails, the result will be nothing but chaos for civilization. Whether the nations admit it or not, there is great distress of nations, with perplexity (Luke 21:25-28). What the immediate economic outcome will be, is not so important for us as Christians, but this we know, there is coming a world ruler who will find the world in chaos. In that day of chaos, "a king of fierce countenance, and understanding dark sentences shall stand up. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and practice and shall destroy the mighty and the holy people, AND THROUGH HIS POLICY HE SHALL CAUSE CRAFT TO PROSPER IN HIS HAND; he shall magnify himself in his heart, and by peace shall destroy many; he shall also stand against the Prince of princes; but he shall be broken without hand" (Dan. 8:23-25).

The above is the prophetic picture of the coming world dictator. He will doubtless have "a new deal." How the nations will be united and divided on the basis of gold or other policies we cannot yet see, but we know there will come a powerful potentate who can temporarily or apparently settle every problem of man. His end shall be with the coming again of the Lord Jesus Christ as King of Kings. He shall be broken without hand, and that with the brightness of the coming of Jesus Christ to earth. (See 2 Thess. 2:7-8).

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The Great Trinity in Education

By J. Paul Dowdy

Bachelor's Oration at the
June Commencement of
Ashland College

Dr. Jacobs; Ladies and Gentlemen; Fellow-students, and Friends:

Thirty million of children throng the schools of the United States! Picture to yourselves this vast concourse of young Americans. If these children were placed four abreast and three feet apart, the line would stretch from New York across the Appalachians, the expansive prairies, and the widespread Rockies to the Golden Gate at San Francisco, with enough left over to trail down the Mississippi valley from Chicago to New Orleans. What an opportunity! What a possibility! What an OBLIGATION! In a recent normal year the United States spent over two billions of dollars for public education, but at the same time two billions of dollars were poured out lavishly and wastefully to pay our national bill for crime. If the nation's crime is to be reduced, it must be done by means of proper education.

Ladies and gentlemen, consider those elements which make up an education of the proper type.

The first of this great trinity is knowledge. To impart knowledge to students is unquestionably an important and worthy purpose of our educational system. It has been true in the past, it is true today, it will be true in the future that those men who accomplish great things are men who know facts. But what kind of knowledge should these young Americans acquire? They should be taught only those things that are worth knowing. In general, boys and girls should know those facts of the history of man which will help them to understand how that measure of liberty and equality which we now possess has been gained. They should know the means by which modern people live together, communicate, and transact the world's business. They should know something of the achievements in the realm of the sciences. Boys and girls should know the truth about our politics, about our economic system, about our social injustices, and our wars. Above all, boys and girls should not be allowed to remain in ignorance about God. To be able to correctly judge between the fleeting temporal values and the values of eternity is incalculably important. Such knowledge in its highest degree comes only to those who build life on the foundation Christ Jesus. In every field, boys and girls should be taught those things that are worth knowing.

Moreover, there should be developed in the young people of our nation those skills which will enable them to properly use such knowledge as they have acquired. There are many people whose knowledge is extensive, but they lack the skill to make their knowledge profitable to themselves or to the community in which they live. The hypotheses and theories advanced by scientists in every field, would be worthless without the technical skill to experiment and prove their worth. We owe a debt of gratitude to those men who have by the superb development of skill, achieved the great advancement in medical science, in chemistry, in biology, in physics, in mathematics, and in all other branches of science. These great souls have brought within the reach of the common man many of the best things of life. In short, children should not only know things, they must know how to DO things.

Simply to know is not enough. The GOOD must not be allowed to blind our eyes to the BETTER. A good school, a good home, a good church, is one which constantly sets up situations in which DOING the right thing is a delight and a joy to the child.

Of greater importance than skill in working with the hands is skill in the ART OF CORRECT THINKING. There is a decidedly noticeable lack of ability in this art among the great mass of men, and among college students as well. It is true that in childhood and youth we must depend on those who know better than we. But this does not in any case justify failure on the part of parents and teachers to develop in boys and girls some measure of skill in CORRECT THINKING. They must learn to think for themselves if they would push back and enlarge the frontiers of human achievement.

Another decidedly noticeable lack of skill among men and women everywhere, in college and out, is skill in the fine ART OF CONVERSATION. There are few other things which contribute so much of personal satisfaction, and of pleasure to one's circle of friends as the ability to converse fluently and sensibly on many subjects.

Lastly, Ladies and Gentlemen, the greatest of the great trinity of education is FEELING eventuating in proper attitudes and sentiments. It is often said that it makes no difference how one feels about a situation, but rather how one thinks. While there can be no doubt as to the value of sane thinking, there can be no sane thinking apart from sane feeling. What we know does not make us what we are. What we do is an infallible index of our real selves. But what we FEEL, that we are. Nothing great was ever thought or done which was not first GREATLY FELT. In this realm of feeling falls the whole category of things good and bad, such as tolerance, kindness, fairness, loyalty, affection, dependability, persistence, love, and their opposites. The importance of these characteristics as compared with much of the knowledge which we acquire in our schools is unquestionable. It may be worth something to be able to name the capitol cities of the states of our Union, but it is far more important to possess a spirit of TOLERANCE. It may be interesting to the theory of atomic structure, or to be able to calculate the distance to the countless stars scattered throughout the infinite reaches of space, but how do these things compare in value to boys and girls, with the ideals of HONESTY and FAIR PLAY? Furthermore, to be able to love, to understand, and to respond to the great masterpieces of Art, Literature, Music, depends upon a genuine and finely developed sense of inner feeling.

What will the youth of today do with that vast volume of power which will be placed in their hands when they step out into the life of tomorrow? In the Old Stone Age a man with his club could injure or destroy that which was within easy reach. The ancient Greek with sword and javelin was more dangerous. With the coming of gunpowder, man's power to destroy was greatly increased. But today, with automatic pistols, with machine guns, with poison gases, with armored tanks, with airplanes, with submarines, with huge battleships, and by

ingenious strategy, and disgraceful propaganda, modern man may become a veritable DEMON OF DESTRUCTION. It is therefore, increasingly important that children shall grow up with the right kind of FEELINGS toward home, toward friends, toward community, and toward the nations of the world. For, as a man FEELS towards life, and toward his neighbors throughout the world, so will he use the almost limitless power at his command, to build up, or to destroy,—to broaden life and spread happiness, or to spread sorrow, disease, and death.

To be at home in all lands and all ages; to count nature a familiar acquaintance and art an intimate friend; to make hosts of friends among the men of one's own age who are leaders in all walks of life; to lose one's self in generous enthusiasm, and to cooperate with others for common ends; to learn manners from students who are gentlemen, and to form character under professors who are Christians—these are the fruits of KNOWLEDGE, SKILL, and FEELING, as developed in a Christian school such as our own Ashland College.

SIGNIFICANT NEWS AND VIEWS

"WORLD FELLOWSHIP OF FAITHS"

It is interesting as an item of news, that there will be a display of the various religious faiths of the world at the World's Fair now on display in Chicago, and there may be some profit derived from a first-hand study of these pagan faiths, but a "fellowship" with these faiths on the part of Christian people is about as impossible as is the pronunciation of some of the foreign names in the following news item which we are re-publishing from *The Presbyterian*. Can Christ have fellowship with Belial? Can God have fellowship with idols? Christ brooks no compromise with paganism. "There is none other name under heaven given among men whereby we must be saved." There is no other proper attitude for Christians to take than that Christianity is the only true religion. Therefore, we are not surprised that our esteemed contemporary heads this bit of news with the interrogation: "Can Two Walk Together, Except They Be Agreed?"

For the first time in eleven hundred years, the head of an orthodox Hindu sect is leaving India. He is coming to Chicago this summer to address the World Fellowship of Faiths. His name is Jagadguru Shri Shankaracharya, and he is bringing twenty Hindu priests in their picturesque robes to assist in his daily obligatory religious ceremonies.

Bishop Francis J. McConnell, of New York City, national chairman of the World Fellowship of Faiths, has issued the first public report of the speakers who have accepted invitations to address the Chicago sessions, which will continue, during the Century of Progress, the great traditions of the World Parliament of Religions which was held at the time of Chicago's first World's Fair in 1893. His Highness Maharaja Gaekuar of Baroda. Sadhu Vaswami (liberal Hindu), Raja Jai Prithvi Bahadur Singh (Humanist), K. Natarajan (Bramo Samaj), Sir Zakir Husain (Moslem), Dr. Par-damen Singh Grewal (Sikh), Char-mat Rai Jain (Jainism), Bra-machari Devapriya Walisinha (Buddhist), are also among the one hundred and two eminent speakers who have accepted the invitation to address the World Fellowship of Faiths. Senator Arthur Capper, Governor Gifford Pinchot, Prof. John Dewey, Bishop James E. Freeman, Edward Howard Griggs, John Haynes Holmes, Rabbi Stephen S. Wise, Mrs. Percy V. Pennybacker, Justice Florence Allen, Ambassador Sao-ke Sze, Bishop Frederick B. Fisher, Roscoe Pound, and Rufus Jones are among the many distinguished men and women who are coming from various parts of America to take part in this gathering.

The movie interests are trying every conceivable way of allaying the rising public sentiment against the indecency and unwholesomeness that all too generally pervades their shows. Sometimes they try a pretention at conforming to popular ideals; sometimes they try directing attention away from some harmful features of major proportions by emphasizing some minor saving qualities; sometimes they try to disarm criticism by calling it puritanic and sneering at its standards. Recently we heard a defender of the movie trying to undermine the courage of an effective critic and talk him out of countenance by saying something

like this: "To the pure all things are pure. He who is always seeing the impurity in society, the movies, the papers, magazines, etc., has impurity in their mind and heart. His complaints are a reflection on the character of his own imagination." By the same process of reasoning one might say that he who complains of impurity in bad water, in adulterated food, or polluted air, has the impurity in his own tastes, the poison in his own imagination, or the foulness in his own system. Yet some people are misled thereby. It is strange how half-truths can be so twisted and over-emphasized as to wholly conceal a false or untenable position.

STATES AUTHORIZE RELIGIOUS INSTRUCTION ON SCHOOL TIME

Four states have recently passed legislation making it legal for the public school authorities to release children during the public school day for purposes of religious instruction. Minnesota has made it possible to excuse children for this purpose as many as three hours a week during the school year. In the great majority of states, while there is no specific legislation, successful weekday schools are being conducted on public school time.—The Evangelical Messenger.

GRAND AND GREAT-GRANDCHILDREN

In the press reports of John D. Rockefeller's ninety-fourth birthday celebration, prominence was given to one asset of the venerable multi-millionaire that some other nonegenarians can match as well as appreciate and esteem. We refer to the grandchildren and great-grandchildren who gathered about him for his anniversary dinner. There can be jealousies and even hatreds resting on the possession or lack of wealth, but none when we contemplate the ties of love that bind parents and children together. It is significant of the deeper values cherished by the common people and discerned by their spokesmen, the journalists, that the family affection of the Rockefellers rather than their enormous wealth receives public esteem. Domestic happiness is not bought, manufactured or pumped from the earth. It rests on respect, on love and on habitual bearing and forbearance. Next to the hopes of heaven it is the supreme human treasure. And it is not attained by the children or those who rate marriage as a sensual convenience.—The Lutheran.

OUR BIBLE STUDY DEPARTMENT

Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

John

"Bird of God, with boundless flight,
Soaring far beyond the height
Of bard and prophet old;
Truth fulfilled, and truth to be,—
Never purer mystery
Did a purer tongue unfold."

Adam of St. Victor.

"Above all do I like to read the Gospel of John. There is something truly wonderful in it: twilight and night; and athwart flashes the vivid lightning. A soft evening sky, and behind the sky, in bodily form, the large full moon! Something so sad, so sublime, so full of presage that one can never weary of it. Every time I read John, it seems as if I could see him before me reclining on the bosom of his Master at the last supper—as if his angel were standing by my side with a lamp in his hand, and, when I come to particular passages, would clasp me in his arms and whisper a word in my ear. There is a great deal I do not understand when I read; but I often feel as if John's meaning were floating before me at a distance, even when my eye lights on a dark place, I have, nevertheless, a presentiment of a grand and glorious sense that I shall some day understand. On this account I grasp eagerly at every new exposition of John's Gospel. But alas! the most of them only

ruffle the evening clouds, and the bright moon behind them is left in peace."

With Claudius, the quiet and pensive German poet, and Adam of St. Victor, the writer joins hands. Why ruffle the clouds?

Introduction

The last shall be first, and the first shall be last. Of John's Gospel no truer words could be uttered. He has given us the valedictory of the New Testament. Without doubt he understood Jesus far better than did any of the other disciples or the writing Evangelists. Being more judicious, thoughtful, modest, humble, than his contemporaries, made him a peculiar favorite of the Lord. As a pupil he led the class.

The Fourth Gospel is the last Gospel. It is the First Gospel in point of height and depth, length and breadth. It possesses the finest teaching and choicest revelation of all the gospels combined. No wonder it has been referred to as "Christ's love-letter to the Church"; as "God's love-letter to the world"; as "the heart of Christ"; as "the unique, tender, genuine Gospel," or as a story "written by the hand of an angel."

It is the greatest and best loved book in the Bible and perhaps in the world. If we lost the Synoptic Gospels and the Epistles in their entirety, there would still be enough truth in this gospel to save a world, afflicted unto death, from the prisonhouse of hell. We should have a Divine Christ who is the "Bread," the "Light," the "Shepherd," the "Door," the "Way," the "Truth," the "Vine," and the "Life." No man needs more than that on his earthly journey to the Upper Sanctuary. "Wayfaring men, though fools, shall not err therein."

Authorship

Dr. Augustus H. Strong once asked his child how she knew the apostle John in the pictures. "Oh," she said, "I always know John because he has long hair and looks like a woman." Well, that is very childlike, but should we not remember that James and John were "Sons of Thunder," redeemed and mellowed by the truth and grace of Christ? Let us not forget the boy John, neither the man, nor the octogenarian. Being sons of Zebedee and Salome, they no doubt had, as fisherman, good schooling in that trade and excellent instruction in the ways of Jewish education and life. If John was like his mother, whose name means "peaceful," or even like his father whose name connotes "gift of God," it was not until the adventuresome and stormy period of youth had passed. But Christ can still the "Sons of Thunder" as well as the roaring men.

After much painstaking personal investigation over recent years, the writer fully agrees with the appended statement of the moderate and scholarly Dr. Farrar:

"The Johannine literature of this century alone would fill a library; but the objections urged against the genuineness of the Gospel have been met point by point, and nothing can invalidate the mass of external and internal evidence in its favor from early, varied, and unanimous testimony, from the proof that in the second century it was not only widely known, but various readings had already risen in the text; from the style, the knowledge of Palestine, the depth of insight displayed, the many subtle indications that we are reading the words of an eye-witness; and from multitudes of conspiring probabilities derived from the most opportune quarters."

Dr. William Lyon Phelps's Comment

In his excellently written monograph "Human Nature and the Gospel," Dr. Phelps, recently retired English professor of an eastern institution of higher learning, comments interestingly:

"When I remember how scholars used to say that the Gospel of John was written by somebody toward the close of the second century, and when today these are first-rate scholars who believe it was written before the year 75, and in Palestine, and by some one who knew personally him whom it describes, I feel like cheering! It confirms me in what I have always maintained: never to give up a spiritual truth because of any alleged discovery of science. Wait, anyhow, until the scientific statement has been verified. Else one may love one's divine birthright and get not even a mess of pottage."

The Fourth Gospel

With John there is no beginning except that beginning which is associated with the Word. To him there are no A. D. or B. C.

distinctions. He recognizes Christ to be the dateless sovereign of heaven and earth. Spacial and temporal limitations never vex him: he sees beyond them continuously.

The last Gospel consists of incidents; it records the highest doctrinal teaching in the Bible; its key is discovered in 20:31; its background is Asia Minor and Palestine; it is unusual in viewpoint and strictly Christian; its theme is deity; its topic is life; it arranges itself into suitable and effective allegories; it is dramatic in character; conversational in form; systematic in outline; its outlook is theistic; its quality is spiritual; its style is colloquial; it is classified as philosophy and qualifies as wisdom; its time is eternal; its key-word is "believe"; it is the Gospel of the teacher, whose Christ is the Shepherd, and whose word is the Word; the eagle and skylark best symbolize the vision of the Christ and the writer; the portrait is that of God and the picture is always life-size. The quotations in number are 15 from the Old Testament, while the allusions are 24. The volume consists of 55 pages, 92 peculiarities, 8 coincidences, and 19,007 words in the Revised Version.

Outstanding Characteristics

1. St. John's is the "Gospel of Gospels", the "Gospel of Christ", the "Gospel of Love", the "Gospel of Eternity", and the "Gospel of the Incarnate Word".
2. The Gospel Witnesses to The Perfect Deity of the Messiah.
3. It is the Gospel of Symbolism: Greek and Hebrew.
4. John dramatically presents incidents and movements.
5. Jewish usages and observances are understood. The word "Jew" is found once in Matthew, twice in Mark, twice in Luke, and over sixty times in John.
6. Places and persons are plainly distinguished.
7. The writer knew the disciples intimately, had visited their haunts, observed their motives, and had intimate fellowship with the Saviour.
8. Exact dates, as to days and hours, are recorded.
 - I The Testimony of the Evangelist to the Son of God. 1:1-14.
 - II The Testimony of the Baptist to the Son of God. 1:15-36.
 - III The Testimony of the First Disciples to the Son of God. 1:37-51.
 - IV The Testimony of the Public Ministry to the Son of God. 2:1-12:50
 - V The Testimony of the Private Ministry to the Son of God. 13:1-17:26.
 - VI The Testimony of the Last Events to the Son of God. 18:1-19:42.
 - VII The Testimony of the Resurrection to the Son of God. 20:2-1.

Conclusion

Tradition preserves for the church the picture of the aged John in terms of a highly refined and notably pious saint. As he lived, so he died, in peace, rounding the river bend of life with naught but a halo of glory surrounding his well beloved name.

"Lay me down

Once more upon my couch, and open wide
The eastern window. See! There comes a light
Like that which broke upon my soul at even,
When in the dreary Isle of Patmos, Gabriel came
And touched me on the shoulder. See! it grows
As when we mount toward the pearly gates.
I know the way, I trod it once before.
And Hark! it is the song the ransomed sung,
Of glory to the Lamb! How loud it sounds!
And that unwritten one! Methinks my soul
Can join it now. But who are they that crowd
The shining way? Say, joy! 'tis the Eleven!
With Peter first; how eagerly he looks!
How bright the smiles are beaming on James' face!
To gather round the Pascal feast.

"My place

Is next my Master—Oh! My Lord! My Lord!
How bright thou art, and yet the very same
I loved in Galilee! 'Tis worth the hundred years
To feel this bliss! So lift me up, dear Lord,
•Unto thy bosom. There shall I abide."

W. I. DUKER,
President
Goshen, Indiana

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Vanished Empires and Buried Cities in Bible Lands

By Rev. Milton Bennett Lambdin

II Babylon, the Golden

There is something august and majestic in the name of Babylon. "The Gate of God." From Babilii; bab, gate, and lil, god. In-dulging, however, a racial trait to pun upon resemblance in words, the ancient Hebrews gave it the twist, "Confusion," from bab-bel, confusion. (See "Chaldean Genesis," by George Smith, pages 167-8).

And the startling fact is that when first we hear the name of Babylon, and from all the subsequent light that comes to us from modern discoveries, we see her standing in the very center of a civilization of conspicuous luster, with its high literary culture and governmental fabric, of the which we boastful moderns would have no need to be ashamed.

Simply to refer in passing to what was briefly said in the previous article on Nineveh, the prehistoric dwellers in the valley watered by the Tigris and the Euphrates were a remarkable people in their advanced type of civilization, with their libraries, arts, and sciences and belles-lettres, and hieroglyphic and cuneiform systems of writing, and so on. It was here that Babylon took its rise, at some unknown time, as an apt heir to the culture of these so called primitive peoples, that eventually vanished into racial nullibility. And Babylon, in its turn, impressed its language, its literary culture, and social refinement, not only upon the wide area of adjacent lands, but even upon Assyria, and Syria, and Palestine, and likewise, to an appreciable extent, upon Egypt also.

"It is evident," says George Smith, the eminent archaeologist, in his Assyrian discoveries, page 451, "that in every way the classical nations of antiquity borrowed far more from the valley of the Euphrates than of the Nile. And that Chaldea, rather than Egypt, is the home of even the civilization of Europe."

Classical history tells us that Callisthenes, the friend of Alexander, sent to Aristotle from Babylon a series of stellar observations reaching back 1,903 years before the taking of Babylon by Alexander, thus making their acquaintanceship with astronomy to reach back to a point 2,234 years B. C.—three hundred years before the days of Abraham.

As with the other nations of the earth, Babylon also experienced her national vicissitudes; once when overrun and conquered by the Assyrian king and campaigner, Sennacherib, who leveled the city to the ground and choked the Euphrates with its ruins. Afterwards it was rebuilt by his son and successor, Esarhaddon, who made Babylon the second, or twin city of the Assyrian Empire.

When the whirligig of time brought around its changes, and Nineveh faded away into the shadows of national annihilation,

Babylon glistened out into the radiant light of supremacy, 606 B. C. After a short reign by its king, Nabopolassar, Nebuchadnezzar came to the throne. This is the supreme, the scintillating name in Babylonian history. On the cuneiform records it is written, Nabu-Kudur-uzur, a prayer name, "O Nebu, defend the crown."

Nebuchadnezzar assumed the purple and grasped the scepter of imperial power with a burning ambition flaming in his heart, not simply to make his kingdom dominant among the other nations of the earth, but to make his beloved capital, Babylon, peerless over the whole galaxy of the world-wide cities of that day.

And he achieved his ideal, as in his long reign of something like forty-four years, he raised Babylon to a pinnacle of splendor that has never been eclipsed in all after centuries. Due to his genius in statesmanship, in war, and the constructive arts, Babylon became

Architecturally Renowned

One is prepared to believe that the glowing, pen pictured descriptions of its beauty and pre-eminence, are not due altogether to the artistry of oriental fanciful extravagance and imaginative exaggeration. As with Nineveh it lay four-square, reaching out fourteen miles in its orientation, surrounded by a wall of stupendous proportions, three hundred feet high, so wide at the top that several chariots could race abreast upon it, and pierced by one hundred massive gates of bronze. Through the center of the city flowed the Euphrates, flanked by its own river wall, while a tunnel ran beneath its bed. Interspersed throughout the city were great squares, public parks, and reservations.

As one of the practical features of his numerous military successes, Nebuchadnezzar subsidized the very pick of the artistic and artisan genius and skill of his captives of war in the beautification of his capital city, as the record in II Kings 24:16 is in point: "Nebuchadnezzar carried . . . away all the men of might, even seven thousand, and craftsmen, and smiths a thousand."

In the center of Babylon towered a gigantic temple dedicated to the heathen god, Bel, or Baal. It was a massive zikkurat in eight stages with a winding ascent running from the base to the summit and terminating in a shrine containing the golden image of his god, forty feet high. It is said that many of the public buildings were covered with plates of gold, which shone resplendent under the rays of an oriental sun, and thus served to make the city to look as it was called in Scripture, Isaiah 14:4, "The Golden City."

There was one nation that the king had

failed to conquer, Media, but he struck a strategic truce with it by marrying its princess. To relieve the home-sickness of the fair queen, amid all the luxury of her gorgeous palace surroundings, for the high mountains and hills of her native land, the sympathetic king spoke the magic word, and lifting itself three hundred feet into the air, rose the famous "Hanging Gardens of Babylon," justly labeled one of the seven wonders of the ancient world. Constructed upon tiers, or arcades, one above the other, with the whole exposure brilliant and smiling in trees and shrubbery, and flowers from every clime. Brooks murmured through the lofty vales, and birds warbled their sweetest notes, in unison with the music of the water falls.

Babylon was also—

Commercially Great

It was an international mart of trade and distributing center for the varied products of the world. Ezekiel (17:4) calls the country "a land of traffic," and Babylon, "A city of merchants." No position could have been more favorable for the purpose. She stood upon a river that brought to her wharves the products of all the surrounding lands. An extensive system of navigable canals interlaced and connected the Euphrates and the Tigris, two great arteries of commerce, thus providing a wonderful system of irrigation, and making Babylon the granary of the Eastern world, as Egypt and the Nile were of the Western world.

In addition, a network of highroads, and causeways across the desert united Syria and Palestine and Egypt with Babylon. Fortified stations protected the merchant caravans from the wandering tribes of Arabia, walled cities here and there served as resting places, while wells at regular intervals furnished an abundant water supply during the hottest seasons. (Laynard's Nineveh and Babylon).

Her exports and imports were of the most diversified and comprehensive character, in wares that the up-to-date merchants and traders of our own day handle in their commercial enterprises. One of her prized products was the sindones, or flowing garments. You may recall, that it was "a goodly Babylonish garment," along with the "two hundred shekels of silver, and a wedge of gold," that proved the fatal undoing of Achan in the capture of Jericho. And it was considered quite the correct thing for the Egyptian queens and ladies of fashion, and the vamps and flappers of that far off day to array themselves in "the latest creations" of Babylon, the Sartorial Paris of the times. But far and beyond all this, Babylon had its notation as—

A Seat of Literary Culture

Here were great institutions of learning, and academic halls that could boast the most erudite savants, and linguists, and astronomers, and poets, et omne genus. And it meant something to sport a list of titles and to flare your scholarly name, from the all-round educational mills of that far famed city.

With a master mind Nebuchadnezzar conceived and planned all this prestige for Babylon, and with an indomitable will and energy he carried it out to a glorious realization. Like a Caesar in after days who could say, "I found Rome a city of mud huts, I have left it a city of marble," thus could Nebuchadnezzar justly boast, I found Babylon limping at the fag end of

the grand pageant of renown, I have put her at the forefront."

But the higher the obelisk towers to the zenith, the greater its fall towards the nadir.

And in its onward strides in the sins of pride, and worldliness, and idolatry, and oppression, and cruelty, Babylon, the Golden, was plunging blindly on to the fated pit of its national doom, as we read the unheeded warning voices of the Hebrew prophets. The first, Isaiah, chapters 13 and 14, was 174 years before their fulfillment: "Thou shalt take up this proverb against . . . Babylon and say, How hath . . . the Golden City ceased. I will sweep it with the besom of destruction, saith the Lord."

Jeremiah, also, some half a century later, in two long chapters, 50 and 51 said, "Because of the wrath of the Lord it shall not be inhabited, neither shall it be dwelt in from generation to generation."

Its destruction was not immediate and sudden, as with Nineveh, but a long drawn out process of slow decadence, as the centuries passed away, like a decrepit old man tottering onward day by day to his grave.

Its very bricks were rified from its massive walls, and carried off to go into the building of after cities that became famous, as Selucia and Ctesiphon. And the same process is carried on to this very day, as the natives dig into its enormous ruins.

Not an upstanding sign of the great wall that Herodotus said rose to such a prodigious height can now be seen, in drear fulfillment of the prediction by Jeremiah 51: 38, "Thus saith the Lord of Hosts, the broad walls of Babylon shall be utterly broken." For miles and miles of extent the blanched and nitrous soil is strewn with fragments of glass and pottery and bricks. Vegetation has ceased to exist, the plain is a wilderness, the ancient canals are choked with debris, the stagnant waters forming vast marshes, and the whole face of the dismal landscape is parched by the scorching heat of an Eastern sun.

Yet, nevertheless, these sterile, sun-blasted, and sun-baked plains have a fascinating interest for us. For here on this spot stood "Babylon, the Golden," and where the haughty monarch in grandiloquent periods voiced the sense of his brilliant success: "Is not this great Babylon that I have built, for the house of the kingdom, by the might of my power, and for the honor of my majesty?"

It was here that a trio of young heroes of the faith stood erect and loyal in allegiance to God, though threatened with the flames of a seven times overheated fiery furnace.

Here, too, was staged a sacrilegious banqueting orgy that came to a tragic halt, as awe-inspiring spectral fingers "wrote over against the candlestick, upon the plaster of the wall, the mystic words, "Mene, Mene, tekel upharsin."

And somewhere between where stands these shapeless mounds, Cyrus entered the doomed city in triumph. It was here, too, that Alexander, the so called Great, ended up his vainglorious and morally empty life in a drunken debauch.

Some of the more outstanding mound ruins have been identified with more or less certainty. There is a conspicuous one called by the Arabs "The Mujelibeh," or the overturned. A massive ruin, said to be 140 feet high and several hundred feet square, accurately oriental. Layard took it to be

"The Kasr," or palace of Nebuchadnezzar.

Another is known as Birs Nimrud, the Tower of Nimrod, two hundred feet high, standing solitary in the midst of the plain with nothing to break the view. A solid mass of vitrified brick, it covers a square surface of 49,000 feet. It was said to have been destroyed by Xerxes in 490 B. C., and was but a heap of ruins in the time of Alexander, who attempted its restoration. But when ten thousand workmen failed to remove the rubbish within the two months of their effort, he abandoned the task in despair.

(To be continued)

**STUDYING THE SUNDAY SCHOOL
LESSON
at the
Family Altar
With
Dr. R. R. Teeter**

RUTH

(Lesson for August 6th)

Lesson Text: Ruth 1:6-10, 14-19a; Golden Text: I John 4:7

MONDAY

The Home in Moab. Ruth 1:1-10

The prospect of securing a more abundant supply of bread or its equivalent has been a prime factor in directing migration for many centuries. When Elimelech found it too hard to secure bread in Judah he decided to migrate to Moab, east of the Dead sea, where the much needed bread seemed to be more easily secured.

We do not know whether he gave any more thought to the status of religion in that country than many Brethren do when they decide to change the location of their place of residence without considering the church privileges they may be denied in their new home. However, the sons of Elimelech seemed to be fortunate in securing wives of a high type in this strange land, even if they were not members of a Hebrew family, especially was this true of the subject of this lesson, Ruth.

TUESDAY

Ruth's Wise Choice. Ruth 1:14-22

Upon the death of Elimelech and both his sons, Naomi, the impoverished widow, decided she would have a better opportunity to live should she return to her old country, where there seemed to be bread in abundance once again.

The widows of both her sons decided to go with her a part of the way at least, but when the time came to separate, and the farewell kiss had been given, the one daughter-in-law could not be prevailed upon to return to her own mother's household. We call this a wise choice. In this case it was, but we would not say it is always wise for a wife to accept the religion of her husband, because there are too many husbands whose god is not the God of the Hebrews and of the Christian.

WEDNESDAY

A Daughter's Devotion. Ruth 2:17-22

Real devotion is more clearly demonstrated by deeds than by words. Devotion without deeds is like faith without works, it is dead.

Ruth might have professed her devotion to her mother-in-law until the end of time,

but had she not been willing to go out into the harvest field in the heat of the day to gain substance for their daily bread her profession would have amounted to naught. We are told that during the last two years of unemployment there have been more girls and women who have sacrificed more of convenience and personal desire to give aid to impoverished relatives than was ever before known. Ruth's was a wholesome example.

THURSDAY

Ruth and Boaz. Ruth 4:7-12

To our modern way of thinking the plan of Naomi and Ruth to secure the attention of Boaz, and to acquaint him with his possible responsibility toward them would seem strange indeed. But, in a very large sense "custom has always made law," and we are told this was entirely within the proprieties of that period of the world's development. Suffice it to say the attention of Boaz was secured, and he proved himself to be a man of high honor and respectability, and ready to do his duty according to the law of Moses. Thus was brought about this romantic wedding that played so important a part in the genealogy of our Lord.

FRIDAY

A Godly Woman. Acts 16:11-15

That it is possible for people to be godly without being Christian is fully demonstrated in the story of Lydia as it is related to us in the passage of Scripture for today. But it is well to add that such a situation can prevail only so long as the godly one, or the worshiper of God has not heard of his Son Jesus Christ.

Lydia is called a godly woman because she worshiped God, and her sincerity of purpose was clearly demonstrated by her accepting Jesus as Savior, and her baptism in his name as soon as she learned from the Apostle about his mission and his ministry in the world.

SATURDAY

A Faithful Mother. Exodus 2:1-10

We presume that to most of us who were reared in Christian homes, and who were nursed and cradled by Christian mothers, the idea of a mother being anything but faithful would seem strange indeed; but yet, we are forced to conclude there must be thousands of unfaithful mothers or there would not be so many more thousands of boys and girls who are, not brought up, but who, like Topsy, "just growed," and thus are a constant menace to the best interests of human society.

If more mothers showed the wisdom and good judgment that the mother of the little Hebrew babe, Moses, did, we are quite sure there would be much less sorrow and distress in the world than there is now.

SUNDAY

A Prayer of Trust. Psalm 4:1-8

Just how a prayer can be real and genuine without being a prayer of trust is more than my mind can grasp. Undoubtedly there must be some who only think they are praying.

In the fifth verse of this psalm the writer says "Offer the sacrifices of righteousness, and put your trust in Jehovah." This is somewhat different from the advice reported to have been given to the soldiers of Cromwell during the Reformation in England, when they were admonished to "trust in God, but keep your powder dry." The Psalmist knew better than that, so exclaimed "In peace will I both lay me down and sleep; For thou, Jehovah, alone makest me dwell in safety."

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Report of June Conference at Yaloke

Yaloke, par Boali, par Bangui,
 Afrique Equatoriale Francaise,
 June 8, 1933.

Dear Evangelist Readers:

Just a few brief hurried items concerning our June Conference at Yaloke, which was held from May 30 to June 6th, inclusive, May 29th being the day of arrival and June 7th the day of departure of most of our guests. Bright and early on Monday morning delegates were hastening busily about with their preparations for departure from Bassai and Bellevue.

Unfortunately Mrs. Jobson was suffering from fever which made it impossible for three of the delegates to attend the opening days of the Conference. (The hearts of all were rejoiced by the arrival of Mr. and Mrs. Jobson and Miss Myers, who had remained to nurse her, in time for lunch on Thursday of Conference week).

Monday morning was fair but the afternoon was hindered by a heavy rain but both the Bellevue truck (with Mr. and Mrs. Sheldon, Kenneth and David, Miss Bickel and Miss Patterson), and Dr. Gribble's automobile (with Mr. and Mrs. Foster, Miss Byron, Mrs. Kennedy, and Miss Crawford) arrived before nightfall in spite of delay.

The two houses with their families aggregating five were now to accommodate fourteen guests. Mr. and Mrs. Hathaway put up cots in their bathroom, leaving their bedroom for Mr. and Mrs. Foster. Mr. and Mrs. Sheldon and two children were lodged in the Hathaway's spare room—and Mr. Hathaway's office was ready for the coming of Mr. and Mrs. Jobson.

At the house just across the court, Dr. Gribble was sharing her room with Miss Byron and Miss Patterson. Miss Tyson's room was ready to receive Mrs. Kennedy and Miss Crawford also; and Miss Emmert rejoiced in having Miss Bickel with her—a place being reserved for Miss Myers to arrive later as we have seen. We were all busy in aiding our guests to settle and this being accomplished, supper was served. The mayor of Bangui was also a guest at the Hathaway's table, and came over later to greet our guests also. It was ten o'clock before the welcome address, necessarily brief, was given, and the tired guests retired about eleven.

Only one social event took place during the Conference—a birthday party for Kenneth Sheldon who attained the somewhat mature age of six years on June 4th.

The party was held on June 3rd, June 4th being Sunday. All the missionaries were present and Kenneth was overjoyed with his gifts—especially with a pair of rabbits given him by Mr. and Mrs. Hathaway.

Tuesday, Wednesday, Thursday and Friday were spent in prayer—three sessions daily with an additional service in the evening at which one of the missionaries preached. On Tuesday evening Mr. Foster presented the "Good Shepherd"; on Wednesday evening Mr. Sheldon gave a forceful sermon on prayer; on Thursday evening Mr.

Jobson preached on the Holy Spirit, on Friday evening by a strange coincidence, Dr. Gribble gave a message previously prepared on the same subject.

On Monday evening Mrs. Foster gave a message on "The Unique Lord Jesus."

Sunday afternoon Miss Myers' theme was "Sail On"—or "Let us continue to walk by faith." Sunday evening Mr. Jobson gave a message on the ten "I am's" in the Gospel of John. Tuesday evening the message was given by Mr. Hathaway, on "The Shortness of Time and the Increasing Darkness." Each of the prayer sessions were preceded by inspiring, though brief messages.

Many remarked that the blessing received in the prayer services at this Conference was unusual, and the Holy Spirit's presence marked.

Saturday was a busy day as after the morning service the various committees met. Executive, Evangelistic, Educational, Translation, Medical Committees kept the missionaries busy throughout the day and made welcome the relaxation of Kenneth's birthday party in the evening.

Sunday, June 4th was the 10th anniversary of Mr. Gribble's death. It was fitting to commemorate it thus in united conference and prayer.

Monday the business of the Conference was cared for, and Tuesday, with the exception of one or two business items, was again devoted to prayer and devotional services except the afternoon which was left free for preparations for departure on Wednesday.

The native Conference was held simultaneously with the missionary Conference.

At seven each morning one of the missionaries was present with the native Christians. The other services were conducted by evangelists from either Bassai, Bellevue or Yaloke.

The evening services were called "Fire-side Preaching Services," because there being no lighting facilities in the Yaloke church, the services were held outside by village camp-fires. At the close of the Conference the natives spontaneously presented a list of requests to the missionaries desiring mutual prayer. The character of requests showed how deeply the Holy Spirit had been working in their midst.

The going of Mr. and Mrs. Hathaway and Miss Bickel on furlough at this time necessitated replacements. Mr. and Mrs. Foster will replace Mr. and Mrs. Hathaway at Yaloke—Miss Tyson will replace Miss Bickel at Bellevue—and Miss Patterson will rejoin the Yaloke staff.

On Monday, June 12th the furlough party leave Yaloke, visiting Bellevue and Bassai enroute.

On Monday, June 19th. Mr. Sheldon will come to Yaloke with Miss Patterson from Bellevue, and Mr. and Mrs. Foster from Bassai. He will then return to Bellevue with Miss Tyson.

And so the Conference has come and gone, bringing many changes, but leaving us we trust nearer to our Master.

We ask your prayers for God's continued blessing upon us as we face this new time of change and of course of stress, with numbers depleted, that God's plan may be fulfilled as we continue (in Miss Myers' phrase) to "Sail On."

We are praying that God will richly bless you also as Mr. and Mrs. Hathaway and Miss Bickel shall travel in your midst, and that the needs of the work may become more real to each one of us.

And so we close with this simple word. Let us commit to him our every plan that the name of our Lord Jesus may be glorified in the advance of the Oubangui-Chari Mission during these last days before our Lord shall come.

Sincerely,
 FLORENCE N. GRIBBLE.

The Great Heart of New Guinea

A quarter of a century ago the life of James Chalmers was snuffed out in the country to which he had given the best that was in him.

He was born in Ardrishaig, Argyllshire, Scotland, August 4, 1841. Religious influences early surrounded him. The schoolmaster held services in the school on Sunday, the only service held in the place. The first money that Chalmers earned was given him by his father for repeating the Twenty-third Psalm. At eleven years of age he joined the United Presbyterian Sunday school at Glenarary.

His father wanted him to be a civil engineer, but he was too poor to help him. When about fifteen he entered a law office, remaining three years. These were reckless years, although he still attended Sunday school occasionally. The decision of his life came when he was fifteen. A minister read a letter from a missionary in Fiji. At the close of the reading he said, "I wonder if there is a boy here this afternoon who will yet become a missionary, and by and by bring the gospel to the cannibals?" The re-

sponse of his heart was, "Yes, God helping me, I will."

During evangelistic services in 1859 he was converted, and he remembered the vow that he had made to go to the heathen. Being accepted by the London Missionary Society, he prepared for the mission field. In 1865 he married and set sail, and in 1867 landed on the island of Rarotonga, the largest of the Hervey Group in the South Seas, where he remained for ten years, educating the young, warring against the drink traffic, and preaching the gospel to the savages.

Leaving Rarotonga, he moved to New Guinea to live among the cannibals at Suau. There he selected a spot for a home and built a house. One afternoon he went to the beach. Hearing a noise, he discovered that his house was surrounded by an armed, ugly looking mob of painted savages. He rushed to the house and demanded of one evil-looking fellow what he wanted. He said that he wanted tomahawks, knives, and so forth. He threatened to kill Chalmers and the teachers if these things were not forthcoming, but

the savages were persuaded to retire. At other times also Chalmers was on the brink of death.

Chalmers became the Livingstone of New Guinea, exploring and looking out for suitable districts in which to station native teachers. In 1881 he paid his first visit to the people of Montumotu, one of the earliest and one of the most famous peace-making errands. "Our boat's crew were considered fools, rushing into the arms of death," he said. Yet with such a leader they went. He wielded a strange power over savages who had never conversed with him before. He was the pathfinder through the New Guinea wilderness, opening innumerable doorways into savage districts through which the white man might go.

God blessed the work to which he was so faithful; many offered themselves for baptism. The great tragedy occurred in 1901, when he and a fellow missionary were enticed inside a house in Dopima on pretense of being given something to eat. Both were knocked on the head from behind with stone clubs. This was the signal for the massacre. Chalmers was stabbed with a dagger and then beheaded. The bodies were eaten the same day.

But this is not the end of the story. James Chalmers has inspired in others a burning enthusiasm for the salvation of savage men, and today the gospel is being preached to them.—Forward.

"OWE NO MAN ANYTHING"

(A Story for Adults in a Time of Depression)

After Henry's Illness, Old Bills Had to Wait but Cash Was Paid for Every-thing from Then on—And a Tithe Went Regularly to the Lord

By Esther E. Reeks

Marion Weston sat staring into space. What were they to do? For four months Henry Weston had been ill, their income had stopped and their expenses had increased. Now that he was able to be about a little the young wife had hoped that he might soon be earning again. But today the doctor had told her that he could not go back to work for six months at least. Would their credit hold out that long? And if it did, how would they ever be able to pay what they would then be owing?

Henry had always been an easy-going soul who had never taken debt seriously and had always been in the habit of spending his salary before it was earned. Marion had wished to do differently, but her determination had never been strong enough to turn the scale of their spending; and now that a time of need had come they had nothing with which to meet it. This morning, she had read in her Bible Paul's injunction to "Owe no man anything but love." She wished that they might follow it, yet how could they under the present circumstances?

If there was a way out, she knew she would have to be the one to find it. For her husband was still too ill to do any serious thinking. "See that he has plenty of fresh air, the right sort of food, cheerful surrounding, and no worry," the doctor had said. "In time, he will be himself again, but it will take time."

How was she to give him all these things and not go in debt? She might get a position of some sort where she could earn the living. But she realized that she had no business training and that all her talents were domestic ones. Besides, how cheerful would the surroundings be for Henry if he were left alone all day?

The clang of the door bell interrupted her reverie.

Harriet Bonnell, a well-to-do neighbor and friend, could hardly wait to be seated before imparting the bit of news she had to tell. Her sister was sailing the next week for a winter in Hawaii and wanted Harriet to accompany her.

"You will go, of course?" ventured Marion, thinking what a delightful time the other would have while she had nothing to look forward to.

"The trouble is my rents," was the reply. "I have always looked after them myself; and this fall one of the houses must be re-decorated."

"An agent would see to all that for you. Have you one in mind?" questioned Marion, a sudden inspiration filling her with eagerness.

"No, I haven't."

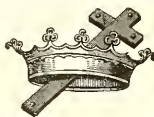
"Then why not let Henry and me do it? Henry has had some experience with real estate, and I could help him until he is stronger. I would love to superintend the re-decorating, too, if you think I could do it to please you."

"Would you?" Harriet spoke delightedly. "Of course you could do it to please me. You are so artistic."

Before she left that afternoon, her busi-

NEWS FROM THE FIELD

Our Lord's Greatest Apostle was a Great Correspondent



LA VERNE CHURCH, CALIFORNIA

With an enthusiastic, unanimous vote at the quarterly business meeting of the La Verne church, Brother Lynn was again chosen pastor for the coming year—his sixth year at this place. The pastor was given a six weeks' vacation, hoping that Sister Lynn's health may be improved thereby.

Reports indicate a steady growth and the moving forward of all departments of the church. Young people here are catching the spirit and surrendering themselves for full-time service for their Master. One young man has been appointed to the African Mission field; another has been studying in Ashland College for definite service; others are attending Bible Institute in order to be fully prepared to tell others the "good news"; and still others are faithfully serving the Lord right in their home church by teaching, singing and testifying. We thank God for faithful preaching of the Word, giving conviction and power to push on to greater work.

During the quarter, two have been received into the church. For the conference year, twenty have been received by baptism and seven by letter.

Prayer meetings in La Verne are well attended and spiritually uplifting.

The Sunday School Superintendent reports that the Teachers' Training class, organized recently, is already producing good results, in that substitute teachers may be had from this group. A Sunday school picnic is being planned for some time in August. The picnics have always furnished a good time of fellowship together, and are therefore times looked forward to by all.

"Plans for the Future", as outlined by Brother Lynn, are as follows:

1. Faithful preaching of the Word.
2. Holy Spirit scriptural revival.
3. Every wage earner a tither.
4. Every member with a passion for lost souls.
5. Family worship in every home.
6. Revival in study.
7. A deeper interest in, and a more intelligent and generous support of all Brethren interests.

Purpose—"That in all things he might have the preeminence."

With such worth-while goals to strive toward, ought not the church at La Verne to press forward, doing a greater piece of work for Christ?

MRS. VERA MINOR Correspondent,
114 East Carlton St., Ontario, California.

THE FAIR HAVEN BRETHERN CHURCH

After having been silent for almost a year, we feel that it might be well to give an account of ourselves. The last time we wrote to the Evangelist was after our great revival last August. Dr. Bauman was with us for a period of two weeks and the Lord greatly blessed our work through him. Since then we have been attempting to continue sowing the seed and building up the work of the Lord in this community. He has blessed us. He has vindicated his name and his Word, and today the Fair Haven church is richer in spiritual fervor than at any time during the present pastor's period of service.

Last Easter we were host to the California Quartette, who gave us a week of splendid Gospel messages and Gospel songs. They did much toward preparing the community and church for our summer revival which will begin July 30. We have been preparing the field for this campaign through the summer months, through prayer and Bible study, and visitation. Our prayer meetings for the summer months has been an inspiration to the pastor and laity. We have been studying The Revelation. Surely the Lord has fulfilled his promise found in The Revelation 1:3 when he said "Blessed is he that readeth and they that hear the words of this prophecy, and keeps those things which are written therein: for the time is at hand." We claim that blessing for ourselves.

Sunday, August 6, we will celebrate in a fitting way the fiftieth anniversary of the dedication of our church. We will have the regular morning service, remain at the church for a picnic dinner, and then in the afternoon will present the program prepared for the occasion. We invite all former members and friends back for this joyous occasion. If the Lord tarry in his coming we trust he will give us greater success, greater blessing, and a greater harvest of souls in the next fifty years than in the last fifty.

R. E. GINGRICH, Pastor.

ness affairs were in the hands of Marion and her husband. This would mean a commission of \$20 a month with something extra for the special work which the former was to superintend, ten dollars of which, Mrs. Bonnell insisted on paying in advance.

For the moment, this seemed like a fortune to Marion. How far towards keeping them out of debt, she wondered, could twenty dollars a month be made to go? They owned the home, which she had inherited from her father, and they could get along without new clothes for the coming winter. The money ought at least to provide them food—perhaps it could be made to do even more. Marion determined that there would be no more haphazard spending for her. She would budget the tiny income carefully and "Owe no man anything" should be her motto. A tenth should go to the work of the Lord—she would be honest with him as well as with man; then, with careful planning, she might be able to make twelve dollars a month cover the grocery bill, which would leave six for incidentals.

Henry's tired eyes widened with surprise when she told him of her plan. He doubted the possibility of making it work, but was willing she should try. Marion, watching him anxiously, thought she could see a slight gleam of new hope and courage brighten his countenance. She knew that of late, he, too, had been worrying about the future.

Early the next morning, she went to her grocer and asked for their bill, informing him that while she could not pay up at present, she would as soon as possible and that hereafter she was buying for cash.

"Have you come into a fortune?" he questioned, looking at her quizzically. He had known her since childhood.

"Not a very big one," she answered smiling, "but I've found a new text in the Bible which says, 'Owe no man anything,' and I'm starting out on faith to try to live up to it."

"When you set your mind on anything with the Word of God back of you, I have faith enough in you and in the Giver of that Word to believe you will succeed," he returned encouragingly.

"Thank you," she flashed back at him. "But hereafter don't expect to get rich off of the benefits of my trade. Every penny I spend will have to do its full duty in getting actual value; and I don't know how long you may have to wait for the payment of the old bill."

"Don't worry about that," he reassured her. "I'm not suffering now and I don't doubt you'll have the money for me before I'm ready for the poorhouse."

In the days that followed, the planning of menus that would combine the proper food elements, variety, and attractiveness with little cost had all the fascination of a game to the young wife. She was astonished to discover how far brains could be made to go in place of money in securing these things.

But cold weather was fast approaching and she knew that she soon must find some way of paying for fuel or fail to live up to her new rule. The house was large, much larger than their needs, and to warm it all was costly; yet she hated the thought of cold, shut-up rooms. It was while she was considering this that she had a second inspiration. Why not rent part of it?

In the neighborhood in which they lived, the renting of a part of one's dwelling was a thing almost unheard of. Nevertheless, with Henry's consent, she determined to make the venture. The upstairs could be

made into a comfortable apartment for themselves, while the downstairs would no doubt be the easier to rent. At once, she set about putting things in shape, meeting the expense of the few necessary changes by the sale of some odds bits of furniture that had long been stored in the attic.

When all was in readiness, an advertisement was inserted in the "For Rent" column of the leading newspaper and answers were eagerly awaited. What if no one should respond? Marion thought a little fearfully.

But someone did respond. The following morning there was a caller. She was not a prepossessing person, and at once the young mistress of the place recalled what the neighbors had said about disagreeable people in one's own house. But when the price—which Marion suddenly decided to double—was named, the possible tenant refused to consider it.

The next day a second enquirer came. A pleasant woman whom the owner tried to tempt with a much lower rent, but who, for some reason, was not suited.

Then followed several days without response, and Marion's faith began to waver, for already that small ad had made something of a hole in her tiny reserve. But at last just the right people came and took the place, agreeing to pay \$25 a month and to run the furnace.

"Now what is my little financier going to do with all her newly acquired wealth?" teased Henry.

"Budget it, of course," was the prompt rejoinder. "First of all, a tithe goes to the Lord. Then a fifth shall be used to start an emergency fund, and the remainder we'll divide into small payments among our creditors. Won't it be grand to be actually paying something, be it ever so little, on those old debts?"

"I wonder what you'll be thinking of next," queried the husband.

"I've already thought of it," laughed Marion. "You know the pretty little hand-painted gifts I've always made for my friends at Christmas. Well, I'm going to take orders for that sort of thing, now that the holiday season will soon be here. And when that is over, I can help some of my acquaintances with their sewing. Mrs. Hamilton has often said she wished I'd teach her how to make over things to look like new, as I often do; and I know there must be others who would like that sort of help, too."

"You make me green with envy of your ability to be earning," rejoined her spouse. "I shall have to hurry and gain strength so as not to be outdone by you any longer than I can help."

And he did hurry, for spring had not yet fully arrived when he was able once more to take his old position.

A few months later, an opportunity offered to exchange the old home for a small modern bungalow, with money enough in addition to wipe out the remaining debts and leave \$200 in cash.

"That would make a first payment on a new car," suggested Henry.

For a moment, Marion wavered. Then she remembered the motto. "No," she said. "we'll still 'owe no man anything.' But I'll tell you what let's do. Let's put the money in a savings account and add to it as fast as we can until we have enough to pay cash for that car."

"What you say goes," smiled her husband, taking her in his arms. "After the

way you've pulled this family out of the old slough of debt, I take off my hat to you as a financier."

"That was only because God showed me his will and I resolved to do my best to live in accord with it," she returned happily.—The Presbyterian Advance.

SOME WHO STILL STAND FOR PROHIBITION

The daily newspapers would give one the impression that every citizen of prominence has gone wet. The following statements by men of light and leading indicate that there are strong minds still unchanged on this great question.

Dr. Thomas Nixon Carver, Professor of Political Economy, Harvard University

We are fighting a business which makes money every time a non-drinker is made into a drinker and a moderate drinker into a hard drinker. So long as powerful financial interests are in a position thus to make money by extending the drink habit, they will use every resource at their command to accomplish that purpose. They will employ the most skillful salesmen and advertisers, they will adopt every lure and every device known to modern psychology to popularize drink and increase drinking. They will organize a campaign of education for intemperance.

They who are in favor of that business will, of course, vote wet. They who are opposed to that business should think twice before voting to license it to start its campaign of education for intemperance.

Dr. Joy Elmer Morgan, Editor of the Journal of the National Education Association

The repeal of the eighteenth amendment would prolong the economic and financial collapse of America. It would divert into channels of dissipation and frivolity the money which should be spent to maintain homes, schools, parks, churches, and legitimate industries. More money would be spent for liquor than schools. Great sums would be spent through advertising to promote the use of whiskey, champagne, wines, and gin. This huge advertising budget would serve as a corrupting influence in every phase of American life. The work of the honest parent, the sincere teacher, and the devoted preacher would be harder.

Jane Addams, Founder and Director of Hull House, Chicago

In spite of the activities of the bootleggers, the Hull-House neighborhood, which I imagine is typical of many others, has been enormously improved since the period of prohibition. It would be nothing short of a calamity if the amendment is repealed and we are thrown back into the wretched conditions which formerly prevailed.

Dr. Irving Fisher, Professor of Political Economy, Yale University

Repeal of the eighteenth amendment, if it is accomplished, will have been due to two principal causes: (1) the wet propaganda, which has greatly exaggerated the failures of prohibition and minimized its successes; (2) the depression.

During a depression "whatever is wrong." That is, the public is ready to change anything on the chance that it may help us out of the depression. Countries having free trade have introduced tariffs; countries having tariffs are talking of putting them down. Countries having prohibition have been giving it up; countries

where liquor flows freely are talking of halting the traffic.

It is a time not to be swept off one's feet by these unreasoning spasms of public opinion, based on discontent and a frantic, desperate desire to "do something."

The idea of letting people drink in order to tax them is more fallacious than lifting oneself by one's bootstraps. Every nickel spent for beer is a nickel taken from milk or other legitimate business, and reduces the productivity of the drinker by more than five cents' worth. There must be a net reduction in the net income, the source of all taxation, directly or indirectly. From the economic point of view, repeal will not help but retard recovery from the depression.

What is most needed is a spread of the facts. Prohibition has reduced drinking by 80 per cent or 90 per cent. It has vastly helped the poor and made for prosperity. To give it up will cost us dearly. If the public cannot be made to see this before it is too late, the honest wets will soon afterward find cause for regretting their ill-considered step.

Sergeant Alvin C. York, The Outstanding Hero of the World War

It is truly to be deplored that there are those Americans who find no more intelligent reason to offer for the repeal of the eighteenth amendment than that it should increase the revenue of the U. S. A., patently ignoring recognition of the incalculable harm, misery, and the economic ruin and havoc it will release in countless homes, but more particularly in the lives of the boys and girls of our great country.

That the brewers and alcoholics welcome repeal is not in the least hard to understand; but that those controlling the destiny of our people should be sponsoring a thing as manifestly evil as alcohol, historically a wrecker of homes and of happiness, and breeder of violences too numerous to catalogue, is indeed incomprehensible, if not woefully tragic.

Louis J. Taber, Master of the National Grange

The eighteenth amendment has been invaluable to agriculture because of the increased consumption of farm products. We have time for but a single example. In 1917 our average consumption of milk was 754.8 pounds. Ten years later the per capita consumption was 967.3 pounds, indicating that milk was taking the place of beer throughout the land and that children were enjoying the health and life-giving materials with which the dairy cow—the foster-mother of mankind—blesses society. To produce the increased milk consumed would require more grain than was used by all the brewers and all the distillers before prohibition.

Agriculture has suffered serious depression, but prohibition has not been the cause. This depression would have been more grievous had wet conditions prevailed.

Our greatest gains are social and moral. The health of the individual has improved; the number of children graduating from the eighth grade has increased; high-school graduates have multiplied; and college graduates are increasing. The general level of all that measures rich and satisfying life has moved forward.

As master of the National Grange, speaking for its million members, located in farm homesteads from the pine trees of Maine to the orange groves of California, from the lakes of Minnesota to the wheat fields of

Oklahoma, I say without hesitation or qualification that the Grange stands unflinchingly upon its long-established policy for sobriety and prohibition. To us the eighteenth amendment is a part of the Constitution. We believe in its value. We are ready to defend it against those who would seek to destroy its civic, moral, spiritual, patriotic, and economic benefits.

Let us not forget the picture of the open saloon! Let us not forget blue Mondays in the home and in the factory! Let us not forget a staggering drink bill! And then let us remember that the evils of the saloon, were it to return, would be multiplied in accordance with the speed, the expansion, the development that has taken place.

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TEA GARDEN BESTS BEER GARDEN

(Continued from page 2)

drove into town," Bill Towers interrupted.

"Well, the young people of First Church plan to open up a tea and coffee garden as near to it as possible and show the people of Merleville which is the better place for their sons and daughters to frequent."

"A fine idea, but who is backing your enterprise?"

"The Merleville National his given us a loan and Mr. Smith, Alice Smith's father, owns the next building to the beer garden. She had me invited to the house for supper tonight. I think he will let us have that large empty store of his."

"Well, I wish you luck and let me know if I can help," said Bill Towers as they parted.

That night, at the supper table, Dick explained the idea to Mr. Smith, who not only agreed, but let them have two months' rent free.

A few days later the young people had a business meeting and plans were made to open their "garden" the following week. This meant hard work for all of them but no one complained, for they were proud of their town and wanted to keep it "a clean place to live in."

The Tea and Coffee Garden opened to the public at last and hundreds of people came in the first day. It was a success from the very beginning and not only paid its way, but brought in a profit which was used to help the unemployed of the town.

Needless to say, Merleville defeated repeal at the election by 120 votes. "This place of yours is the center of the town now," said Mr. Smith one day as he came in to look the "garden" over. "What does that sign say over the door?"

"That's our motto," and Dick read aloud, —IF GOD IS FOR US, WHO IS AGAINST US?—Romans 8:31.

—The Presbyterian Advance.
New York City.

The Influence of the Arts College in the Training of Ministers

(Continued from page 4)

nary work.

The purpose of this article, as before stated, is to set forth the importance of the arts college at Ashland in the training of Brethren ministers. I could name here on the arts college faculty men whose influence on the prospective minister dare not be overlooked nor can it be underestimated, men who are devout, scholarly, Christian in

their every relation thoroughly imbued with the denominational spirit and loyal to denominational interests, men who are worthy ideals for any ministerial student to admire. I count it a distinct advantage and privilege for our pre-seminary men to come under the influence of such men!

Moreover, it can not be otherwise than, that as the student is coming on up through the arts college, he will have great respect for the learning and upright character of his arts teachers. In fact, it is these teachers who have the first chance at him after he has left the high school with its naive philosophies and its *jeune* reasoning and the learning and culture of the college teacher are bound to be thrown into sharp relief against this earlier background. To be reflective for a moment, my Freshman teachers have had an influence above all other things,—they were so different from those I formerly had.

I am writing this article both as a matter of fact and also to remind the brotherhood what a large part the arts college has in the preparation of the denominational minister, so that when you think of the training of our ministers here, you will think of both the seminary and the college. This is certainly one reason why the Brethren church does and should sustain a college of liberal arts, for it ministers not only to the layman, but very effectively to the education, preparation, and consecration of the minister. In fact, I doubt very much whether an educated Brethren ministry could be maintained apart from our own denominational arts college,—that is how important I regard the arts college to be.
Ashland, Ohio.

Signs of Our Lord's Return

(Continued from page 6)

Buying and Selling

The things which are revealed concerning economic conditions of the future are now beginning to be brought to our attention on many sides. In Revelation 13:16 we read of this coming world dictator that "He causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand and in their foreheads and that no man might buy or sell, save he that had the mark of the name of the beast, or the number of his name."

Today's paper tells of a plan for our country by which "a colorful seal" may be placed on manufactured products which conform to law. There is also talk that he who makes the least of sales of food products must have a license. The newspapers carried the news some time ago that now in some parts of Russia, those who would get bread must have the ticket, and that, with the proper seal. Seals, tickets, permits and licenses under government control are becoming more and more prevalent. Such government control may for the present bring relief and appear a great help in correcting economic conditions, but it is a plain indication that the world is rapidly moving toward the place of central control. Of this the coming world dictator will surely take advantage.

We rejoice in the day when, "OUT OF ZION SHALL GO FORTH THE LAW AND THE WORD OF THE LORD FROM JERUSALEM" (Isa. 2:3).

"Even so, come, Lord Jesus" (Rev. 22:20).
Whittier, California.

OUR LITTLE READERS

THE STRANGE BEDFELLOW

In the night Dana had a bad dream. He dreamed that he was sleeping with an iceberg and that he shivered and shook as his feet touched the cold wet ice. He did not wake but only snuggled down closer under the warm bed-clothes and tried to sneak away from the iceberg, but it seemed to keep coming closer and closer. Then he fell sound asleep again and did not wake until the sun shone in his window bright and clear.

"Why—What—Who are you?" he said as he saw a bundle of gray clothes with a dark head sticking out of the bundle. "How did you get here?"

"I don't know," said a little voice from the bundle. "Who are you?"

"I'm Dana Blake, and I went to bed alone last night. In the night I had a bad dream and thought an iceberg was sleeping with me."

"I'm Richard Limes and I live in the big house down the street—the home where boys and girls live who have no fathers and mothers," said the stranger. "I don't know how I came to be here."

"I'm going to get up and dress and ask Mamma all about it," said Dana climbing out of bed.

"I'd get up too, but I don't see my clothes," said Richard.

"Come on! You can have some of mine. I'll put on my old shoes and you can have my new ones."

So they ran down stairs and found Mrs. Blake just coming in the door looking tired and sad. "O children, the big home for orphan children was damaged by fire last night, and we've all been working hard so that no one would be chilled and fall ill. Papa brought this little boy home all cold with his feet wet from pattering in the water and tucked him in with you, Dana. The other orphans are scattered all around the neighborhood. Nobody was injured, but it will be a long time before the big building is ready to move into again," she said.

"I don't care how long it is," said Dana. "I have a boy to play with now. Mamma, do we have to eat breakfast? I want to show him all my playthings and Spot and the rabbits and everything."

"I don't care either," said Richard. "I like this house and this suit and everything. I'd like to live here always."

But when daylight came and the workers examined the big house looking sullen and dark from the smoke, it was found that people had been more frightened in the night than necessary. There was a great deal of cleaning to be done and new bedding and furniture bought, but with painting and some repairs the Home would be ready in six weeks at the most. Everybody helped and before long it began to look as if the fire had been rather a good thing, as the old things could be thrown away and new paint and repairs helped the building greatly.

"Mamma, you're not going to let Richard leave me, are you?" said Dana one day when Richard had gone over to the home in company with some of the other children to see the new schoolroom. "He doesn't want to go, and I don't want him to. It's the

nicest thing in the world to have a bedfellow and we have such good times in the play room. Mrs. Smith has four boys and it seems to me we might have two."

Dana saw something bright in his mother's eyes, and presently a little wet spot was on his cheek as she held him close to her. "Are you sure you can share everything with Richard—take him for your very own brother?" she asked in a voice that trembled a little.

"Why, Mamma, I've done that already," said the little boy. "I'll give him more than half if you'll let him stay."

A little later Richard came soberly up the front walk. "What do you think Miss Helen told us?" he said. "There are six boys and girls who will not come back to the Home at all. They are going to stay in the very homes where folks carried them the night of the fire."

"Not six, but seven," said Dana unable to keep still any longer. "O Richard, you're going to be my bedfellow for always. I's so glad."—Hilda Richmond, in Herald of Gospel Liberty.

ANNOUNCEMENTS

The Swiss Terrace, Winona Lake, Indiana, offers the following special rates to delegates attending the Brethren Conference, August 22-27. Two in a room, \$1.50 each for the conference, with light housekeeping privileges, including water, gas, electricity, and laundering of linens.

Address Miss Margaret Hemphill,
Manager.

THE TIE THAT BINDS

HANEY-SMITH—Mr. Leonard L. Haney and Miss Mildred E. Smith were joined in holy matrimony on June 15th, at the parental home of the groom, with a beautiful single

ring ceremony, read by the pastor and witnessed by about 25 of the immediate relatives. The groom is a member of the Brethren church and is employed in one of the nearby stores; his wife is a lovely lady of this community. We wish for them a pleasant journey through life.

CLAUD STUDEBAKER.

GAYLOR-HOLMES—On the evening of April 25th, 1933, it was the privilege of the undersigned to unite in marriage Mr. Raymond Gaylor and Miss Katherine Lillian Holmes, both of Washington, D. C. The ceremony took place at the home of the bride in Washington and the single ring ceremony was used. The bride is an active member of the Washington Brethren church, while the groom belongs to another denomination but is a member of the Brethren Sunday school. A host of friends join in wishing these happy young people God's best as they journey through life together. They will make their home in Washington.

HOMER A. KENT, Pastor.

IN THE SHADOW

HARRELL—Jeremiah Marion Harrell, the son of Wesley and Lydia Harrell, was born in Western Howard County, Indiana, April 27, 1857, and died June 8, 1933 at the home of his daughter and son-in-law, Mr. and Mrs. Marvin Byrum on the old home place southeast of Burlington. He was aged 76 years, 1 month and 11 days. In 1891 he became a member of the Salem Brethren church and when this was abandoned he came to Burlington and when that church was organized was a member of the building committee. In December, 1931 he placed his membership in the First Brethren church of Flora of which he was a conscientious and consistent member until his death. He made an especial effort to attend the communion service which was held a few days before his death. February 6, 1881, he was united in marriage to Nancy Hollingsworth, to which union were born two children—Mrs. Wright Hendrix and Mrs. Mervin Byrum, both of the Burlington community. He is survived by one brother and four grandchildren and one great-grandchild. His wife preceded him in death May 27, 1915. The funeral service was held in the Burlington Brethren church and burial in the South Union Cemetery. Services by the writer, his pastor.

FREEMAN ANKRUM.

MRS. McCARTNEY—Mrs. Frank McCartney of Waterloo, Iowa, went to be with the Lord Thursday night, July 6th, after a long illness of coronary occlusion.

Sister McCartney was born in Johnstown, Pennsylvania, in the year 1863. She came to Iowa with her widowed mother and was reared at Hudson. She was married to Frank H. McCartney in 1889. To this union one child was born, Elizabeth Gillin McCartney, now the wife of Dr. Owen McCartney-Smith, of Waterloo.

Surviving are the husband, daughter and two brothers. Sister McCartney was greatly devoted to the First Brethren church where she became a charter member years ago. She was a deaconess in the church for years. Even in the midst of much suffering, she attended the last Communion service.

Her funeral services were conducted at her late home July 8th, the undersigned being assisted by Dr. J. L. Gillin of the University of Wisconsin at Madison, who was a nephew of the deceased.

May God's comforting words ever remain with the bereaved.

E. M. RIDDLE, Pastor.

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THE BRETHREN EVANGELIST

A TALK WITH ST. PETER

O Peter, wherefore didst thou doubt?
Indeed, the scud flew fast about,
But he was there whose walking foot
Could make the wandering hills take root;
And he had said, Come down to me,
Else had thy foot not touched the sea.
Christ did not call thee to thy grave—
Was it the boat that made thee brave?

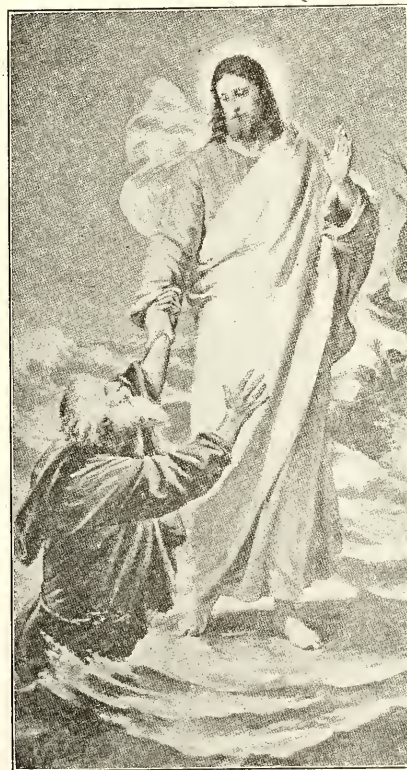
Easy for thee who wast not there,
To think thou more than I couldst dare!
It hardly fits thee, though, to mock,
Scared as thou wast at railway shock!
Who saidst this morn, "Wife, we must go;
The plague will soon be here, I know!"
Who, when thy child slept—not to death—
Saidst, "Life is now not worth a breath!"

Too true, great fisherman! I stand
Rebuked of waves seen from the land!
Even the lashing of the spray,
The buzzing fears of any day,
Rouse anxious doubt lest I should find
God neither in the spray nor wind;
But now and then, as once to thee,
The Master turns and looks at me.

And now to him I turn: My Lord,
Help me to fear nor fire nor sword;
Let not the cross itself appall—
Know I not thee, the Lord of all!
Let reeling brain nor fainting heart
Wipe out the sureness that thou art!
Oh, deeper thou than doubt can go,
May my poor hope cry out, "I know!"

Then when it pleases thee to say,
'Come to my side'—some stormy way,
My feet, atoning to thy will
Shall, heaved and tossed, walked toward thee still;
No leaden heart shall sink me where
Prudence is crowned with cold despair;
But I shall reach and clasp thy hand,
And on the sea forget the land."

—George MacDonald, in Sunday Magazine.



—Flockhorst

CHRIST AND ST. PETER

Into God's Deep

By C. A. Stewart

(Vice Moderator's Sermon at the Dayton, Ohio Conference, June 20, 1933).

Luke 5:4-10—Launch out into the deep and let down your nets. Henceforth thou shalt catch men.

Jesus was calling his disciples and at the same time was teaching them that they were to carry on his work. As he came nearer to the cross he made it clearer to them that they were to do the work of evangelizing the world after he was gone. When they marvelled at the things that he did he said, "Greater works than these shall ye do." It has always been God's plan for us men to do his work. He has no other way today than to use us. He has no other hands but ours, no other feet but our feet, no other means of spreading the Gospel than through his children. "Henceforth ye shall catch men." Before Jesus cried from the cross, "It is finished," he prayed that wonderful prayer, just before he went to the Garden of Gethsemane, saying, "As thou hast sent me into the world, even so have I also sent them into the world." There are many passages of Scripture that lay the burden of responsibility upon believers, among which are the following: "Occupy till I come"; "I have chosen you and ordained you that ye should go and bring forth fruit"; "I will make you fishers of men." These and many more passages of Scripture makes it plain that we are called to do service for God, and that he is depending upon us.

An Important Work

This work we are called upon to do is an important work which calls for courage and wisdom. It is important because it dies not with the setting of the sun or with the last fleeting breath, but reaches beyond the confines of time out into the eternities. It is a work that has to deal with the soul of man, which Jesus said was worth more than the whole world. It is a work for which God sacrificed his own Son, and for which Jesus the Son willingly gave himself. It is the work for which Jesus who was rich became poor that we might be made rich. It is so important that we will be judged for rewards according to the way we have taken care of it when we meet the Lord Jesus Christ in the air. It involves our destiny and the destiny of others. The work is important because the founder of it was the most important individual that ever was upon the earth. He was not only a man but God in the flesh and walked among men. He was not only a great teacher, but the source of all wisdom. He was not only righteous, but the fountain of all righteousness. He was not only a king but the King of Kings and Lord of Lords. This work whereunto we are called is the work of God through Jesus Christ. It is the stabilizing power and the ballast for the world. The cross of Christ is an evidence of the importance of the work. Important as it is, it cannot go forward and progress as it should until we, as a church, move out of the shallows of the world and out into God's deep.

Unlimited Power

1. There is unlimited power for the church by moving out into God's deep. Many times the work seems to lag and we become

wearry, and we have reached the limits, and in despair like Elijah we cry "It is enough". I wonder if all of our dependance is not upon self and man-made methods. Sometimes it is good for us to come to the end of self where we are made to raise our hands and cry in despair and feel that thrill as the joy of God floods our soul when Jesus reaches down and takes hold of our outstretched hand. We then have something of the feeling that must have thrilled the heart of Peter when Jesus took him by the hand as he began to sink among the waves. Methods are good and we must make use of them, but we must be sure that those methods are in accordance with the will of God. We have no doubt that these fishermen were well versed in all the known methods of fishing in those days, but without results. They had fished all night and were now washing their nets preparing to lay them aside for a while. They were discouraged for they had taken no fish with all their hard labor. They had come to the limit of self. Jesus comes upon the scene and commands them to "launch out into the deep and let down their nets". What these men needed was divine guidance. They evidently had not been fishing in the right place or the right way. The Lord wants us to do all we can do, but he wants us to feel our dependence upon him. He wants us to work in cooperation with him. We are limited in wisdom and power and are fighting against tremendous odds over which no man or set of men can possibly be victorious. It is not a carnal warfare, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places" (Eph. 6:12). Man has fought against these mighty powers and has been the loser every time. The head of those powers which is Satan has never met his equal among men, but in Jesus Christ he met his Master and was defeated.

Jesus Christ, the Captain of our salvation, is the head of the church, and if we are to be "Fishers of Men", we must listen for his orders, and obey them. There is a time to clash swords with the enemy of the soul, and a time to listen for orders. These men would have been defeated and gone forth with a broken spirit had not Jesus said to them, "Launch out into the deep and let down your nets." The church has unlimited powers, as long as it remembers the purpose of its organization. It is more than an organization of respectability, sauntering in and out of the Lord's house on the Lord's day. It is a soul saving institution that is doing business for the Lord of Glory. With Christ as its head, who has all power she cannot fail as long as she is united to the vine. The branch cannot bear fruit of itself. Jesus said "I am the vine, ye are the branches". We are to bear much fruit which is the result of the life received from the vine. But if the arteries are severed or clogged with foreign matter the vine will die and there will be no fruit. The secret of the power of the church is living in harmony with the will of God through Christ. Jesus knew where the fish were and how

they were to be caught, and he gave the orders and the result was victory.

Launch Out in Faith

2. One way that it is possible to launch out into God's deep is by faith. Do we look forward and see the victory won, and with an unflinching tread, move on believing God can and will do great things through the church, or do we compare our strength with the great task which is before us and see nothing but defeat, darkness and despair? The secret of the great power of the early church was her optimism because of her faith in Christ. Paul was warning and encouraging the Hebrews to go on in the faith and said concerning Jesus, "For he hath said, I will never leave thee nor forsake thee", then adds, "Jesus Christ the same yesterday, and today, and forever". If we believed that Jesus meant what he said when he said, "Lo I am with you always, even unto the ends of the world", we would not hesitate and hold back for self that which belongs to him, and would win victories.

"Without faith it is impossible to please God." Men of God in the ages past have moved out upon the promises of God, thereby gaining favor with him and not one of them were disappointed. Noah believed God and "prepared an ark to the saving of his house," yet there was no evidence that there would ever be a flood. When God promised Abraham that he would receive an inheritance he believed God and the result was that he received that inheritance. When Abraham and Sarah were told that they were to have an heir, they could well have doubted God, because it was impossible from a human standpoint. But because she "judged him faithful who had promised" Sarah gave birth to the heir that was promised. These people had invested in the promises of God and "launched out into the deep" by faith, and the result was that they always met God where he promised. We cannot win victories for God with a half-hearted service. That is an evidence of the lack of faith. " whatsoever is not of faith is sin" (Rom. 14:23). The money changers had gathered into, and taken possession of the house of God. Jesus drove

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How to Get More True Rest

That is just the thing that is wrong with many people—they don't get enough rest and repose, so a certain distinguished professor declares. He may be right. There is at least some truth in it. There are any number of reasons for this lack of rest. Some prefer to indulge their sense of pleasure when they ought to be sleeping. Some are driven by their greed for gold or by their ambition for position and power to such an extent that they do not give themselves sufficient time for rest and sleep. Some allow themselves to be loaded down with responsibilities in the service of their fellowmen, even in spiritual activities and leadership, that they do not find the time they need for rest and refreshment of body. Others allow themselves to become so mentally disturbed by the trying situations in which they find themselves that restful sleep and mental repose are taken from them. Whatever the reasons for the lack of sleep, men don't get along well without it. The human organism cannot keep on going and engaging in the activities of life without due time given to rest and sleep. God made it that way. Everybody knows that. It is not necessary that we have a scientist tell us that. Yet when one such stressed that fact in Cleveland, Ohio, some time ago, his words were considered important enough to be quoted by the daily press and by at least one religious paper that we noticed. Perhaps after all it is a service to have some one of note tell us what we already know; it does get our attention and sometimes causes us to face up to duty more squarely. That in itself is a service.

It was Dr. Donald A. Laird, director of the psychological laboratory at Colgate University, who said people were not getting enough sleep. He declared that "what Americans need right now is more sleep of a good and restful kind." But the especially interesting thing about his remarks was his suggestion as to how one could enjoy a good night's rest under the present economic pressure. In reply to a question he admitted it was hard, but thought it would help some to make a mental preparation before going to bed. He said: "Fifteen minutes or so should be spent in calming down. Dress in your sleeping clothes and lounge around. If you are especially nervous and excited over current conditions, lie in a tub of water at 98 degrees temperature for about five minutes."

We are frank to say that we are disappointed in the professor's counsel. Any chairman of a Christian Endeavor quiet hour department could have given sounder advice. This intellectual's answer suggests to us that either he does not know the calming and rest-giving power of trust in God and communion with his blessed Person, or else he was talking to people whom he thought would not understand the language of a Christian. It was well that he recognized the need of mental preparation, and perhaps a warm bath would help to induce sleep and might be sufficient, if man were a mere animal. But man is more than an animal, and having a mind and a heart, having memory and conscience, something more than a warm bath and lounging about in sleeping garments is necessary to prepare him for real, satisfying rest and re-creating sleep. Because of failure to take into account that something more that is needed to still the mind and heart of man, many have found their way to hospitals and asylums and some into suicide graves. Yes, indeed,—"preparation" is needed, but preparation of a more far-reaching character than a materialistic psychologist is able to suggest. And "fifteen minutes or so should be spent in calming down," most assuredly, but not in mere lounging around. There is need of time, sufficient time, to become quiet before God, to refresh one's sense of the divine presence, to revive the power of trust in his providence, to reassure the soul with meditation on the promises of the Word, to rejuvenate the lagging spirit with a new serenity of faith. There is need of a "calming down" of that sort, and not only so, but of real rest also.

Jesus anticipated this need of man for rest and made provision for it. There are three kinds of rest that he gives—rest from sin, rest from a disturbed mind and rest for a weary body.

Jesus gives rest to the soul of man by taking away his sin. That was the angel's promise concerning his birth—that he should save his people from their sins, and when Jesus was in the midst of his ministry he declared and exercised his power to forgive sin. His death was to take away sin, for he himself said the Son of man must be lifted up, even as Moses lifted up the serpent in the wilderness, that whosoever should believe in him might not perish. And the primary note in Paul's message was that "Christ died for our sins according to the scriptures" (1 Cor. 15:3). That is the rest that Jesus is most concerned about giving—rest to those burdened with sin. Hear him: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matt. 11:28, 29). That is true rest. It is the rest, the peace, of which Wordsworth sings:

"I knelt before Thy gracious throne
And asked for peace with suppliant knee.
And peace was given; not peace alone,
But love, and joy, and ecstasy."

From Harriet Beecher Stowe's trusting soul also comes the music of such peace and calm:

(Continued on page 8)

The Trinity in the Baptismal Formula

Both the Trinity and Baptism are largely overlooked in our teaching and preaching, whereas neither ought to be, for both are important. We seem to shy from consideration of the Trinity as from a gigantic undertaking or from a greatly perplexing and mysterious problem. And we seem to pass Baptism by lightly as if it were a matter of little importance, a "mere form." Now the nature of the God-head is admittedly a great mystery, so far as human understanding is concerned, and yet the Trinity ought to be known and experienced by every Christian. Also, while Baptism carries with it the necessity of form, and correct form, too, yet it is infinitely more than form and no one has any scriptural right to claim membership in the Kingdom without having been "born of water and of the Spirit." Right at the very door of the Christian life, the entrant is required to face both these great doctrines, and he ought to be instructed concerning them.

Regarding the Trinity, we do not advocate attempting to explain the mystery; that would be foolish because impossible. But the people ought to be taught what is revealed in the Scripture concerning the marvelous character of the God-head. There was a day when the Trinity was proclaimed with more positiveness and frequency than is the case now, because it was believed more strongly by the ministry. Today it seems that we only half believe this great doctrine. Perhaps few would be willing to confess to any lack of faith in it, but practically there is a lack, for the doctrine means little or nothing to them. There is very little associated in their thought with it. There are many items of faith that are fading from the minds of the people because they mean very little to them, and the doctrine of the Trinity is one of them. We ought to bring it out of its place of obscurity and seeming insignificance and give it the place of outstanding importance and essentiality that it truly holds.

One way of making the Trinity real and meaningful is by show-

ing how completely triune immersion is dependent upon the full and ready acceptance of this doctrine. The Trinity is in the baptismal formula as set forth in Matthew 28:19, 20, and as universally practiced by Brethren people. It is no mere form of words to us, but a real guide to determine the number of dips the frequentative verb "baptize" shall receive. It is not only a guide to action, but a part of the Commission, and so is a direct command and requires obedience that involves confession of its truthfulness. When we are about to baptize by triune immersion, we might well make more real the Trinity as well as give the rite of baptism added significance by stressing the person and work of each member of the Trinity. A Christian cannot be a consistent member of the Brethren Church without believing in the Godhead of all three members of the Trinity.

All these things are perfectly familiar to any informed Brethren, but we must face the fact that all too many are not informed and need to be instructed. And they are not all young people or new members either. We need to connect up more strongly and vitally the distinctive teachings of the church and those other general teachings that are commonly recognized and accepted by all evangelical Christians, that their value may be more clearly appreciated and strongly held. Baptism, for example, ceases to be a mere church practice when it is seen to be freighted with the fundamental doctrine of the Trinity. It becomes immeasurably richer with meaning and more inescapably binding when this vital connection is kept ever in view and emphasized.

EDITORIAL REVIEW

We made editorial comment last week on Brother Frank Gehman's newsletter, which inadvertently failed to get in last week's paper. We regret the omission and inclose it in this week's issue.

Brother Henry Rinehart, Treasurer of the Brethren Home, gives us a detailed report of financial receipts amounting to \$274.55. This shows the response to this emergency call which continues with commendable loyalty.

Brother R. I. Humberd, of Martinsburg, Pennsylvania, writes us that he is enjoying a speaking engagement of several days' duration at a Bible Conference at Bible Conference Park, two miles from Binghamton, New York.

One preacher asked another the other day, "Why don't more churches write news letters for *The Evangelist*?" The reply was, "I suppose because they have nothing to write about." Is that the reason your church is not being heard from?

Brother L. A. Hazlett writes of his visit to the church at Canton, Ohio, where Dr. J. C. Beal, the pastor, is demonstrating the importance of intensive Bible instruction and is building up a strong work thereby. We are glad to say that such emphasis on the Bible and Bible instruction is widely recognized by our people and it is our conviction that our ministers stand high, both in their faith in, and knowledge of, the Word of God.

Remember the date of General Conference is August 21 to 27 and the place is Winona Lake, Indiana. If we may judge the probable attendance at this national gathering by the attendance that some of our district conferences and young people's camps had, it will be largely attended and the fellowship will be abundantly worth your while. And the menu of the spiritual feast there to be spread has already been published. It is time for delegations to be formed.

We are asking our readers to cooperate with us in an effort to extend the circulation and enlarge the service of our church paper. Preachers and laymen alike should consider it a duty and a privilege to get others to join the Evangelist family. In these times when money is scarce we are emphasizing short-time subscriptions, offering the special rate of \$1.00 for seven months. Any Evangelist agent who wishes sample copies of the paper to use in an effort to secure subscriptions will receive them free by sending us a post card stating the number desired.

The editor recently had the privilege of preaching on a Sunday morning for the good people of the Ellet, Ohio, church, where

Brother Grant McDonald is the much loved pastor. There were 222 present at the Sunday school and a goodly attendance for the church service. On every hand we met with words of encouragement and confidence for the church's future, notwithstanding the very difficult times they have experienced financially. With the loyalty and sacrifice which these people display, with their spiritual leadership and the large field that lays before them, we believe the future of this church is bright, and we fully expect them to press forward to realize it. While we were there we took several new subscriptions to *The Evangelist*. We were accompanied on our trip by Brother J. C. McBride and his Ford coupe.

A personal communication from Brother N. W. Jennings contains this information which we may share with our readers: "I have just been unanimously called to serve the Turlock Brethren church for the seventh year and have accepted the call. I underwent an operation in May and my health is better now, I am glad to say. The members of my flock were kind in bringing in flowers, kind words and other tokens of appreciation, for which I was truly grateful." He also expresses his appreciation of his faithful wife for her efficient care and devotion during his illness, and also his thankfulness to his Heavenly Father for raising him up and caring for his flock in such a splendid way and "supplying all our needs according to his riches in glory." Gratitude is a good note to sound. The sensitive soul is always grateful for the blessings which he receives, but more especially at such a time as that of convalescing from a serious illness or from an operation is one made keenly aware and very appreciative of the great goodness of God and of the kind care of the friends on which he is dependent. Brother Jennings concludes by saying: "No hand can stay his blessings, if we abide in him. 'If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you' (John 15:7)."

One of our good friends from the Pacific Coast writes the following word of appreciation and observation: "To the Editor of *The Brethren Evangelist*: I just finished reading the last paper, that of July 22. I think it is getting better and more interesting all the time. I look forward to it each Monday like a letter from home. Am sorry that the church members of this country are not standing up for the right. It looks now as though we might lose our Eighteenth Amendment, but God is on his throne and he can overrule." If more church members of all the churches were more faithful readers of their church papers instead of depending on the wet-bought secular press for their information, where most of what they read is mis-information, exaggeration or fiction, there would be larger numbers standing by the Eighteenth Amendment, and every other righteous principle. The demagogues could not prosper without the help of the church members and the beer barons would not be in the saddle today if it were not for the fact that vast numbers of the professed followers of the Lord Jesus Christ were attempting to serve both God and mammon. Would to God that the church were filled with men and women who had the conscience and the concern of our correspondent.

Brother Thoburn C. Lyon of Washington, D. C., wrote us some time ago that he had been impressed with the possibilities of the drama as a means of fighting repeal and impressing the minds of the people with the importance of prohibition. It is indeed being widely used, and with striking effect. Many churches are putting on anti-prohibition programs with short dramas as the main features. There are a number of splendid short dramas being used. One in particular to which Brother Lyon called attention by means of a newspaper clipping, and which we have seen staged with remarkable effectiveness raises the question: "Who Killed Earl Wright?" The drama gradually reveals that John Barleycorn was responsible for the slaying. It is a court room drama showing the closing hours of the trial of a youth charged with the killing of his best friend during an argument over a bottle of liquor. The play was written by a mid-western attorney who participated in a trial upon which it is based. The conclusion of the trial, as voiced by both the prosecution and defense, is that alcohol was to blame for the crime, that it is indeed "the embodiment of all crime." Any persons interested in putting on such a program may find help by writing to their state headquarters of the Anti-Saloon League, or the national headquarters at Westerville, Ohio.

Capturing Youth for God

By George H. Jones

Executive Secretary of Boy Scouts of
Greater Johnstown, Pennsylvania

Christian education concerns itself primarily with putting a Christian impulse back of all human conduct, when the education begins. Our forgetfulness of that fact has been responsible for the loss of too many young men in our Church work. The exceptional case is due to the home functioning as it should. We are reminded of the story of a dinner in a minister's home. The family was gathered about the dinner table ready for the evening meal. The table was graced with a large plate of mother's home-made bread. The minister helped the children to bread and a spread, after which he helped himself, but fond as he was of mother's fresh bread, his eyes took on a questioning look. Mother was quickly aware that something was wrong. "What is it? Something I put in?" "It tastes that way, mother." But Mother was tasting the bread herself by this time. "I can hardly think of anything that might have gotten into it," she said hesitatingly. "Oh! sure, I have forgotten to put salt in it." "Well, mother, put it in now," said the minister, with a twinkle in his eye. "That would be foolish," she replied, "It is too late now." "I wonder," said the minister, "if most parents are not depending upon the Sunday school and the church to put the salt of a 'Saving Faith' into their children too late to make a good job of it?"

In a review of the forces creating the men of tomorrow, it is surprising to note the small place the church has in this dynamic field, small compared to the place it might have. The fertile soil is there to produce the crop of wild oats or sober, sane citizenship. Common sense suggests the capture of this field above all others. As youth is captured so the man serves. Here youth is dreaming and planning. Here the imagination is preparing for adult conquest. Here is the future power of the nation, having foundations laid in the heart of the boy. Here the stability of the future is established. Here American ideals are created and the kind determined by training and environment. Here future moral practices are getting their inception. Habits are being established. In this formative period the future type of American manhood is shaped. The content is either spiritual or carnal.

For several seasons our high school football team was coached by a star of almost national fame. He was a local product from a foreign home of absolute

ignorance of American ideals. His sole slogan was "Win, Win Fairly,—but Win." Life is a game to youth. Loyalty is cultivated with an intensity that seems extreme sometimes. Every educational institution fosters it. Then seasonable games provide an outlet for a superabundant physical energy. These stormy, noisy and often bitter contests, stir the very center of emotional life. The very language of our young men is the vernacular of the recreation field. The spirit of the game captures the imagination, while the ethics practiced, determine the morals of the participants. The price we are paying now, in the manhood of today, was the price set upon the winning of the game a generation ago. Too much of our character took its content and shape, not from the Sunday school and Church, so irregularly attended, but from the contests and codes of the athletic and recreation fields of the past. **Our play in the past generation determined our leadership in this.** A nation's play is a sure index of its education and morals.

Youth is having all kinds of instruction today. It is a wise man indeed who is able to discern the respective powers of Church, Home, School, Playground, Movies and

Companionship. Moral and religious instruction are in many cases simply incidental, when they should be the source of his greatest aspirations. Yet the Home and the Church are the only institutions charged with the task of educating the boy religiously. Few indeed are the homes where this is done. How short indeed is the time the Church gets to perform the task. Is it surprising then that in an analysis of crime records of recent date the Associated Press discloses that 39% of criminals finger-printed in this country were under twenty-four? Nearly one in five of all persons arrested were between 19-22. The boys of 19 holding the ranking position among lawbreakers of all ages. There were 10,926 youths of 19 years of age arrested, slightly more than 5% of the total number placed under arrest.

A number of welfare agencies having arisen, alarmed by the growing delinquency, and voluntarily assumed the task of assisting in the moral and religious training of the unfortunate youth born to the normal care-less home. The normal home seems to have changed, it has neither the inclination, nor the

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IF IT IS RIGHT, THERE IS NO OTHER WAY

*"If it is right, there is no other way!
Brave words to speak, and braver still to
live;*

*O flag to guide the battle of each day,
A motto that will peace and courage give.*

*"If it is right, there is no other way!
Wise words that clear the tangles from the
brain;*

*Pleasure may whisper, doubt may urge delay,
And self may argue, but it speaks in vain.*

*"If it is right, there is no other way!
This is the voice of God, the call of truth;
Happy the man who hears it to obey,
And follows upward, onward, from his
youth."*

Signs of Our Lord's Return

III. SOCIAL CONDITIONS

By Charles W. Mayes

Who has not heard that we are living in a time of a "Changing Social Order?" The newspapers and magazines say so. College and University Professors say so. World prognosticators say so, and surest of all THE BIBLE SAYS SO.

What Educators Say

In June, 1932, Dr. James T. Shotwell of Columbia University gave the Commencement Address at Stanford University honoring a graduating class of more than eleven hundred students.

Dr. Shotwell said, "Unless we learn the lesson taught by antiquity—that we must substitute reason for force, and justice for exploitation,—our scientific age will prove just another interlude like the golden age of Greece and Rome, and the emergence from the ice age will be postponed another 1000 years."

After painting a dark picture of the social life of the present day, Dr. Shotwell offered this final lament of despair, "I have no final advice to give you, young men and women, it is too late for that now!"

Newspaper Editors

An editor of one of America's greatest newspapers has this to say, "When Rome was beginning to topple, they were discussing the following problems: reckless lawlessness of criminal classes, the loose conduct of gilded youth, the free and easy divorces, what to do about the people leaving the farms, and crowding into the cities, how to feed the starving unemployed. Conditions are far too similar for comfort. There are scientists who see signs of our whole white civilization going down to smash."

If a preacher had made the above statement, he would of course be called pessimistic, but since it comes from science it dare not be gaisaid.

On this important subject, even H. G. Wells has a word. "Destruction is not threatening civilization, it is happening to civilization before our very eyes. The ship of civilization is not going to sink in five years, it is sinking now!"

The Pope

Even the Pope thinks it is time to speak forth, "The time is ripe for the intervention of God. History tells us again and again that when men reached the lowest ebb and began to curse and deny God, then was the moment when God manifested himself. . . . Even in Russia where men blaspheme God, this will be the case."

Astrologists

From Llewellyn George, Vice-President of the National Astrological Association, there comes this quotation,

"Looking down the 1933 months, astrologically, I see some interesting things, as indicated by the planets. Outstanding is the fact that 1933 is to be a year of more social, economic and political adjustments than this nation has seen in a long, long time. You go into this New Year with many cherished ideas about government, social relations, your philosophy of living and of religion. The stars indicate that, if you follow the great mass trends in thought, you are going to finish 1933 with nearly all of these pre-conceived and long-cherished ideas upset! . . .

Speaking broadly, we are going to see these idea shifts taking place in our economics on a breath-taking scale."

The Social Gospel

In the March Issue of PROPHECY Magazine, it is stated, "Prof. Hart of Bryn Mawr tells us that a NEW RELIGION will develop as different from traditional Christianity as Christianity is from Judaism. It is the 'Social Gospel' or humanist religion which is sweeping all before it—'open minded religion' as the professor calls it. Its goal is 'fulfilment of personality and achievement of values here on earth.' The message of the modern pulpit has to do with international affairs, social justice, racial problems, education and many phases of individual and social development."

Great Swelling Words! But Prof. Hart made a mistake! The above subjects do not come from MODERN pulpits, but from MODERNIST pulpits. We must insist that the MODERN pulpit, preaches the Gospel of Jesus Christ who is the same yesterday, today and forever. The Bible, proclaimed as meat in due season is always modern, up-to-date and satisfying. In fact, the student of Prophecy is more than modern for he knows what things the Lord is bringing to pass through the ages.

Strange as it may seem, the more the MODERNIST pulpit lends itself to the solution of "international affairs, social justice, and racial problems" the further these very problems are from solution? God tells his ministers, "Preach the Word." A departure from obedience to this command not only means tragedy for the Church, but failure in solving world problems as well.

Prof. Hart spoke significant words when he said, "It is the social gospel or humanist religion which is sweeping all before it. . . ." Humanism identifies God with the soul of humanity. Humanism says there is much that is divine in man. The marvelous attainments of man are therefore evidence of his divinity. One more step is all that is needed. That step is to suggest that since there is so much divinity in man, why not worship man? This seems logical does it not? Great leaders demonstrating great power and great attainments would thus be worthy of worship. All this coming into prominence in the world of religion, is not new to prophetic students. In Revelation 13:15 we read of a powerful personage sometime to appear on this earth who shall "cause that as many as would not worship the image of the beast should be killed."

Present day happenings startle us. We will look at just one. This is stated of the now famous Hitler.

"He came out of darkness, and none knew him. None knew the path he would take. He turned the torch of God upon the hearts of the Germans. He preached, he believed, he hated, he loved. . . .

"But those about him were his refuge and his protection; he was torch bearer, preacher, evangelist. They followed him. They chose his way . . . even to the cross.

"His followers became an army, the army became the folk. Out of the folk stormed their savior. He came to us unknown. He grew from the temporal to the eternal. He became for Germany symbol and destiny . . . His life is our life.

"Hitler is our longing, our hope, our nation! He is all that we mean in the great word: LEADER!" (Saturday Evening Post, May, 1933).

All this with the "Social Gospel or Humanist Religion" will certainly set the stage for what we read in Revelation 13.

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Man Like God in Christ

By A. B. Cover

The lost image is restored in Christ. That God-like ideal must be realized in conduct and character. Man then becomes a revelation of God.

When Felix, Drusilla and others present heard Paul they heard a message, "concerning the faith in Christ Jesus." We use the word "faith" constantly but do we fathom its content? It is rich, meaningful beyond our ordinary conception of its significance. In the final act of redemption lies man's possibility of restoration to that of the "likeness and image of God." Underlying every creation of God is a definite purpose. It is not always easy to trace and the reason therefor is the limitation of human intelligence lost in the fall. The Scriptures teach the purpose of Angelic life to be that of service (Ps. 103: 20; Heb. 1:14). The purpose underlying the creation of man was far sublimer. He was created in the Divine image in a sense Angels were not and in that is revealed a definite purpose; man was intended as a Medium for the Divine manifestation. Because of his likeness to God, man could express to other creatures the purpose of God. Redemption is therefore complete only when man is restored to the perfection of his own being and thus fitted for the fulfillment of the Divine purpose. This is the ultimate issue of the work of Christ in man; and for the accomplishment of this vital restoration is the power, and restoration to knowledge is the process. The life of Christ imparted to man by the Holy Spirit is the constraining, transforming power, and the new vision of God in Christ the pattern toward which the power works, and through which the product, the saint of God, is realized.

In this consideration, we also are brought face to face with these great facts in redemption, viz.: restoration to God was perfected in justification; restoration to the knowledge of God is being perfected in sanctification; and final restoration to God will be perfected in glorification. Redemption is therefore restoration to the fellowship of the Father that was so vitally broken in Eden (1 John 3:2, 3). Christ is the express image of the Father, in perfect likeness to him. Man fulfills the original Divine intention by becoming restored, through Christ, to the image in the likeness of God. In view of this, how insignificant the present life is, in comparison with the life to come. It is like being in school, preparatory for life. School is but a foretaste of life; so the life that now is is preparatory to the life eternal.

Some things that enter into redemption and which we shall but briefly stress are the following: man to become like God must realize the ideal in conduct and character; the realization of himself; and man like God becomes a revelation of God. Let us first examine the relationship of conduct and character. Conduct is always the expression of character, and character is the cause of conduct. Character is the condition of being, while conduct is the expression thereof in doing. In both of these, Christ was the revelation of God, and as man is Christlike, he is like God. Luke 1:75 states the purpose of the Messiah's coming, that men should serve him, serve God, "in holiness and righteousness." These words cover all; for holiness relates to character and righteousness to conduct. If therefore one IS holy, he WILL ACT righteously. Thus Jesus said that by the fruit you would know the tree. It is vitally important that a professed follower of the Lord, Jesus Christ measure himself by this standard. Yet we

must remember that both holiness and righteousness are the result of LOVE. By the impartation of the Christ life, man is subdued by love; and obedience to the new nature imparted issues in holiness of character and righteousness of conduct.

What does restoration to God imply? As already stated restoration to God in Christ, makes possible the realization of the purpose of one's own being. This means restoration in human personality, so that intellect, emotion and will, will be Godlike. This will mean the realization of that primal intention of God in the creation of man. Intellect set free from sin sees things in true perspective, and right proportion. In degree, human intelligence now apprehends with the Infinite Intelligence. This sets man at ease. He can walk erect as God intended he should and exercise his high and holy calling, for beyond all things material he knows there exists the One Eternal God. The emotional powers freed from sinful degradation, now will cooperate in conformity with the Divine Love. Affections are set on things above; the upper eternal things and every movement of love brings the object closer to God. The will, in restoration, submits to the governing principle of God. The result of this is that man's essential nature being transformed into perfect conformity to the will of God, his holiness of character will be forever established. This will prepare him for living the true life, or the life that expresses itself in righteousness of conduct. Then he will be in cooperation with God. Some one may say here, But it is impossible to know today along what line the activities of God will be continued tomorrow? We may know that the activity of God is always constructive and not destructive. So in his will, man will follow along the pathway of perpetual, perennial manifestation of that essential Love, which is the fullness of joy and pleasure for evermore. Man's likeness to God is today manifested in his appropriation of the character of holiness, and his cooperation in the work of redemption (John 5:17). And instead of acting in rebellion against the government of God, elects to act under compulsion of the Eternal One, whose essence is Love. Thus by redemption, man becomes a being whose will decides in answer to the impulse of pure affection in the light of unclouded intelligence. A Christian cannot afford to dabble with questionable literature, amusement or any conduct, that reflects upon his profession of Christ. This settles, for the writer, the matter of Atheism, Agnosticism, and all the other isms that deny the Deity of the Lord Jesus Christ. They who follow are "too ignorant" to understand the claims and appeal of Christianity.

Restoration to the true Divine order means that all powers and capacities rightly conditioned can be directed and enjoyed to their highest and fullest value. True beauty expresses itself in music, in art, so dominated by that unswerving holiness, that all discords cease and harmonies are perfected. Knowledge of the future is Divinely limited but in Philippians 4:8, we are assured that nothing Christlike will be lost, but fulfilled in all power and perfection. The measure of man's appropriation of the redemption in Christ, must be realized in what he is

(Continued on page 15)

SIGNIFICANT NEWS AND VIEWS

POLING RE-ELECTED

Dr. Daniel A. Poling was re-elected president of the International Society of Christian Endeavor at the convention held recently in Milwaukee. The other officers were also re-elected. Mrs. Harriet Abbot Clark, widow of Dr. Francis E. Clark, founder of the first Christian Endeavor Society in Portland, Maine, in 1881, was one of the speakers at the convention. She is 82 years old. The convention adopted a ringing resolution calling upon the youth of the nation to fight repeal of the Eighteenth Amendment. The next convention, in 1935, will be held in Philadelphia.—Methodist Protestant Recorder.

REVERENCE

"Reverence for God," says Judge Kavanaugh, "is the strongest of all influences for the prevention of crime." Religion is not primarily corrective, but preventive. Its pre-eminent business is to lay the rails for life's travel and to set the youthful engine on the track. Spiritually poor homes are mainly responsible for juvenile delinquency. Neither the Church nor the home can replace the Hall of Justice, but together they can greatly reduce the need of it by instilling the grace of God into the hearts of young people.

The summer ministry in vacation Bible schools and church camps offers unique opportunities to willing servants of God—Robert Freeman in Presbyterian Magazine.

WHY NOT GO ALL THE WAY?

To no group of Christian people are we more deeply indebted for preservation of the Scriptures and of the freedom of the church than to the Presbyterian and Reformed group. The fact that, in our zeal for restoration of the Christianity of the New Testament, we have stepped apart from these good people does not blind our eyes to the fact that we inherited from the earlier leaders of this group certain great principles that are basic in church work.

One of those principles is restated in an installment of a contribution appearing serially in the Presbyterian from the pen of P. B. Fraser and entitled "A Brief Statement of the Reformed Faith." Dealing with the relation of church and state, Mr. Fraser makes the following summary:

"We believe in the rightful independence of particular churches, local, provincial or national, under Christ their Head. Even if all the Christians within a realm or nation could be held together in one, the habits of distinct nations and the use of divers languages would still require for each country a separate church. No ground can be adduced from Scripture, or from reason, for squeezing the Christians of a whole continent, much less of all countries and languages, into one huge organization, subject to one central official control far removed from choice of the people. There is no universal bishop but the Lord Jesus Christ, no Holy See with world-wide authority but his throne. Christ is no more Head of a church than he is the Head of every individual within it."

Of course, we subscribe heartily to that principle. Whether it be looked at from the standpoint of defense against ecclesiastical tyranny or from the standpoint of the vital effectiveness of the church, the doctrine that Christ is Head of the church because he is Head of the individual Christian is the only proper doctrine and it points the only way to Christian unity.

What causes us wonder, however, is the fact those who enunciate such a doctrine should be unwilling to follow it all the way. Why, for instance, should a church that takes that position be willing to bind upon its constituents a "form of baptism" that came, not from Jesus Christ, but from the hierarchy of the Roman Church? Why, moreover, should a church that has so heroically defended that platform undertake to impose baptism upon infants not yet capable of accepting the Headship of Christ? And why should a church that has consistently held to the personal relationship of the individual and the Lord as here enunciated undertake to make a human creed the test of fellowship between the Lord's people?

We admire the Presbyterian people, but we confess to an inability to understand what seems to us a basic inconsistency.—Christian Standard.

How to Get More True Rest

(Continued from page 3)

"Far, far away, the roar of passion dieth,
And loving thoughts rise calm and peacefully,
And no rude storm, how fierce so e'er it flieeth,
Disturbs the soul that dwells, O Lord, in Thee."

And Jesus provides mental rest. "Let not your heart be troubled: ye believe in God, believe also in me" (John 14:1). They who believe in him need never be disturbed by any trouble or threatening danger. We can trust in him in spite of all the horrible things that may happen. "All things are yours, and ye are Christ's and Christ is God's." If, in the face of such a promise, we are filled with fear, we should hear the Master's reproving voice, "O ye of little faith!" It is such rest, the rest that means peace of mind, that is the great need of this our day when men are troubled, because of fear. It is the rest that comes from absolute confidence in God, a trust that does not waver. That was the spirit that brought rest to the wise man of old and enabled him to admonish others thus: "When thou liest down, thou shalt not be afraid; yea, thou shalt lie down, and thy sleep shall be sweet" (Prov. 3:24). It was such trust that made possible such words from the lips of the Psalmist: "I will both lay me down in peace, and sleep: for thou, Lord, only makest me to dwell in safety" (Psa. 4:8). Worry and fretting about the future are foolish and sinful for those who profess to put their trust in the Lord. Jesus taught the folly of being anxious about the morrow, of being disturbed about what we shall eat, or be clothed with, or how we shall keep our homes intact. "Your heavenly Father knoweth ye have need of all these things," he reminded them. If men are so filled with worry and fear that they cannot sleep soundly and restfully, they need to give heed to the words of divine truth, and put their trust in the Lord. That was what the Psalmist did. His trust was so implicit that he was able to chide others with these words: "It is vain for you . . . to eat the bread of sorrows; for so he giveth his beloved sleep" (Psa. 127:2).

The Lord Jesus makes provision also for bodily rest. That was the purpose of the creation sabbath—to provide a day of rest for man. So also was the Jewish sabbath ordained for that purpose. Jesus, who himself was with the Father in the creation, declared that the sabbath was made for man. The body was not fashioned for constant activity, for perpetual outflow of energy. There is need of periods of inactivity, or seasons of repose, when the waste places can be rebuilt and the physical being can gather new supply of strength and vigor for new efforts. Jesus called his own disciples on one occasion to come apart and rest awhile. And our Lord himself now and then took time off from his strenuous duties and the heavy demands made of him and sought the quietness of the hills and of the night for rest and meditation. It is a gracious provision that God has made, that after an impetuous rush or steady drain of strength, we may pause and have our physical vigor replenished by sleep and rest. And it becomes all the more sacred and obligatory, when we remember that these bodies are to be kept pure and strong, guarded and cared for as fit temples for the indwelling of the Holy Spirit.

OUR BIBLE STUDY DEPARTMENT

Studies in the Book of Revelation

By R. I. Humberd

Study Number Twenty-four

The Battle of Armageddon

We saw in our last study, that ALL nations are to gather to fight against Jerusalem (Zech. 14:2 and Joel 3:2). What is there about Jerusalem that can draw such an army when a few aeroplanes ought to be able to destroy the city? We find our clue in Revelation 11:1, 2.

Why the Army Gathers

For three and one-half years, Satan has been killing the godly

people. The Antichrist has been able to defeat every army that has been raised against him, and the whole world worships him and says, "who is able to make war with him?" (Rev. 13:4). Anything that can withstand the antichrist will most certainly bring the armies of the entire world against it.

We might think that mortal man would not be so foolish as to fight against their creator but it is a time of abounding demon worship (Rev. 9:20) and the three frog-like demons (Rev. 16:13) will easily convince the world that they can defeat God himself.

The Great Showdown

For some years there will be an open conflict between God and Satan. There must be a showdown and the nations of the entire world, with the old cry "We will not have this man to reign over us" will gather at Armageddon determined to rid the earth of any semblance of God.

God's Reservation

"And there was given me a reed like unto a rod; and the angel stood, saying, Rise, and measure the temple of God, and the altar and them that worship therein. But the court which is without the temple leave out, and measure it not, for it is given unto the Gentiles, and the holy city shall they tread under foot forty and two months" (Rev. 11:1, 2).

Here we have a certain section in Jerusalem that is measured and kept for "them that worship" in the temple. During this awful time of three and one-half years, the Gentiles will be permitted to tread Jerusalem under foot but no Gentile foot will be able to tread on what God has reserved for himself. Both the temple and the worshippers are measured and kept safe from intruders, by supernatural power.

God will also keep his two witnesses by supernatural power during these three and one-half years, but will permit the beast to kill them at the end of this time. This will serve to encourage him to take the one spot in Jerusalem that God has reserved for himself and the whole world will gather to help him fight against God.

The Holy Place

For some time this passage puzzled me. I knew that the Jewish temple is yet to be built in Jerusalem and that the antichrist is to place himself in the temple as an object of worship "showing himself that he is God" (2 Thess. 2:4). Christ said that this abomination would be placed in the "holy place" and not the "holy of holies". Thus, if the antichrist succeeds in placing his image in the holy place there will yet be room for God to reserve a place where no defiled foot may tread.

The Great Conflict

This is God's method. The conflict of Genesis 3:15 has continued through the ages. God has promised a Redeemer but Satan will do all in his power to keep the Seed of the woman from being born. God often allows Satan to almost win. Satan came so near his purpose at one time that the word went out that Athaliah had destroyed "all the seed royal of the house of Judah" (2 Chron. 22:10). But he that keepeth Israel shall neither slumber nor sleep and, although the whole promise of a Redeemer hung upon the life of a little babe, God saw to it that little Joash was kept safely from all harm.

Satan Almost Victorious

Since Satan is fighting God, he will lead all of his host against God. Thus men will hate God and will seek to drive him from the earth. God will allow them to kill most of his people and attempt to drive his people from the entire world. He will even allow his two witnesses to be killed. But there will be one spot in Jerusalem that will be measured and will be invulnerable. This will so anger the kings of the earth that they will take counsel together against the Lord, saying, "Let us break their bands asunder, and cast their cords from us". But "he that sitteth in the heavens shall laugh" (Ps. 2) and the Battle of Armageddon will end in complete victory for our Lord.

For three and one-half years the antichrist will have things very much his own way. Thousands, showing favor to God will be killed. The two witnesses will be overcome. A company of Jews will escape to the wilderness. Only one thing remains to worry him, defeat that, and his power is supreme.

Haman's Defeat

Haman had the favor of the entire court but he could not rest until every knee would bow. In his blind rage he would destroy a whole nation to get his one man—Mordecai, but his efforts proved his own downfall (Esther 7:10).

Like Haman of old, the beast will have almost the whole world at his feet. Only one small portion in Jerusalem will withstand him. He has almost driven God off the earth but he will not rest until his full purpose is accomplished, and God is driven out. But his efforts, like Haman's, will prove to be his own downfall and the Battle of Armageddon will place him in the Lake of Fire' (Rev. 19:20).

God's Last Act of Mercy

"And I will give power to my two witnesses, and they shall prophesy a thousand two hundred and three score days, clothed in sackcloth" (Rev. 11:3). The speaker here is still the "mighty angel" of chapter 10:1, or our Lord himself in his Old Testament office as The Angel of the Lord. The two witnesses are God's last act of mercy toward a world that crucified his Son. Blaspheming humanity will so hate God that if there is to be any witness at all to the God of heaven, they will have to be kept by supernatural power.

Elijah to Come Again

Just who one of these two men are, we are not told but the last promise of the Old Testament leaves no doubt as to the identity of the other. "Behold I send you Elijah the prophet before the coming of the great and dreadful day of the Lord" (Mal. 4:5).

Elijah never died. God still has a purpose for him upon this earth. Only one other man has never died. "Enoch was translated that he should not see death" (Heb. 11:5). If the second man is Enoch, he might represent God to the Gentiles (for he lived before the flood) while Elijah would be the witness to Israel.

Is Moses a Witness?

There is, however, some reason to believe that the other witness is Moses. Moses died but God seemed to have farther use for his mortal body for he himself buried it and Satan, who would ever thwart God, tried to secure it (Jude 9). At the transfiguration, it was Moses and Elijah who appeared in glory. At any rate, Elijah and some other personage will again tread this old earth.

John Baptist and Elijah

But we anticipate an objection. Did not John Baptist fulfill the prophecies concerning Elijah? Let us note that Elijah is to come just before the day of the Lord (Mal. 4:5) which is Christ's second coming.

Some one asked John, "Art thou Elias? and he saith, I am not" (John 1:21). Whatever any other passage may say, none dare contradict this plain statement of John himself.

Matthew 17:12 would present a difficulty, if it were not for verse 11 which assures us that "Elias truly SHALL first come, and restore all things." This places his coming in the future, for John was dead when these words were uttered.

Why God Sent John

The whole question is settled in Matthew 11:14, "If ye will receive it, this is Elias, which was for to come". They were talking of the kingdom that Christ will yet set up on this earth. Elijah is to prepare the way for the Lord's coming at that time. But hidden away in the secret counsels of God, was the foreknowledge of the rejection and crucifixion of the King and also of the church age (Eph. 3:5).

The two comings of Christ presented a puzzle even to Isaiah, Jeremiah and the other prophets who wrote in Old Testament times. They even searched their own writings, to no avail, to reconcile these seeming contradictions (1 Pet. 1:10, 11).

It was necessary for God to keep this a secret so he could give the Jews a real bona-fide offer of the kingdom. However, God, knowing all of his works before (Acts 15:18) made provision for the rejection of the kingdom by sending John in "the spirit and power of Elias" (Luke 1:17). However, Christ assured the Jews that had they received "it" (that is, the kingdom) (Matt. 11:14) Elijah would have come then.

Martinsburg, Pennsylvania.

<p>W. I. DUKER, President Goshen, Indiana</p> <p>E. L. MILLER Vice-President Maurertown, Virginia</p>	<p>NATIONAL SUNDAY SCHOOL ASS'N.</p> <p>MAGAZINE SECTION</p> <p>M. A. STUCKEY, EDITOR, ASHLAND, OHIO</p>	<p>N. V. LEATHERMAN, General Secretary Bertin, Pennsylvania</p> <p>M. P. PUTERBAUGH, Treasurer Ashland, Ohio</p>
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anxiety. Send me news when thou wilt come, that I may rejoice at it. Mayest thou for my sake live forever."

And let us hope that by reason of this long ago heart throb missive in clay, from a victim of the tender passion, that eventually "they were happy ever after."

Life presented its identical phases as with us, deep or shallow, wide or narrow. They loved life, they feared death, coveted power, sought fame, were absorbed in business and in pleasure, craved human affection, and gave their affection in return. And thus rang the psalm, or the melody of life with them, in its varied phases, as with us.

The wise man was right: "The thing that hath been, it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun." For the Almighty One hath "fashioned their hearts alike."

And "Babylon, the Golden," mounts the witness stand of the ages to confirm it.—The Christian Observer.

Washington, D. C.

A TEACHER'S PREPARATION

If the task of a physician were simply to give to every one of his patients a certain number of doses of a certain kind of medicine, little or no medical training would be required. But if, as is the case, he is required to diagnose each individual case and prescribe according to the needs of that patient, then he needs a very thorough training. So also with the physician of souls—if he has one standard prescription for all, to be administered regardless of individual differences, he needs only a limited amount of training. To give an explanation of a Scripture verse or a catechism answer, and secure its memorization by the class, requires little skill. But if the teacher's task is to select from the wealth of Biblical and extra-Biblical material, including history, biography, poetry, and drama, that which will best meet the needs, fit the capacities, and appeal to the interests of a particular individual or group, then his preparation must be correspondingly more comprehensive and varied.—Youth and the Church, by Leon C. Palmer.

Vanished Empires and Buried Cities in Bible Lands

By Rev. Milton Bennett Lambdin

(Continued from last week)

An inscribed slab with a record of the building operations of Nebuchadnezzar has been found with the legend, "Nebuchadnezzar, the King of Babylon, the Gate of God."

Amid the ruins of the Kasr palace there was found by Rassam in 1879 a barrel-shaped cylinder, which proved to be a valuable record inscribed by Cyrus, in the which he tells the story at some length that Babylon fell into his hands, not by prolonged siege and assault, but that its gates were opened by reason of a deep seated religious disaffection among the priesthood and populace that had destroyed the heroic and resistive morale of the besieged.

Various archaeological societies of Europe and America, with their expert, equipped staffs of excavators and decipherers, have been diligently digging into these numerous ruins, not only at Babylon, but at various other points outside of its area, and with encouraging success, that carry our minds back to a period long centuries, if not indeed several thousands of years, before the days of Nebuchadnezzar, and with inscribed and pictured stones of its famous kings.

Here is one of Sargon, a prehistoric king, who is estimated to have lived 3800 B. C. Also one of his son and successor, Naram-Sin, half a century later.

What is called the

Law Code of An Ancient King,

Hamurabi, of after date, has incited the higher critics to affirm that Moses got his law code from the same source.

At Lagash, Sippara, Telloh, Nippur, where the University of Pennsylvania has been at work for a number of years, and at places elsewhere, brilliant success has attended these efforts in the enrichment of our knowledge of the remote past. They bring us, too, into close touch with the illustrious name of Abraham—a Babylonian name written Aburamu, "Exalted Father."

Abraham was not originally a nomad, but a Babylonian city dweller at "Ur of the Chaldees," a city contiguous to the Persian gulf. In this city, recently excavated, was a great temple dedicated to the worship of Sin, the masculine moon god, from whose cult Sinai is believed to have taken its name. The name of this old moon god city is now known as Mugheir. There are other "finds," here and there, valuable and interesting, too, that for the lack of space we are compelled to pass over.

After all, what is the concrete value of these archaic discoveries, as we read the names of these ruined cities and their rulers? Catch a hazy glimpse of some mighty figure as it flashed its way across the momentary stage of evanescent life in that unchronicled age of the past? What does it really amount to? As Maspero frankly

says: "This is not history. This is the mere dust of history."

Even so. But as the vaporous dust of gold makes bullion gold and minted gold, we can mint these nebulous "finds" of prehistoric "dust" into some substantive value for our purpose. We can link them on to that early creation period of which only the chapters of Genesis speak. With invisible fingers they draw aside the portieres of time, of which veritable history is mute, and little by little reconstruct the life of those distant ages, in some fashion at least.

They show us that human life, after all, was cast in the same essential mold as it is with us. It gives us an insight into their methods of business transactions, in the use of documentary evidence, witnesses, oaths, seals. We read of a real estate deal in the sale of a house located on "the broad street of Babylon." So Babylon had its "Broadway" also. A banking firm by the name of "The Egibi Bros." was doing a landoffice business on the basis of a twenty percentum interest in loans.

Here is a tablet that reads very much like a love letter, written in cuneiform script by an ancient swain to a woman with whom he was evidently enamoured: "To Biheya from Gimil Marduk. I write this to inquire after thy health. Let me know how it goes with thee. I am now settled in Babylon, and because I have not seen thee, I am in great

THE LOST BLESSING

By Arthur R. Baer

*The Master started a financial plan
Which has been necessary to change, you see;
No doubt for that age 'twas a very good plan,
But not for the twentieth century.*

*He had mentioned tithes and offerings;
We have substituted suppers and teas.
He'll realize conditions are changing,
And that our menus are certain to please.*

*Our cooking and the service will please Him,
It is reasonable, too, and in style;
With tables all decorated and trim;
And the best two-bit meal within a mile.*

*Then we will look for Hsi commendation;
His "Well done" for the new things that He sees*

*Then we'll realize with consternation
We have substituted suppers and teas. ;*

We will find we have missed His great blessing

*He intended that His children receive.
The one that comes to each for the asking,
As we freely give to Him and believe.*

Muncie, Indiana.

STUDYING THE SUNDAY SCHOOL

LESSON

at the
Family Altar
With
Dr. R. R. Teeter

HANNAH

(Lesson for August 13)

Lesson Text: 1 Samuel 1 and 2; Golden Text: Proverbs 31:30

MONDAY

Hannah's Vow. 1 Samuel 1:9-18

Many vows are made in vain. The one who makes a vow may be very sincere at the time the vow is made; but the vow may have been made under stress of some great emotion, either of fear or of adoration; but when the occasion of this emotion has passed the vow is forgotten. It may be a case of "willing spirit, but weak flesh."

In the case of Hannah the vow was not made because of any great passing emotion, but because of a deep-seated sorrow upon which she had pondered and given serious

thought and prayer for many years, and she knew that she would be able to keep her vow should the Lord grant her request.

TUESDAY

Hannah's Vow Fulfilled. 1 Samuel 1:21-28

For many years Hannah had been longing for a son as every real Hebrew mother longed, and now as her longing had been gratified as a result of prayer and faith she did not forget her vow. Here is where she showed her superiority over the average run of womankind, for we feel quite sure the average woman would have found some excuse for retaining the child in her own home and perhaps would have justified her action with the excuse that she had made the vow foolishly and that it was all a mistake any way, so the Lord would surely excuse her if she failed to keep this foolishly made vow. But Hannah was not that type of a woman. She had made her vow to the Lord and she would keep it, and in order to keep it she must take her young son to the house of the Lord and leave him there to be his servant so long as he should live.

WEDNESDAY

Hannah's Song. 1 Samuel 2:1-10

When I read this song of Hannah's through this morning I said this is a proof of inspiration, for no common, uneducated Hebrew woman could write such a song unless it was inspired. It is simply a song of thankfulness it is true; but there are many educated people who can not give expression to thankfulness in such exalted language or such perfect imagery as is found in this song. Hannah felt under the deepest obligation to her Lord for his mercies and his loving kindness and she was willing to let others know how she felt.

THURSDAY

A Worthy Woman. Proverbs 31:25-31

Not every woman whose name has been recorded in history can be called worthy. They may have been talented, may have accomplished some really outstanding piece of work, but still that does not make them worthy.

The writer of Proverbs points out in the Scripture lesson for today some of the virtues that make a woman worthy. It may not be easy for a woman to live up to all the requirements of this description, but it surely would be worth striving for by any woman. Hannah must have been a woman of this type.

FRIDAY

Teaching the Children. Deuteronomy 6:1-9

Never before in the history of public education have such efforts been made to raise the standards and the qualifications of the teachers in our public schools as are now being made; and never before has such stress been placed upon the importance of proper training for those who would teach our children in our Bible schools, or Sunday schools as they are most commonly called.

Because of this we are afraid there are altogether too many parents who feel they can shift the responsibility of teaching their children the "way of life" to others who are being paid for that service. This is all a mistake. The things a mother should teach her child can never be delegated to a hired servant.

SATURDAY

An Ideal Household. Ephesians 6:1-9

In altogether too many instances a mod-

ern home is simply a place to eat, when convenient, to sleep, sometime after midnight, and to park the car. But this can hardly be called an ideal household. Something more than that is required to measure up to a worthy ideal.

The household described by the apostle is made up of parents, children and servants. But because these three elements are in a home it is not necessarily an ideal. To be ideal the parents, children and servants must all recognize their particular part in making up that household, and each must cheerfully assume their part and give proper recognition to the place and position of each other member of the family.

SUNDAY

The Happy Home. Psalm 128

Some people may think that money, fine buildings, artistic furnishings, and elegant surroundings are all that is necessary to make a happy home.

No greater mistake can be made by any one than to think such thoughts as that. Many of the finest mansions in the world hide some of the most unfortunate family skeletons in their secret closets.

The palmist says that the head of a home should be one who fears the Lord and walks in his ways, and then he may expect both prosperity and happiness in the home with a wife and children that are both appreciated and appreciative.

E. M. RIDDLE, President Waterloo, Iowa	CHRISTIAN ENDEAVOR AT WORK	GLADYS M. SPICE, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio
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	BRETHREN BRINGING CHRISTIAN ENDEAVOR TO THE CHURCH UNCONSECRATED EVANGELISM	

"Witnessing Program" Launched at C. E. International Convention

A Summary of the Thirty-fourth International Christian Endeavor Convention, at Milwaukee, Wisconsin, July 8-13, 1933

By Bert H. Davis

Witnessing for Christ was the objective, and in good measure the achievement, of the thirty-fourth International Christian Endeavor Convention, which was held for six days at Milwaukee, with evening attendance of seven thousand or more young persons.

From the convention there has come even now a firm and surging purpose for a nation-wide and perhaps world-wide endeavor of witnessing for Christ "in my own life, and in and through my church, in social justice, in international good will and peace."

In the daytime and evening mass-meetings during the four-day series of conferences (more than 125 separate group meetings in all), in the thirty denominational conferences and rallies, and in the worship and fellowship periods of the convention, a great objective—to re-present Christ's spirit and way in daily life—received inspiring guidance and a practical technic.

The witnessing objective was first proposed by interdenominational local unions of Christian Endeavor societies in Queens and Westchester counties of New York, Allegheny County in Pennsylvania, and elsewhere. The program set before the youth of North American churches and broadened in the conferences of the Milwaukee Convention grows from months of preliminary study and testing in these Eastern areas.

Interpreted for small and large, rural and urban groups alike, and recommended for united organized youth effort, the witnessing program was placed before the convention in the opening meeting by Rev. Daniel A. Poling, D.D., LL.D., president of the International Society of Christian Endeavor and of the World's Christian Endeavor Union. "I Will Be Christian" was the theme and the spirit of Dr. Poling's key-note address, and also of the closing service of the convention, a time of reasoned, whole-

hearted decision, which included making known the decision for full-time Christian service by not fewer than eighty young persons.

Walter H. Judd, M.D., came from his present post at the Mayo Clinic, Rochester, Minnesota, to tell simply and most effectively of China's call to him, and what he had tried to do in an inland city of China to carry on a Christian ministry of healing. His personal story, which includes his appreciative comments on Chinese life, is an epic in missions history.

Rev. William Hiram Foulkes, D.D., vice-president of the International Society of Christian Endeavor, made a number of vital contributions to the day-by-day program. The union communion service, which he and other officers conducted in fellowship with Milwaukee ministers, was one of the unforgettable experiences of the convention days.

Rev. A. W. Beaven, D.D., president of the Federal Council of Churches, summoned youth to give religious and moral causes a "new deal" in American life. Rev. Merton S. Rice, D.D., a noted Methodist minister of Detroit, outlined clearly and with many instances the task of the Christian church today, to preach and live without compromise the gospel of Jesus Christ.

Rev. James Kelly, D.D., of Glasgow, Scotland, came to America especially to address this convention and to bring as president of the European Christian Endeavor Union a significant message from Hungary. To delegates in mass-meetings and at several luncheon and banquet sessions, and in a most timely address and conference for the one hundred fifty ministers who met daily, Dr. Kelly showed that the spirit of courageous and trusting Christian witness is the spirit of European Christian youth today. It was with deep satisfaction that the executive committee of the World's Christian

Endeavor Union began planning for the World's Convention in Budapest, in August, 1934, as the Christian Endeavorers and the Reformed churches of Hungary have strongly urged.

Mrs. Francis E. Clark, Dr. Clark's companion in founding the first young people's society of Christian Endeavor and in his world travels, came at eighty-two to Milwaukee to speak for Christ from her own full and active life. The admiration of the delegates for this tiny and winsome lady could hardly be overstated. Her messages were little gems of Christian witness, usually introduced by stories of the Endeavorers she has known.

Harry N. Holmes, Rev. W. S. K. Yeaple, D.D., Rev. Alexander Paul, D.D., Rev. Edwin T. Dahlberg, D.D., Rev. Harry Thomas Stock, D.D., Dean Albert J. Anthony, Rev. W. A. MacTaggart, D.D., of Toronto, P. R. Hayward, Roy A. Burkhardt, Rev. E. L. Reiner, Bishop L. W. Kyles, and Rev. J. W. Boyer, Ph.D., spoke to appreciative audiences in one session or several. Carlton M. Sherwood, general secretary, and Stanley B. Vandersall and Carroll M. Wright, all of the International Society of Christian Endeavor, continued in this convention the able leadership that has marked their service to the movement through the years. Mr. Sherwood's biennial report indicated growth in numbers, progress in educational objectives, and an advancing interdenominational recognition for this fifty-two-year-old movement.

At evening sessions several speakers of twenty years or younger added important values to the program. The services of a number of denominational young people's leaders proved almost indispensable to the success of the conference program or "school of the convention." The faculty and conference chairmen met daily for breakfast, and were addressed by Rev. Harry Thomas Stock, D.D., and Dean Albert J. Anthony. They formed a force of approximately sev-

enty persons. Two thousand or more attended daily conferences.

Dr. Poling broadcast each noon a conference for youth through WTMJ of Milwaukee, young members of the International Society's executive committee acting as chairmen for these sessions. Homer Rodeheaver was director of song, aided by a chorus of six hundred, trained and directed by Dr. Daniel Protheroe, Chicago composer and chorus-leader.

Dr. Norman E. Richardson, in both public messages and a daily seminar for teachers, ministers, and parents, ably advanced the cause of Christian education, and answered a host of questions about leadership.

A colorful parade was followed by a public hymn-sing.

The local leadership included as honorary chairman Mr. Frank J. Harwood; as general chairman Mr. Charles E. Houtkamp; and among ministerial leaders and counsellors Rev. Howard Agnew Johnston, D.D., Rev. Richard Evans, and Rev. E. Leroy Dakin, D.D.

The next International Convention is scheduled to be held at Philadelphia in the summer of 1935. Three other leading cities gave hearty invitations, including San Francisco, where the Endeavorers convened only two years ago.

President Roosevelt in telegraphing his greetings to the convention particularly welcomed Christian Endeavor's aid as a world-wide movement in increasing understanding and good will among the nations. The convention by resolution declared support for missions, for the cause of temperance education and national prohibition, and for world-wide peace and disarmament, answering the message addressed to them by President Arthur Henderson of the World Disarmament Conference.

A message from Hon. Cordell Hull, Secretary of State, who had hoped to be the guest of the convention, but was detained in London, was much appreciated.

Calvary. He has given us his Word as a chart whereby we may find our way to him; but knowing full well how busy the people of the twentieth century would be, and how little time they would find to read; he has also given us the heavens to declare his glory and the firmament to show his handiwork. But alas, how few people of the cities have the time or the opportunity to see even that! The cities are full of the works of man's hands, and little that points to God. Very few of the swarming multitudes of the city ever get their eyes above the street lights to behold the glory of the heavens; and since they do not have the beauties of nature as a fingerboard pointing to God, it places a greater responsibility upon the one who has already found him to lead others to find him too.

The forces of evil are continually active, trying to turn men away from all that is noble and pure and righteous, and these evil forces are more common and prevalent among the masses of the city than in the more isolated rural districts. Man has always failed and come short of the glory of God. He has continually been inventing more and more ways of displeasing him. It is necessary, therefore, that very special effort should be made to counteract the influences of evil, and to save a remnant for the Lord.

Although the need is great and the opportunities are almost without limit in city mission work, it is not to be thought that the work is easy. There are many difficulties connected with bringing the Gospel message to a people whose minds are set more upon pleasure and the sins of the world than upon things which are eternal. We must indeed be wise as serpents and harmless as doves. Paul said, "I am made all things to all men, that I might by all means save some" (I Cor. 9:22). He was willing to sacrifice himself and adapt his methods to meet the needs of the people, and all for one purpose—that he might save some.

We, too, who are laboring in the cities, should study the field in order to adapt our methods and work to meet the conditions of the people among whom we work; always keeping in mind the one goal of that early city missionary—the salvation of souls. We cannot alter our message or preach something merely for the purpose of satisfying the desires of sinful man, for we have but one message to bring, that is, the message which Paul had for the Corinthian church, yea, for all the churches—the message of Jesus Christ and him crucified. While the message is unalterable, yet, as bearers of the Good News we are in duty bound to bring it to the people in a way which can be understood so that it may work the work of God in the hearts of the people for whom Christ died.

Our city missions are trying to do that work. To what extent they are succeeding will never be fully known until the books are opened and a reckoning is made in heaven.

Various methods are being used to spread the Gospel in the cities. Some may be more effective than others, but each part of the work should support every other phase of activity. There are those who can be reached best in the regular form of church service, where the Gospel is proclaimed in sermon and in song. Many will attend such a service who could not be induced into a more informal type of meeting. While, on the other hand, there are those who will

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Witnessing in the Cities

By Harold D. Groh in the Christian Monitor

Many years ago the apostle Paul said to his missionary companion, Barnabas, "Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do" (Acts 15:36). We also have it recorded of Philip that he was called away from a flourishing city mission to preach to an individual on a lonely country road; but it is interesting to note that when that specific task, to which the Holy Spirit had called him, was completed, and he was again free to choose his own course that passing through he preached in all the cities, till he came to Caesarea. Acts 8:40.

A careful study of the missionary activities of the apostles reveals that their work was, to a large extent, associated with the cities. The commission of our Lord to his apostles was to go into all the world and preach the gospel to every creature. Why,

then, did the apostles carry on their work, and establish most of their churches in the cities? For the same reason that the fishermen go out into the places where the fish congregate, to catch the greatest possible number.

The early missionaries took their work seriously (much more so than many of us who live two thousand years later); they felt that it was their duty to accomplish the work which the Master had assigned them, and not to leave it to another generation. Their first thought was to go to those places where they could reach the greatest number of souls in the shortest time.

God's work of salvation is for all people. His love is extended to the ends of the earth. He has revealed himself in the great work of his hands, and particularly in his greatest work which reached its climax on

come into an informal group, perhaps in a private home, and hear the Good News, who would not attend a church service. Then, of course, there are always those who will not come at all. This forms the largest group, and the greatest problem in city mission work. The Gospel must be taken to them—right into their homes, as far as that is possible. A survey of local conditions must determine which is the most effective method, or what proportion of effort must be expended on any method which is adopted, to accomplish the best results.

The Sunday school, too, is another means of reaching many who could not be reached in any other way; particularly among the young. Perhaps there is no line of city mission activity at the present time which has met with greater and more universal success than the teaching of the Word to the young in the Sunday schools. The ones who are taught in this way are, mostly, those who are in the plastic years of life and can be easily moulded. Although many leave the Sunday school without showing any definite signs of accepting the truth, the influence of the teachings may remain and produce fruit in after years. Many a

person who has wandered so far into sin that one would think the devil already had him in his grasp and had him doomed for eternity, has been brought back to God by the remembrance of a scripture or hymn indelibly written upon his mind in youth. My word . . . shall not return unto me void, but it shall accomplish that which I please," says the Lord in Isaiah 55:11.

Right here is another door of opportunity which should not be neglected. We may not be able to influence a great number of people by personal contact but we can send God's Word forth accompanied by our prayers that the Spirit may direct it to the right place and use it in the work for which it was intended. Portions of Scripture or good Gospel tracts distributed from door to door, or handed out on the street may be the means of turning a sinner from the error of his way and opening his eyes to the light of life.

The opportunities for witnessing in the city are unlimited. The needs are great. The possibilities are wonderful. Let us, therefore, work while it is day, for "the night cometh when no man can work."

Toronto, Ontario.

Received from Churches

Jones Mill	7.00
Calvary Senior C. E.	1.00
Meysdale Sunday School	30.00
Ellet Ohio W. M. S.	5.00
Muncie W. M. S.	10.00
Waterloo	21.00
Dayton	21.00
Pleasant Grove	10.00
Peru	4.45
King's Daughters, McKee	2.00
McLouth Sunday School	8.00
Pittsburgh	50.60
Limestone	6.00
Kittanning	2.50
Washington	1.00
Dayton	4.00
Calvary	1.00

Total received since last report . . . \$274.55
HENRY RINEHART, Treasurer.

AN APPRECIATION OF THE CANTON WORK

It was our good fortune as well as genuine pleasure to worship with the Canton Brethren church, July 22. Having known the pastor, our good friend and brother, J. C. Beal for over two score years, and not having heard him preach for so long a time, —a former classmate as well as our teacher in Ashland College—we have reasons to believe our short visit was mutually beneficial.

We were agreeably surprised to find the church so active in all that we conceive to be a church, with a real, live, practical, sane and Biblical message being delivered to a portion of God's heritage, hungering and thirsting for the true bread of life. Doubtless there are others doing this same noble service, but we wish to stress the importance of it by reporting our impressions of this particular church.

One outstanding feature of this church is the way and manner they make use of the only Book that offers a common sense plan out of the tangled maze into which this world has been plunged, largely, if not wholly, by its neglect and disregard.

I never saw before in all my travels and visitations, the real making use of the Word in such a fashion as is being done in the Canton church. In the Sunday school and in each service each one has his Bible open, pencil in hand, marking the striking verses, bearing on the subject taught by the teachers in the different classes in Sunday school, or their earnest, worthy minister who is able to unfold the great and refreshing truths found only in God's Word.

Many readers of the Evangelist are acquainted with "The Marked Bible," in four different colors. In this church some of the eager listeners bring pencils of red and purple, and other colors so that verses are marked—whole verses in colors—to emphasize and make stand out prominently some vital teaching. We need more intensive Bible study in our churches. These people surely do use, study, mark, and feed on the real book—the Bible.

No wonder he has such a people "with a mind to work," and sacrifice for the spread of the Gospel. I felt like changing my residence to Canton to have the rare treat of having the old Book elucidated and made plain to refresh my soul and inspire me to have a larger part in the evangelization of the world. Perhaps many another Brethren church would do. But truly the world

NEWS FROM THE FIELD

Our Lord's Greatest Apostle was a Great Correspondent



OSCEOLA, INDIANA

The Lord never forgets his own. Accordingly he remembered his people here by bringing Brother R. Paul Miller to us for an evangelistic meeting. The tent was pitched on the church grounds and used for all but two of the services. Its coolness was enjoyed as much as possible and especially so during the first two weeks of scorching weather. The meeting began on the night of June 14 and continued until July 2. Great spiritual battles were fought. Satan came to church as regularly as any and more so than some. And he opposed. But thank God, "greater is he that is in you than he that is in the world." For this reason and by the Grace of God we claim victory.

Attendances were fair for the season, interest good, opposition considerable, victories real. The church has been graciously blessed. We trust the blessings may make it a more profitable servant of the Lord. Of reconsecrations, letters and conversions there were 29. The smallness of the total, however, hardly indicates the good done the church.

Christian fellowship during the services was sweet and a thing long to be remembered. This was my first opportunity to work so personally with Brother Miller. I found it a vastly enriching experience and covet another such opportunity. I thank the Lord for every bit of this time spent together in the service of the Lord. Isolated in our fields all too often we pastors are in grave danger of losing something of our vision. Hence the fellowship and inspiration of such a service may be of as great a value to the pastor as to the people. There can be no doubt that the Lord is using Brother Miller. God's Providence and Grace be with him.

FRANK GEHMAN.

BRETHREN'S HOME FINANCIAL REPORT

Money Received Since Last Report from Individuals

J. C. Beal	\$ 1.00
L. H. Stump	1.00
Miss Vianna Snyder	1.00
Miss Vianna Hackett	1.00
Mrs. Laura Keys	1.00
Men's Class, Masontown	1.00
Woman's Class, Masontown	1.00
G. C. Brumbaugh	5.00
Mrs. H. C. Mets	5.00
George S. Baer	1.00
S. R. Congatell	1.00
W. S. Wineland	2.00
Nell Zetty	5.00
Frank Weaver and wife	5.00
John Shank and wife	1.00
O. F. Brumbaugh and wife	1.00
J. C. Eck and wife	1.00
Men's Class, Masontown	1.00
Woman's Class, Masontown	1.00
Mrs. L. C. Rentschler	2.00
Clay City small boys' class	1.00
Senior Sisterhood of Mary and Martha, Ardmore	1.00
Mrs. Vesta Call	1.00
J. S. C. Spickerman	2.00
Ross Daniels	2.25
Mrs. E. J. Horner	2.00
Lady from Pasadena	1.00
Miss Elizabeth Gnagey	5.00
Masontown W. M. S.	1.00
Anna Calvert Short	5.00
Miss Vianna Hackett	1.00
Mrs. E. C. Deitrick	5.00
Mrs. G. D. Hay	2.00
Rev. J. O. Jennings	10.00
Minnie Patterson	2.00
W. V. Findley	2.25
Ruby Mowen	3.00
L. C. Black and wife	5.00
J. L. Hamilton	1.00

is dying for the want of just such teaching as Brother Beal is giving his people.

Years ago I preached in Canton, when it was a mission. One of the charter members of the Canton church, Sister Eliza Smith, we received into fellowship at Uniontown, Pennsylvania, years ago. We greeted Brother Eikenberry again. He and I were born and reared not far apart,—Flora, Indiana.

I trust all our churches may make a more free use of the study of the Book, not only in the church, but in the homes. "Thy Word have I hid in my heart, that I might not sin against thee."

God's blessing, be upon every church that faithfully teaches the Word, and in a very special way upon the Canton Brethren church and her devoted Shepherd. I enjoyed my visit there.

Yours in his Service,

L. A. HAZLETT, Wooster, Ohio.

In loving our neighbors as ourselves, it is implied that we do and should love ourselves.

Into God's Deep

(Continued from page 2)

them out and said, "Have faith in God". Where Jesus accomplished his greatest work was where people had the greatest faith, and when his disciples were filled with fear on the storm tossed waves and cried unto Jesus he said, "O ye of little faith." If the Brethren church could fully realize that her work is the work of the Lord Jesus Christ, and that he is the same Christ today, she would not falter and fear in these days when "Men's hearts are failing them for fear" as they are being tossed about." Launch out into the deep and let down your nets".

Obedience to His Will

2. Then we must launch out into God's deep by obedience to his will and commands. Jesus ordered these men to cast their nets out into the deep. They entered a mild protest. They perhaps were expert fishermen in these waters and had tried every method known to fishermen of their day, without results. They felt that they had done all that any one could do and that any more effort was useless. But when they obeyed his orders their nets were filled till they began to break. The result was far beyond their expectation; it was an overwhelming victory. To get that result they had to have Divine guidance. We can boast of our knowledge and wisdom, but with all of the knowledge and wisdom of the world we cannot combat the power of Satan. Jesus Christ is the only individual that has ever been able to successfully match his wits against the arch enemy of the soul of man. So he has the right to command. Man has always gone down in defeat, therefore he should know he has no chance, and that he should obey the orders of the one who has been over the road and has been victorious. Satan had his day, but when the Son of God came forth from the tomb, while Satan, the world and Hell combined their efforts to hold him there, their power was broken, and all those who will come unto him and hear his voice and obey his will, will leave a trail of success that Satan cannot erase.

These men had come to the end of self, their methods had failed. There are times

when the best of methods will not work and get the desired results. Sometimes it is good for us to know how frail and weak we are, that we may put more dependence upon God. Jesus said, "I will make you fishers of men." We cannot win men to a higher and holier life without Jesus. We may educate men and give them better surroundings, and teach them to be honest and good citizens and yet they remain sinners without Jesus Christ. Jesus said, "I am the way, the truth and the life", Jesus only can save men, but the responsibility of winning them to him, falls upon us. But we cannot win men to that higher and holier life without depending wholly upon Christ.

Into God's Deep Socially

3. We must enter into God's deep socially. The greatest weakness of the church today is her social contacts. This is her greatest opportunity, and yet we are convinced that she has made it a great weakness. If our religion is not a practical religion, it isn't anything. If it has not become part of us, it is worthless. We cannot put it on or lay it aside as we wish. It is something that controls us continually. That is what Paul meant when he said, "For me to live is Christ". Those who are not afraid to launch out into God's deep are interested in everything that Christ is interested in, and his will is their will, his work is their work, and everything they do will reflect the Glory of the Lord. What we do and what we are, cannot be separated, and no one is being fooled. "By their fruits ye shall know them". If our social contacts are not for the church and its Christ, our spiritual life will not be either. Stewardship in fellowship is a great opportunity, but that stewardship must be tempered with stewardship in fellowship with Christ. We cannot be spiritually right and socially wrong.

The privilege of the church is to "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven". The purpose of light is illumination, it reveals everything within its radius, "We are the light of the world." Are we going to let the light shine,

HOLD THOU MY HAND

J. L. Bowman

*Hold thou my hand, my Saviour dear,
No harm can come if thou art near.
No ills befall, no woes betide,
If in thy presence I abide.*

*Hold thou my hand, my Saviour guide,
I would keep close to thy dear side.
No harm can come, no fears dismay,
If I am with thee all the way.*

*Hold thou my hand, my Saviour friend,
I'll love and serve thee to the end.
In joy or sorrow, night or day,
My friend is with me all the way.*

*Hold thou my hand, Oh Friend of man,
Our journey here is but a span,
But storms will come and tempests blow,
Then I know not which way to go.*

*Hold thou my hand, Saviour divine,
Thy loving mercies round me twine,
At thy dear feet as last I'll fall,
And crown thee Saviour, Lord of all.*

*Hold thou my hand, of Jesus Lord,
I find sweet comfort in thy Word.
Oh rapturous joy when night is past
To meet my Lord in heaven at last.
Linwood, Maryland.*

or are we going to let the darkness put out the light? Get into God's deep, let the light of the glorious gospel of Christ so shine among men that they will be willing to come into the net. While the world is not in sympathy with Christ and his program, yet it does have a certain respect for the man or woman that has the courage to stand for the right in the face of opposition. We cannot stop the tide by going with it. It is an easy thing to drift with the tide, but it takes courage and strength to pull against it, so it is easy to turn from God and go with the world, the flesh and the Devil. But these are the things that we are to oppose because they are against God.

Our social activities may look perfectly innocent on the surface, but anything that takes our attention and draws us away from the church and the program of God is sin, regardless of how innocent it may seem. Sin never reveals its blackness until it is too late. Satan reveals himself as "an angel of light". That is the reason so many Christians will spend so much time in arguing that this or that is right to indulge in. It looks perfectly innocent, and at the same time all of the energy of those who call themselves Christian, is being exhausted in things that are for their own pleasure, and the church has to suffer and souls are being lost. When Jesus commanded to preach the gospel in all the world, it meant in the part of the world where we happen to be as well as anywhere else. These views may seem to be puritanical, but we are convinced that there should be a line drawn between the church and the world, and that this line should be so distinct that all the world can see it. The church has no power to draw with as long as it does the same things the world does. If it does not call men "out from among them," it has no purpose for existence. The life of the church needs to be invested in the social life of the individuals of the church.

Into God's Deep Financially

5. We need to launch out into God's deep financially. In these times of depression as well as in other times if there is to be a curtailment of expenses anywhere, the church budget as a rule is the first to feel the friendly blow of the ax. This is a time of testing, and if you want to know who are the real workers for God, you can get a fairly good idea by searching the records and at the same time keeping an eye on their activities in other directions. Those who are sacrificing to keep the church going with all of its interests are those who are launching out into God's deep. These are the people that feel that God has a program that the world needs, and know that "night is drawing nigh when no man can work" and that God will demand an accounting of our stewardship. If there was ever a time when every church should be open, and every missionary kept on the field and every true minister kept in the service it is today. If the work of the Lord had an equal chance with the business of the world, it would prosper. But it should be at the head of all business. "Seek ye first the Kingdom of God and his righteousness and all these things will be added unto you." For every dollar invested in the work of the Lord there will be greater returns than will come from any other source. The church should be conservative and seek not to be a burden, but it has a right to at least the

same consideration that other organizations have.

In Our Prayer Life

6. We should launch out into God's deep in our prayer life. The spirit of prayer in many of our congregations is like the dove that Noah released from the ark. It finds no resting place. With the spirit of uncertainty that prevails today we ought to welcome every opportunity to go to God in prayer. There is nothing stable and abiding in this world to which we can anchor our hopes. We have pinned our hopes to various things only to find them slipping away. When will we ever learn that God is abiding, and a sure footing for all those that will come unto him through Christ? The cultivation of the prayer life is the developing of our faith and the consciousness of the presence of God. So many Christian people are living as though God were in a far distant place where he was not concerned about us. We need the developing of that God-consciousness. With that development will come a faith in that great personality and a dependence that will lead us out of many difficulties.

We may place the blame for the ills of this world upon this or that, but our firm conviction is that it has lost that God-consciousness. An individual that is ever conscious of the presence of God is one who will seek to please him. He will walk worthy of the high calling of God in Christ Jesus. Every act among men will be performed with a desire to please God. God is not a myth, or a god that we want to call upon in the time of trouble only, but a God that is always near and a personality that we can well afford to cultivate his acquaintance. The best way to cultivate his acquaintance is in prayer. It is there that we talk with him and he talks with us. Prayer is a lost art among many professors, and altogether too many of our churches make too little of the prayer services, and many can see nothing in prayer that would be worth while opening the church for. When the prayer life of the church is gone, she is shorn of her power. Prayer is reaching up and coming in contact with power that vitalizes and gives power to go out and win men for the Lord. The church that moves in the spirit of prayer is the church that moves men for God. We can well afford to launch out into God's deep in our prayer life.

The Teaching of the Word

6. "Launch out into God's deep and let down your net" in the teaching of his word. These are days when every government is trying everything found in the catalogue to stem the tide of reverses and to get the world out of the great dilemma in which we find ourselves. Social, political and financial programs are being revamped these days to find a remedy for the world's ills. Our educators come along with their findings in the laboratories and make suggestions only to get us deeper and deeper into the mire. Theologians dogmatically declare that they have a workable plan, and then proceed to give some man's view. But when it comes to the teaching of the Word of God it is many times forgotten.

God has a plan for the world and that plan is righteousness. This is not found anywhere else than in his Word. It cannot be forced upon the people by legislation. Every minister of God should feel, "Woe is me if I preach not the gospel". Paul told Timothy to "preach the word". We can

do well to make more of a study of the Word so that we are able to "Feed the flock of God". If the flock is to thrive, it must have wholesome food, and if we reach into the store house of Satan we cannot expect to get wholesome food. I wonder sometimes as the flock looks up, if we have not failed to feed them the right kind of food and if they are not still hungry. It is the Word that reveals God unto us. It is the word that is his power unto salvation.

The Brethren Church could do no better than to seek to teach the Word of God in its simplicity and purity. When we find some passage of Scripture that is contrary to our ideas and views, we should keep on searching for the revelation of the truth contained therein, and when we find it we will find that it is in keeping with the whole Scripture. Don't be afraid of the Word. Launch out into God's deep in the teaching of it, seeking his guidance. We will find that the stewardship in fellowship is the richest and best experience as the result of "Launching out into God's deep" in all these points we have briefly touched upon. Fellowship is always a sweet experience enjoyed by those of kindred minds and interests and especially those who are engaged in the greatest business in all the world—not only that fellowship with each other but that Fellowship we have with Christ Jesus our Lord. It will be a joy to render an account of our stewardship in the light of that fellowship.

Bryan, Ohio.

Capturing Youth for God

(Continued from page 5)

ability to instruct today. Perhaps this accounts for the universally recognized lapse in the moral standards of the time. The Church and the Sunday school have done marvellously, considering the hours they have to make their impression, and the irregularity of the attendance.

In the face of these facts we are confronted with a tremendous task. It is to give new direction to the streams of modern life that affect youth and which we are unable to control. The recreational trends, the movie pastime, the beer flood, the laxity of home control, all currents running away from the Church and religious control. To contemplate the task is discouraging. We may take the boy we can interest and superimpose in the midst of this many-sided education, a program built especially to meet his interests and needs, and with the few, our own as part of the group, try to train leaders who may give direction and goals and divert at least a part of the stream into spiritual channels. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts" (Zech. 4:6).

Man Like God in Christ

(Continued from page 6)

in the essential of his Divinely created being. In this man is soon to be Godlike.

What does the redemption in Christ mean to man? That the redemption in Christ Jesus will finally make every individual a REVELATION of God according to his measure of capacity. So each individual of the race, according to Divine intention, should contribute something to final perfection of the Deity to have its perfect out-

coming. Perfect human society can only be realized in the economy of grace, for it must consist of perfect individuals. In redemption of the individual, Christ makes provision for the realization of Divine glory. Paul puts it thus—it must be realized in One Life, One Light, One Love. Thus a study of the Scriptures reveals that in the redemptive plan, God has purposed that man shall become like himself in Christ Jesus. Blessed be his name. Amen! Amen!

Los Angeles, California.

Signs of Our Lord's Return

(Continued from page 7)

The Bible and Social Conditions

This know also, that in the last days perilous times shall come.

2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

3 Without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good,

4 Traitors, heady, highminded, lovers of pleasures more than lovers of God;

5 Having a form of godliness, but denying the power thereof: from such turn away.

6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

7 Ever learning, and never able to come to the knowledge of the truth. (2 Tim. 3:1-7).

The passage above is a better description of the present day social conditions than all the writings of the sociologists. Consider also that it is said not in one hundred volumes, but in about one hundred words.

The world statesmen tell us that we are in perilous times and that the structure of our very civilization is threatened. So says the Word.

Men shall be lovers of their own selves, covetous, proud, boasters. This is certainly a picture of the present day. Analyze the mob which moves down the Boulevard on the Lord's day. It is a splendid representation of our modern civilization. The description fits!

Blasphemers are common these days. Things are said about God and Christ today even in religious circles that the harlot of yesterday would fear even to think. Once a few men blasphemed God. Now it is done by nations.

This is a day when children are disobedient to parents. Parents are now supposed to obey their children. Perhaps it is a good thing in some cases. Inside a restaurant near where the writer's car was parked some time ago, sat a young woman at a table. She was holding in one hand a baby perhaps two years old. In the other hand she had her indispensable cigarette. At intervals the mother was attempting to force the baby to put the cigarette in its mouth. The baby was trying frantically to push it away. Disobedient to parents—perhaps it's a good thing.

On the other hand, the sound advice, good teaching, and Christian truth are scorned by some of the children. To be modern and smart, receive no advice from any one. That's the spirit of the world. Find out

what dad and mother say about it, and do otherwise. The spirit of the age!

They will be unthankful, unholy and without natural affection in the last days according to the Word of God. Politeness and tact are common, but where is the true gratitude of a sincere heart? Culture and society, yes, but what about the real virtues of the clean, honest life? Affection and love, certainly there is much of it today, for the poodle dog and some other woman's husband. The result is divorces and dog hospitals. Where is the family love and where the love for children which made this nation great? You need not live in Hollywood to know these things are true of the present day.

In the last days they will be true breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded and lovers of pleasure more than lovers of God. Have you noticed lately the value of a contract, a treaty between individuals, companies, or nations? Have you noticed the scoffing at the life that is clean and honorable? Have you noticed the wisdom of the wise, and what seems to be almost worship of the human attainments?

Now think carefully. Have you been noticing the large crowds which have been rushing to the churches on Sunday evenings and how the theatres have gone out of business for lack of patronage? Have you noticed? Well, it's only a dream. The hard cold facts of the case are these: The pleasures of the world have so captivated many of the professing people of God, that churches have to close their doors or minister to a mere handful of the old faithfuls. In some places the sermons get shorter and shorter and the services fewer and fewer with the spiritual life lower and lower and prayer gets less and less. Why? WHY? we ask. Men shall be lovers of pleasure more than lovers of God.

Perhaps some pastor may say, "That's my case exactly, what shall I do?" To leave the subject at hand, let this suggestion be given. Get that faithful two or three busy in real genuine prayer of confession and intercession. Then Preach the Word. Tell about Sodom and Gomorrah, Tyre and Sidon and ... (where you live.) Tell what God wants told for the closing days of this age. Tell men how to be saved, and why salvation is needed. Preach the Word! And perhaps—perhaps, to the surprise of the many, the Lord will bless that evening service with the largest attendance of any in the week even though the theatre is just up the street.

In the last days, they will have a form of godliness but they will deny the power thereof. Here we ourselves need to be most careful. There is much in the Protestant church today which in itself is very good, but which at the same time may not be the power of the Gospel. Here comes this movement and that movement promising to put life and pep in our churches. We are to join here and federate there and cooperate somewhere else. A special day for this and a special day for that until some churches should have a special day to preach the gospel of salvation and another to talk about prayer. There is no time here to enumerate any such movements as are referred to above. It will be sufficient for each of us to ask as to whether or not we are preaching, teaching, explaining and

pounding the Word of God. Preach the Word!

The next important admonition dare not be omitted. "From such turn away." The most profitable work some churches could do would be to disconnect, "unfederate" and separate from many unholy alliances and fleshly movements. The true church of power in the last days, MUST turn away from those who have a form of godliness but deny the power thereof.

In the last days, God says that they will be ever learning and never able to come to the knowledge of the truth. How perfectly this describes MODERN RELIGION! It's one continuous round of religion. Addresses, conferences, committees, retreats, programs and more programs. If some disinterested bystander were to ask, "Why all this?" The answer would doubtless be, "To learn more about international affairs, social justice, racial problems and individual and social development." All of us can profitably learn many things about these. But men can be ever learning of these and never come to a knowledge of THE TRUTH. The Truth is Christ. Christ is the Truth. To preach THE TRUTH the church must PREACH CHRIST. Who is he? Why did he come to this earth? Why did he die on the Cross? Where is he now? What is he doing now? What will he do in the future? To preach the truth is to preach Christ.

In this article we have some things about the social conditions as the Word of God reveals that they shall exist in the last days. To say the least, we are forced to the conclusion that there is a striking similarity between what we see in the social world and what the Word of God reveals will take place socially in the days of the close of the age.

Whittier, California.

"Not all Chinese ride in rickshas. They are only seen in a few large cities. Most of the people ride in mule carts."

THE MASTER'S WILL

By E. Guy Talbott

*If I can find a spark of good
In cindered hearts of shame;
I'll do the thing the Master would,
And set that spark aflame.*

*What right have I to find a smudge
That mars a stricken heart?
And who gave me the right to judge,
And set myself apart?*

*No! I am one with all mankind,
And if my brother sin,
He might inspect my heart and find
The same dark cross within.*

*So let me look for good, not ill.
In every human soul;
And let me do the Master's will,
And help them find life's goal.*

—Selected.

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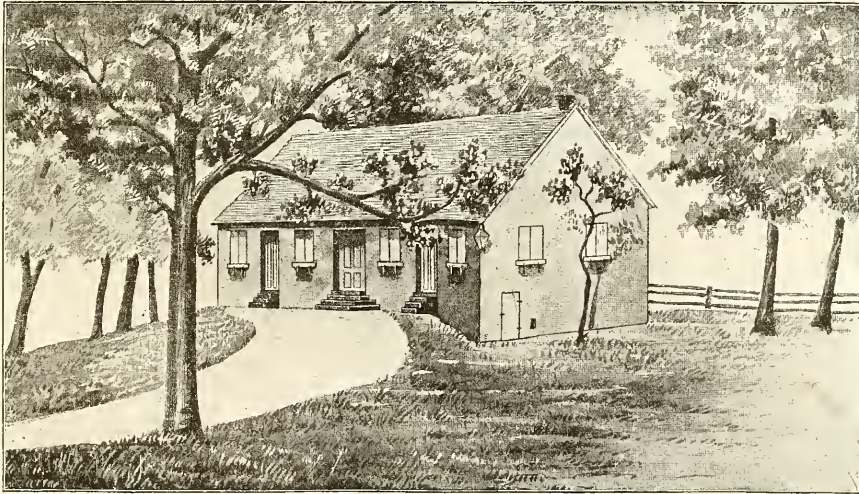
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Little Country Churches

The little country churches
That dot the rustic view—
Though small and unpretentious
Are peaceful havens, too.

The week of care and worry,
The burden, too, of sin,
Are left outside their portals,
For peace and rest within.

No dome or spire imposing,
Nor light from stained glass tall,

But bright and pure the sunbeams
Through plain glass windows fall.

No voice of hired singer
Is borne upon the air,
But grateful hearts express the joy
Of those who gather there.

Oh, little country churches—
Like pure, white sails are seen,
Upon the ocean's billows
Sailing in seas of green!

—Alda B. White in The Hammond Christian.

Signs of Our Lord's Return

By Charles W. Mayes

IV—Ecclesiastical

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts and saying, "Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation" (2 Pet. 3:3-4).

This passage plainly reveals what many who profess to be followers of the Lord will be saying in the last days of the church age. Where is the promise of his coming? This question worded in one way or another has been asked of almost every minister who preaches and teaches the Word of God. One may say, "Well, they talked about the coming of the Lord when I was a boy and he hasn't come yet, and everything moves on as it has always moved." Then the passage continues:

"This they are willingly ignorant of . . ." Notice the Word says willingly ignorant. The passage (too long to quote) tells us that things have NOT always continued as they are. Other ages have closed with the judgments of God, why cannot this one!

Opposition to Sound Doctrine

"Preach the word; be instant in season, out of season. reprove, rebuke, exhort with all long suffering and doctrines. for the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves, teachers having itching ears, and shall turn away their ears from the truth, and shall be turned unto fables" 2 Tim. 4:2-4.

Although perhaps not in our Brethren churches, but in many of the churches this is literally taking place today. The old Gospel truths of salvation by Grace through Faith on the basis of the Blood of the Lord Jesus Christ have been superseded by a message of good will, world peace, moral reform and the philosophy of religion. In many places the Deity of Christ, the Virgin Birth, the Substitutionary Atonement and the Resurrection of the Lord Jesus as sound doctrines have been neglected, or are repudiated. Many no longer preach about the reality of sin, the need of regeneration, the fact of future punishment and the reality of Salvation. As a result, boys and girls and men and women are herded into membership in some congregations on Easter Sunday with no knowledge of salvation and in greater ignorance of their lost condition. Jude tells about this bloodless gospel of great swelling words and adds that we are to know that these mockers are to come "in the last time."

The Oxford Group Movement

Some time ago there was much said about the new movement known as the First Century Fellowship, or Buchmanism, or The Oxford Group Movement. Although this movement has enlisted some of the Lord's real people, the leaders do not affirm the doctrines of the Word of God to be the only foundation of truth and redemption. The leaders affirm that what its adherents believe is of no importance, just so they have an experience. Religion thus built upon moral reforms and without emphasizing the truths of the Gospel which are necessary to redemption, is warned against in the Word

of God. We are told that in the last days, there will be a "form of godliness" or a form of godly life, but it will deny the power thereof. From such we are told to turn away (2 Tim. 3:5).

Modernism

Modernism is simply a modern form of ancient infidelity which has crept into the teaching of the Protestant church of today. It exists in many and varying degrees. Modernism does not accept the teaching of the Bible concerning itself as being true. Once the authenticity and reliability and the inspiration of the Word of God are denied many other doctrines are denied. Modernism is a testimony to the fact that the time will come when they will not endure sound doctrine.

Jehovah's Witnesses

Judge Rutherford, one of the princes of the powers of the air, is today flooding America with his religion. Millions of books are being sold or given away, which are supposed to come from these witnesses of Jehovah. The message of this movement sounds like good Gospel at first but will not stand the light of the Word of God turned upon it. It is one of the false religious systems of the day. As evidence of this a quotation is given from one of Rutherford's books, "Creation," on page 18. "God is not a spirit creature, but he is a spirit Being. The Logos is a spirit creature, and was created by the great Spirit Jehovah. . . . It is therefore entirely proper, according to the Scriptures, that we state that the Logos, now also known as Christ Jesus, the great and mighty Son of God, is a spirit being and the first creature of all of God's creation" (Blackletter mine).

We have here unanswerable evidence that Judge Rutherford does not teach that Christ is anything but a great created being. If Christ is only a created being, then he is not God. Knowing that the Scriptures bear abundant testimony to the Deity of the Lord Jesus Christ, we should plainly state that Judge Rutherford's witnesses, the Russellites, or International Bible Students as they are also called, are representing a false religion which will not endure sound doctrine.

False Religions

"Now the spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils (demons) speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry and commanding to abstain from meats. . . . But refuse profane and old wives fables . . ." (1 Tim. 4:1-3, 7).

Although we cannot here take up an exposition of this passage, we can stop long enough to see a striking similarity between what is here recorded and some of the false cults of the day. Theosophy fits under this revelation. A study of New Thought will reveal it to be a first cousin of Theosophy. In some of their books the philosophy indicates that the advanced adherents are above marriage, and of course believing in the theory of re-incarnations, they discourage the eating of meats, lest one might eat his

ancestors! Theosophy, New Thought, Unity and Christian Science all happen to be promulgated by a certain type of women. The Bible seems to have a good description of them—old wives. The passage speaks of the doctrines of demons, and it is a well known fact among the spiritists that a vegetable diet makes one more susceptible to contact with the spirits. It is easy to see again why they forbid the eating of meat.

Bahatism

Bahatism is one of the latest fads in oriental religions. Only nominal Christians are deluded by the movement. Its method of approach is to present its doctrines as the same as Christianity only the perfection of it. In reality, bahatism is unscriptural and anti-christian, and just another of the subtle deceptions of satan in the closing of the age.

Meher Baba Also

"Meher Baba, the Indian spiritual leader whose disciples call him "The Messiah" and "The God-man" left here today for a new crusade in America," states a news article from Bombay, India. "He intends, he said, to break down all religious barriers, destroy America's materialism and amalgamate all creeds into a common element of love." Who would think that Christian people would listen to such stuff! Perhaps they do not, but at least some church members do. This is not only a doctrine of demons, but sounds also like what our Lord said, when he was asked what would be the sign of his coming. He replied, "Take heed that no man deceive you, for many shall come in my name, saying, I am Christ and shall deceive many" (Matt. 24:4-5).

Jesus Tower in Palestine

A new Y. M. C. A. was recently given by J. N. Jarve "as a memorial and pious offering to the one Lord, God of Christian, Jew and Moslem alike." On the north side is the Hebrew inscription, "The Lord our God is one Lord" (Deut. 6:4). On the south side, from the chapter of Mohammed in the Koran, "There is no God but God." Above its portals is inscribed the great messianic

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A Rural Church Survey with Interpretations

The rural church is a problem of wide interest, growing acuteness and great importance. At least forty per cent of the country's population live in rural districts and their spiritual welfare is involved with the fate of the rural church. Church leaders in general and home mission boards in particular are vitally interested, and in many instances are disturbed and discouraged about its future. Every new study of the situation is received with concern and every new slant to the problem is a real contribution. We therefore keenly appreciate the privilege of making public the results of a rural church survey conducted under the direction of Dr. Morris G. Caldwell, professor of Economics and Sociology in Ashland College.

Pertinent Facts about the Communities Surveyed

The survey included 88 churches, covering a radius of 75 miles surrounding Ashland, Ohio. The communities served by the churches investigated vary in size as follows: 17 communities, or 14.5% of the total number contain 5 square miles or less; 28 communities, or 23.1%, are 5 to 10 square miles in size; 16, or 13.2%, are 11 to 15 square miles; and 60, or 49.2%, are 16 square miles and over. So the churches in the main have large fields.

The type of communities surveyed may be of interest. Of the number, 65 or 59.2% are open country communities while 45 or 40.1% are villages. These villages are in the main small: 34, or 62.9% having 500 or less population; 16, or 29.6% having 500 to 1,000 population, only four being larger. This data linked up with the number of churches serving in a community have a story to tell about the probable efficiency and the opportunity for growth of the rural church. In 18 communities, or 12.38% there was only one church in each community; in 64, or 43.8%, there are two churches in each community; in 19, or 13.0%, there are three churches each; in 16, or 11.1%, there are four churches each; and in 29 communities, or 19.8%, there are five or more churches each. These figures indicate one of the weaknesses not merely of rural communities, but of urban communities as well, namely, that of being over-churched. Such a condition certainly is detrimental to a church's future.

The denominations represented in the district surveyed are shown in the following tables:

Denomination	No. of Churches	Percentage
Methodist	35	29.70
Presbyterian	1	00.85
United Brethren	15	11.90
Church of the Brethren	36	31.00
Brethren	4	3.25
Christian	2	1.70
Evangelical	10	7.90
Federated	3	2.50
Baptist	2	1.70
Episcopal	1	0.85
Disciple	5	3.80
Lutheran	3	2.40
Church of God	2	1.70
Community	1	0.85

The denominational connection may not be considered significant when inquiring into the vitality and strength of the rural church. But, while the survey secured no data on this point, we happen to know the situation with regard to the Brethren churches and most of the Church of the Brethren congregations and have made inquiry regarding the other main bodies, and we venture to say that in most instances where the church is displaying strength and vigor, a vital, conservative, evangelistic Gospel message is being preached from the pulpit.

Characteristics of Church Constituency

In the main the churches included in this survey are small in membership, as is usually the case with rural churches. But taking the district over, they show up pretty well from the standpoint of activity. In the churches reporting there are 11,974 active members, or an average of 101.47 in each church. There are also a total of 4,245 inactive members, or an average of 37.24 in each church. While we take courage in the over-a-hundred active members on the average in each church, yet there is disappointment in the fact that the number of inactive members is so large. Practically one out of every four is inactive. That situation is not peculiar to the country church, however, as any city pastor can testify. The percentage of inactivity usually increases with the increase in number of members, which fact would put the larger city church on a poorer rating. But the country situation is bad enough at that point, and if it indicates the proportion of inactivity in the rural church the country over, there is presented a challenge for a re-vitalization of its forces.

But the size in membership of the churches surveyed may be of interest, and we reproduce the following table from the data supplied us by Dr. Caldwell:

Size	No. of Churches	Percentage of Churches	Total membership	Percentage of Membership
0-49	13	10.5	459	2.82
50-99	32	26.6	2195	13.40
100-149	33	27.4	4018	24.78
150-199	21	17.5	3548	21.70
200 & over	22	18.0	6084	37.30

Classification of the membership shows that the rural church can not be dubbed an old-people's church, nor yet a woman's church. There is a goodly percentage of both men and of children. There was a total report of 3,593 male members; 4,363 females; 2,197 children under 15; 4,673 married; and 3,511 single. Further it was revealed that out of 17,040 members, there were 1,053 who had attended college and 507 who were college graduates. That means that the country church membership can no longer be associated in mind with ignorance and back-woodsness, as some are accustomed to do. It means that country folks are no longer to be looked upon as "rubies", uncultured and uneducated. And the preacher who does not take this fact into account when he approaches a country audience is due for some unpleasant disillusionment.

Characteristics of Churches Surveyed

The churches investigated were not young churches. Only two were less than ten years old; eight were from 11 to 20; five from 21 to 30; and 75 were over 31 years. This indicates that very few new churches are being built in the country. The country is not the field for missionary activity today. Our mission funds are being expended almost entirely in the centers of population. The other side of this church-age data is a pointer to stability on the part of the rural church. That three-fourths of them are practically a third of a century old, that they have lived so long and are still functioning actively, indicates strength and vitality that gives promise of a future. Dr. Caldwell said, when asked about the future of the rural church, "It's like the Rock of Ages; it's got abiding qualities; it's going to live."

This prediction is justified by the figures from this survey indicating growth in membership. The membership of the churches more than doubled in the decade that closed with 1930. And the

Sunday school membership more than doubled itself twice over. Furthermore, the attendance is encouraging. The fact that 53.14% of the membership is in attendance at the regular church services indicates that the rural minister does not have to preach to empty pews altogether. And the 62.8% of the Sunday school enrollment in regular attendance at the school sessions points to the interest taken in Bible study.

The Sunday School in the Country Church

The Sunday school is the one important auxiliary in the country church, and here it finds its chief source of growth. The Sunday school enrollment is pretty well distributed through the various grades and ages. In the district surveyed, the Cradle Roll is 8.52% of the total enrollment; the Beginners count 7.67%; the Primary department is 9.72; the Junior, 9.24; the Intermediate, 7.78; the Senior 7.25; the Young People's, 15.74; and the Adult, 36.08. It can be seen that the Sunday school is not merely a children's school in the country, as is sometimes the case in the city. The adults number more than a third of the total enrollment, and they with the young people, who are practically of adult age, number about half. That speaks of the vigorous spirit and the family character of the rural school, which are outstanding elements of strength.

The rural school is not grouped as satisfactorily as the average urban school. The most typical country school has not more than two or three group meetings. But it is evident that there is improvement being realized at this point, for almost 48% of the schools have from four to eight separate groups. The teacher situation also is encouraging. While not wholly satisfactory, the country school is not as bad off for teachers as it is generally supposed to be, if this survey is any basis for generalization. Over 40% of the schools have ten or more teachers, and 87.32% have five teachers and more. The country Sunday school teacher is largely untrained as yet, though teacher training has been introduced to the point where about 23% have had some training.

Financial Support and Expenditure

The financial survey is interesting and indicative of progress. Local support receives 71.61% of the finances; home missions 10.56%; foreign missions 14.83%; and education 3%. The 1920 expenditures were an increase of 47.02% over those of 1920. Increase in church expenditure means greater efficiency and broader vision and service.

The methods of financial support are encouraging because so largely Scriptural and systematic. In the churches surveyed 47% of the contributors are said to be tithers, while 53% are non-tithers. The budget system is used in 79.24% of the churches; collection envelopes in 75.98%; and the every-member canvass is used in 77.67%. Churches that approach so near to the Lord's plan for financing his kingdom cannot help prospering, and their future is as certain as their fidelity to God.

Rural Church Equipment

The equipment is not elaborate, for 62.7% of the churches have 2,500 square feet or less. We are not surprised at that, for we are accustomed to think of the country church as small and poorly equipped. It is a fact that is worthy of note that the equipment is larger than we are accustomed to think, it is surprising to learn

(Continued on page 8)

EDITORIAL REVIEW

Those who seek knowledge should bear in mind that it is not to be sought for self-gratification, but for equipment for service.

Every Christian has his place in the great temperance campaign and every one is necessary to the success of the whole, and both God and man will hold him responsible for doing his duty.

In a personal communication from Dr. J. C. Beal is a word concerning his work which we dare to quote: "Our work here continues to be blessed of the Holy Spirit. Last Sunday we had four confessions and I baptized one. We just closed one of the best of all our Daily Vacation Bible Schools. I think the attendance was the

largest in our history. The Bible school attendance is fine and the attendance at the regular services is good."

Dr. C. F. Yoder writes of the progress of the mission work in Argentina. Notwithstanding the hindrance caused by the extremely cold weather and the consequent falling off in attendance of the children, yet there have been baptisms in a number of missions and candidates being prepared for baptism. The enthusiasm of the people at the new mission of Hernando is especially worthy of note. It seems to be with the people as it is here—some are made more responsive to the Gospel appeal and some are only hardened the more. It is said that Mrs. Eleanor Romanenghi is apparently improving in health, but prayer is still needed for the manifestation of God's healing power more fully and permanently.

The church at Washington, D. C., recently closed a very successful Daily Vacation Bible School, which demonstrated the more certainly the need of a completed church building. They tell us that further growth is impossible until more room is secured. There was a total enrollment at the Vacation School of 163, an average attendance of 114 and the highest single attendance was 140. This is a marked improvement over last year. The missionary spirit was encouraged by the offerings and the object to which they were given. Their program was restricted to Bible study and the outline for the three weeks' course was quite comprehensive. Brother Homer A. Kent is the able pastor of these people.

Dr. Martin Shively, bursar of Ashland College, reports the results of the Educational Day offering up to the close of July, the total to that time being \$773.20. This is not a large amount, but of course every little helps, and this little amount would be considerably increased if the fifty-nine congregations that have made no offering would come across with the best that they are able to do. It is a long way to the goal, which was set at \$2,500, and it does not seem likely that the goal can be reached, but it will mean a lot if every congregation will do something—its level best, even though that "best" may not be all that might be desired. Let's all cooperate.

Broth S. H. Buzard, pastor of the church at Vandergrift, Pennsylvania, reports eight souls baptized since his last report and the last communion service was well attended. The employment situation is improved in their community and happiness and contentment seems to be taking the place of worry and fear (How human it is to worry in the face of distressing circumstances! And how many of us do it, in spite of the promises!) It is good to have reports of this kind begin to come in, reports of improved conditions financially. We hope that Christian people everywhere may endeavor with greater zeal to fulfil the conditions, so that God may pour out his blessings upon us in greater measure. We are all alike, we have been careless and unfaithful far more than we have realized and God has withheld his blessings from us,—we have simply made it impossible for him to bless us as he in his great love has desired to do.

Young People's Training camps are featured in this issue, reports being in from the camp held at Shipshewana, Indiana, and from the one held near Canton, Ohio. Three reports concerning the Shipshewana Camp—Brethren Porte and Vanator and Miss Berkheiser. They are enthusiastic about the success of the camp and the splendid results, results not all temporary by any means. And with equal enthusiasm Brother Floyd Shiery speaks of the Buckeye camp. The testimony of those who attend such camps is beyond contradiction, a great spiritual blessing goes out from these gatherings. They are abundantly worth while and it is a great service that their promoters are rendering. There were 161 students to enroll at Shipshewana, and Miss Berkheiser reminds us that this is three times the enrollment of the first camp held at Shipshewana in 1927. We are told that Shipshewana was taxed to capacity by attendance, and that plans are under way for increasing the capacity for another year. It is a great institution that is being built up at that beautiful Indiana lake. The Buckeye camp was also a remarkable success, this being its first year, it was surprising to learn that 76 students were enrolled. And it was strongly equipped with leadership, there being 18 workers in the camp. Every echo from this camp has been one of satisfaction. Efforts have been made to ensure a repeat next year.

My Experience in the Country Pastorate

A Symposium by

D. A. C. Teeter
J. Milton Bowman
Robert D. Crees
Frank Gehman

D. A. C. TEETER writes of Loree, Indiana Typically Rural and Thrivingly Successful

More than half of my twenty years as a pastor have been in country churches. Some of the time in small towns and some in distinctly rural pastorates. Consequently, the rural churches occupy a "warm spot" in my heart.

However, the Editor has asked for a personal experience of my present pastorate. We are now located in a distinctly rural community where the church and parsonage are in the country. We will soon begin our sixth year as pastor at Loree, Indiana, eight miles south of Peru and fifteen miles north of Kokomo. The congregation is composed mostly of farmers, although we have some business men who attend here. We draw our attendance from a radius of about five miles in each direction, although we have some who come much farther. We are two miles from the town of Bunker Hill which has two churches, five miles from Miami, which has two churches, three miles from McGrawsville with one church, and just one mile north is the Church of the Brethren. Regardless of these our Sunday school attendance is the largest in the county outside the City of Peru. Our church attendance at the morning service is almost as many as we have in Sunday school. The evening services are especially well attended as the Christian Endeavor is vitally interested in this service and they help to make it a success.

I think there is a future for a great many rural churches. It seems to me the outlook at present is better than it was some years ago.

The future of the Loree church seems assured for at least some years, when we look at our young men's class with an average attendance of twenty-five, at the young ladies' class with an average of twenty, and a young married people's class of twenty-eight. And when we go into the large primary department we think the future church here is safe for many years to come.

The members here are of the stable kind, who like to listen to the Word and who have a great influence in the community. As to finances they are situated as most farming communities are at present.

The right kind of leadership is very essential in a rural church. Of course they need a pastor who is interested in rural life, in the Word of God, and in the church. But the church of the future does not depend so much on the pastor as on the Christian leaders in the community.

The Superintendent of the Sunday school here, who has held that place for over twenty-one years, says that last year was the best one in attendance and interest. This speaks well for the future.

Our program is planned one year in advance as nearly as possible. The Sunday school has been having a printed program for the year. This includes committees for all special days, special numbers, etc.

Our revival or evangelistic service is planned almost a year in advance and a committee chosen to secure a speaker and raise funds for the meeting.

The Christian Endeavor has an untiring leader who never finds anything too hard, with God's help, to do. He keeps others enthused. They are sponsoring a mid-week Bible class which has reached the book of Acts in reading the Bible through. They have a monthly social,

usually in the church basement, with an attendance of from fifty to sixty, and most of these are in attendance at Sunday evening service.

We find that special evening programs along spiritual lines, given occasionally, adds much to the interest and increases the attendance.

These are given by the Christian Endeavorers, the Woman's Missionary Society, which has willing and competent leaders, or by a Sunday school class. The more we can persuade to help the more helpful the service.

We can persuade to help the more helpful the service. We can persuade some other rural church to start over again, as we firmly believe in the future of the rural church.

Loree, Indiana.

ROBERT D. CREES tells of the work at Brush Valley, Pa.--A Rural Church that is Mother of a Town Church

Country churches are not all alike. Their problems may vary according to their location, type of population, age, and other factors. I have the privilege of serving as pastor of two churches, one in a county-seat town of 8,000 population, and the other 10 miles away in a rural community.

The country church is the oldest, and was the mother of the town church. In the past she has developed strong leaders, who often moved to town and aided in building up the Brethren church there. For many years her growth was sacrificial, training up men and women, and often at the time of their greatest usefulness, surrendering them to serve in other congregations. Now the town church is the larger and stronger and bears the greater part of the burden of supporting a pastor, which in turn helps the struggling country church in her time of need.

The people farm on a small scale, depending mostly on coal and clay mining, brick manufacturing, road construction and river improvement work. Farming is now increasing some because the other sources of revenue have been diminished.

The pastor preached at one church morning and evening one Sunday, then went to the other church the following Sunday for the same schedule of services. Having church every other week was never quite satisfactory, but bad roads prohibited any change till just lately. This summer an improved road has been completed to within half a mile of the church so that the pastor can preach at both churches each Sunday. I preach in the country church one service each Sunday, on alternating mornings and afternoons. Services are held in the town church every other Sunday morning, and every Sunday evening. The advantages of this change are services every Sunday for each church and two extra evening services for the town church to enable it to compete better with the local churches that have full-time preaching services.

One noticeable characteristic of the country church is their faith in their young people. They are always ready and willing to turn leadership over to them, while the town church is somewhat reluctant to let the young people have their chance.

The country church is always a stronghold of Brethrenism. They are staunchly denominational, having grown up in Brethren families in the same community.

This fact is both an asset and a hindrance. Sometimes it is a good thing to have new blood move into a community, even though their traditional beliefs may differ. You rarely hear the country church member say, "All churches are alike. One is as good as another." That would be heresy! They are Brethren, and loyal as can be. To them largely goes the credit for preserving the emphasis upon our denominational ordinances.

The young people's service is always well attended. Cottage Prayer Meetings in different homes are far more popular than prayer services in the church. The Sunday school has the eternal problem of the one-room school, the only advantage being the feeling of solidarity which is fostered, in contrast to the highly graded departmental school with separate assemblies.

The country church has had a glorious past. What of the future? The Pennsylvania District reported 42 active churches two years ago. Now there are 37. The 5 churches that were closed were all country churches. Is their membership accounted for in larger city congregations? Are our churches consolidating, or are these members lost to the denomination altogether?

Kittanning, Pennsylvania.

J. MILTON BOWMAN from his Experience at Sergeantsville and Calvary, N. J. sees hope for the Rural Church

The Sergeantsville and Calvary churches are located twelve miles apart and approximately fifty miles from Philadelphia and New York City, in beautiful Northern New Jersey.

Many individuals and organizations are asking the question, "Does the Country church have a future?" Some think that the rural church has seen its day; that because it has not the modern equipment of the large city church, people are not satisfied any more than they would be in driving a fifteen-year-old car. Since the automobile is so universally used, it is claimed the people drive past the rural church and go to the churches in the larger towns and cities. Likewise, people can stay at home and listen to much better sermons over the radio, especially since only the inexperienced young men, or the real old and discarded preachers, usually occupy the rural pulpit.

In a measure, the above claims are true; the rural church has many problems with which to contend. We find, however, that those who use their cars to go to the city on Sunday, as a rule do not go to the city church. The churches in the larger towns and cities are quite often more poorly attended proportionately, than their rural neighboring churches. We have seen an attendance of fifty in a city church of eight hundred members. Many city churches close down for the entire summer. Recently, one thousand churches have closed completely in New England and they have not all been rural churches, by any means.

It is not unusual to find the rural church doing more, in proportion to its membership, than some of the large city churches, along benevolent lines. For the sake of illustration: Our two little churches averaged last year, approximately five dollars per member above current expenses for benevolent purposes. This is nothing about which to boast, for, if the average rural church member should tithe, our financial problems would be solved.

For years, rural young people have been moving to the city. Many have gone to cities where there is no Brethren church and have been lost to our denomination. We readily see the necessity of an aggressive church Expansion Policy; it would largely absorb this shrinkage.

The rural community must be served! In the past, our denomination concentrated primarily in rural communities, which was a mistake. It should not, however, swing

to the other extreme and plant churches in the city to the exclusion of the rural districts. Approximately forty percent of the population is in the country and, if the President's "New Deal" eventually helps the farmer, country life will become attractive enough so that the young people will not only stay in the country but there may be an exodus from the cities. In fact, in this particular locality, many families have moved from the city. Whether this is merely a temporary condition or not, time and economic conditions will tell.

Some of the finest and most loyal Christian people in the world are found in rural communities. Human nature is more or less the same in either city or country and many of the problems are the same. If people really love the Lord, it is not necessary for them to worship in a cathedral. They can use their cars to come to the little church by the side of the road. If the Holy Spirit is within the heart, there will be a strong desire not to neglect the assembling of ourselves together as the manner of some is. One of our little churches has averaged over fifty percent of its membership at prayer meetings for over a year.

My experience in the rural church has been on the whole, a blessed one. We have had difficulties and discouragements, of course, but there have been many blessings likewise. In my estimation, there is a real future for the rural church.

Sergeantsville, New Jersey.

FRANK GEHMAM of Osceola, Indiana, describes a "Semi-Rural" Church which is a Growing Mission

Discussing the country pastorate from the viewpoint of experience comes almost to being out of my range. My present pastorate is only what one might call semi-rural. Former experiences have been somewhat varied. Perhaps this article could better be entitled, "The Country Church."

Our work here is partly rural, partly suburban. We are located in the industrial section of northern Indiana. We are twelve miles from South Bend, six from Mishawaka and slightly less than that from Elkhart, so you see that we are rather close to industrial centers. Even outside the limits of our little town many of the people depend upon the city industries to afford them a livelihood, living, as they do, on only small patches of ground. A little farther out are those who really farm. It is because of such a situation that I called this work a semi-rural one. Our people are an artisan-farmer-laborer combination. They have been hard hit economically due to both national and local banking and industrial conditions.

Our program here is and is to be, one of giving to the community a church that stands for something in the midst of a world of sin, a church that knows its Lord and does not doubt his Word, a church that puts an equal emphasis upon purity of life and of doctrine; a church that has spiritual life and warmth and believes that the Blood is as able as ever to save repentant sinners. And this is the thing that the successful church, wherever it may be, is going to have to do, be it rural or urban. The day of uncertainty in the pulpit is past for the church that would serve its Lord and Master and would serve its age as well. We need a note of positive preaching in the pulpit today. It is time for the pulpit to teach the pew and that in the riches of God's Word. Why should not the country church, unhampered by many of the things that have proved pitfalls to larger city churches—why should not the country church lead in sounding such a note of positive preaching? If God has given the church a message—and what Christian doubts that he has let us sound the word of that message in such a way that men will at least be convinced that WE believe it. Uncertainty will

spell doom and disaster for the future of the Brethren Church. The world may question our right to existence, but loyalty and faithfulness to the teachings of our Lord will prove our right.

What is the future of the country church? All we really know about the future is what God has chosen to tell us, and Christians are not even agreed on the interpretation of that. Most of the rest that we may think we know about the future is plain guesswork, i. e., that which is aside from what God has told us. You may agree with my guesses; you may not. Ten years ago we talked of the country church as though she were a museum specimen or something of that nature. If the Lord tarry his coming another ten years (which we doubt he does), it is almost a safe venture that the country church will be far more prominent in denominational programs than has been the case for years. There seems no present cause to doubt the continued leadership of evangelical city churches. Too, those churches will probably continue to have certain advantages over the country church. But there is a marked decentralization of population today. That was not so prior to the present depression. This decentralization should result in a widened scope in the ministry of the rural church. The cities are not now, and will not for some time to come, absorb our rural youth as has been the case for years back. That single fact in itself is at the same time an encouragement and a responsibility to the country church. The country church of the immediate future will have a larger ministry amongst the youth than for years, provided she makes use of the opportunity that stands right now at her doors.

Again, the problem of unemployment is not going to disappear without leaving some things in its wake—granted that it does disappear. If unemployment be wiped out by means of shorter hours and a division of labor, it is many, many times going to be a case of a steady, industrious and dependable workman giving up a part of his job to another. I am hardly optimistic enough to suppose that increased wage rates will entirely compensate for shorter hours and increased living costs. Consequently either the workman will find his living standards lowered, or he will seek some outlet for those extra hours and for that extra energy that his job no longer uses and does not pay him for. The result may logically be that more and more of the more industrious workers will move their families onto small country places and themselves commute back and forth to the city. Here in the country they will find occupation in their spare hours and also supplement their income by raising chickens, gardens, fruits, etc. This is another opportunity for the future country church. While many rural communities may not directly see this thing come to pass, they will feel the effects of it in that there will be an increasing density of their own populations unless there should be a marked falling off in the birth rate. A denser population and a population with a possibly changed outlook offers to the country church an opportunity that a few years ago she thought she would never have.

Already something has been said about the program for such churches. Let not those churches be deceived into thinking that they must supply a social ministry to their respective communities. Most rural communities are sufficiently organized today for all their social needs which at the most need be only few. If the church should prove her worth, let her emphasize spiritual and not social ministries. People who do not want a spiritual ministry we could scarce hope to satisfy anyhow. Many people only think they want a social ministry. Let them once taste of the riches of fellowship that are in Christ Jesus and share the spiritual warmth that a church can have and no longer will they trouble about the other. (Would to God that everywhere all Brethren churches were really feeding the spiritual lives of their people.)

Now one more word, and that has to do with the re-

quirements of leadership in the future (and present) country church. We may just as well forget about country folks all being "bumpkins" and "hicks." They are far from that on the average. Often—and that not a few times—they are very well informed. Their pursuits call out a line of thought that hardly any other manual occupation does. Many a country audience is as intelligently critical of matters as city audiences. Even in the mountains of Kentucky I seldom preached without having high school and often college students in attendance. To be sure much of that was due to the work of church schools, but it stands as a fact nonetheless. And if that thing is true there, how much more so have we a right to expect it elsewhere? In other words, the country church, as much as the city church, needs intelligent and trained leadership. And the church at large had ought to so reduce the costs of such training that the right sort of men might be available to even the least of the rural churches. They offer us a field that I believe has been too much neglected.

Of course no requirements of leadership are more important than the spiritual. If the country church is to take its place of widening influence, as it might and had ought, it will need, as never before, spirituality. Let its ministry be men who know their Lord and his saving power, men who have some genuine knowledge of the Bible, men who believe that sin is real and that Jesus Christ is able to save from sin. Granted such spiritual leadership the country churches will, in the future, prove an active force in the ministry of the church.

Osceola, Indiana.

Creed and Conduct that Solves the Problem of Home Training

By George H. Jones

Mother's Creed:

She Believed, that a mother's faith wedded to a father's conduct made the best foundation upon which son could build his character.

She Believed, that mothering a son was a God-given privilege, and that the responsibility obligated her as the most promising home missionary the Church could call.

She Believed, that a boy needed inspiration from her, more than correction.

She Believed, that boys got health from cleanliness of body, mind and spirit.

She Believed, that her boys were just as human as the neighbors.

She Believed, that boys needed just as much intimate friendship as girls, but not leaving such things to chance, she planned for Dad to fit into his place as son's chum.

She Believed, that boys would gang together, and counted the junk in the attic, and the cave in the cellar, as good meeting places for her boys under the right roof.

She Believed, that a mother needed her son's protection and escort, even when her women friends saw no sense in having the "kids around." Strangely, her sons reciprocated.

She Believed, that both schools of psychology were right, about "catching character and teaching character" and never failed to practice, teaching the value of sterling conduct and exposure to the friendship of the best men in the community.

She Believed, that the cost of a little "feed" now and then more than paid for itself, in the pride that lighted up the eyes of her admiring boys, when the gang left.

She Believed, that a boy's life was worth more than a living, never forgetting to warn herself against the best

paid professions lest she make money her boy's supreme objective.

Lastly, She **Believed**, that religion, a mother's in particular, was a boy's holiest memory, so she tried to live it, measuring it without excuse, up to the Word of God—and her boys used her yardstick for themselves.

Father's Conduct:

He **Lived** as if the job of being a Dad was the biggest job he ever undertook.

He **Acted** upon the assumption that a boy's rights began just a little ahead of a father's indulgence.

He **Chummed** with his boys, figuring that his boys ought to know him better than they did the cussing "skate" across the street.

He **Demonstrated** his fitness as a Dad, when he shared in the labor, but expected son to do his share, when they fished and cooked together on their outings.

He **Won** son's confidence when he frankly shared the blame for mishaps to boat, canoe and machine that occurred through common carelessness.

He **Earned** son's respect when he carefully pointed out his own mistakes and hoped that son would not make the same ones.

He **Played** the games, both of recreation and of life, as if that, at the time, was the all-important job, and was repaid by like conduct upon the part of his sons.

He **Shared** the fun of making jimcracks with his boy and helped place the bird houses when they had to go where a boy couldn't climb.

He **Worked** for a living and respected himself and his job. He was repaid by his son's never swerving for "easy money" or "soft snaps." They took pride in sharing hard labor and laughed at "shirks."

He **Bought** tools to fit up a little workshop for the boys and found in their companionship more joy and inspiration than his neighbor ever got from the country club links.

He **Actually Believed** that the boy with a broken will was a boy with a broken spirit, and that, to him, was the supreme tragedy of life.

He **Went** to Church because bluff and hypocrisy were the unpardonable sins to him and strangely enough, his sons grew up to be like their Dad. Folks said, "Chips off the old block"—and the boys were proud of the neighbors' talk.

Johnstown, Pennsylvania.

THE JESUITS TO BE EVICTED FROM JUGOSLAVIA

It will be remembered that the indefatigable clerical politicians were active in Serbia at the time of the outbreak of the Great War in 1914. They seem to have learned no lesson, but the government of Yugoslavia has and is applying this lesson. Within 48 hours of the passage of the new law the Jesuit fathers will have to pass the frontier. Their property is to be auctioned off. Meanwhile in Spain 40 Jesuit colleges, 8 universities, 6 novitiate houses, and various other institutions have been taken by the state and are to be operated as state institutions.—S. S. Times.

BUSINESS OUTLOOK BRIGHTER

The business outlook brightened considerably during the past week. Trade reports indicated that orders poured in from unexpected sources and for amounts unsurpassed for a long time. A further reduction of unemployment was shown, accompanied in many cases by encouraging announcements of wage increases. "It no longer is an opinion that business is on the upgrade, it is a fact," announces Dun and Bradstreet, Inc. "At the same time," they explain, "confusion surrounding the future value of the dollar in the wake of the Administration's inflationary legislation is prompting wholesalers as well as retailers to place orders with considerable caution. Most analysts hold that the success of the fall merchandise season will largely depend upon the prices at which the farmer will be able to sell his produce, together with the relative vitality of mass-purchasing power."—Methodist Protestant Recorder.

A Rural Church Survey with Interpretations

(Continued from page 4)

that as much as 37.3% of the churches have 2,500 and more square feet of space; that 50% have a seating capacity of 300 and over; and that 18.2% have over nine rooms. There were no single room churches found, though 46.4% had only two rooms. Others ranged between these two extremes. Most of these country churches are modern in their heating and lighting, 73.9% having furnace heat and 72.6% being lighted with electricity. Most of them also, 69.8% to be exact, have frame buildings, while 30% have stone. All these items point to an equipment that means good service. In fact, the country churches compare quite favorably with the average country home in efficiency of equipment, strength and beauty.

The Rural Minister and his Activities

The average rural minister in this district is not an untrained man of the type a by-gone day, but one whose training commands respect. Not all are college bred, but almost half of them are (48.67%), while 64.22% have taken theological training, and 20% have the bachelor of divinity degree. Besides preaching, one-third teach a Sunday school class and the same percent are engaged in extra-church activities in the community. One of the encouraging features of the rural pastorate from the minister's standpoint is the number of parsonages, there being 65.18% in this survey. Remuneration in kind is had in 27.27% of the cases. All things considered, the rural minister in these parts seems to be pretty well cared for and highly respected.

Problems of the Rural Church

We conclude this discussion of the rural church by appending the list of problems recorded in Dr. Caldwell's survey:

No problem	12.28%
Lack of leadership	51.7 "
Too many churches	32.4 "
Other attractions	47.4 "
Lack of musical talent	27.2 "
Dissension in church	20.1 "
Sunday movies	10.5 "
Church not centrally located	4.8 "
Poor roads	18.4 "
Lack of financial support	57.9 "
Lack of interest in church work	50.0 "
Not enough young people	22.8 "
Lack of Trained S. S. teachers	48.2 "
Lack of knowledge of Bible	38.59 "
Sunday baseball	8.77 "
Lack of cooperation	25.26 "
Other problems	4.8 "

Doubtless these and many other problems that might have been tabulated are hindering the progress and vitality of the country church, and it would be hard to find anywhere the ideal church. But after all, the elements that give encouragement and hope regarding the church of God in rural places are greater than those that tend to obstruct it. Under God, its future is secure.

OUR BIBLE STUDY DEPARTMENT

Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

Acts

"As for this Paulus—we have heard his fame, Indeed; if Christ is not one with him I know not, nor am troubled much to know. Thou canst not think a mere barbarian Jew, As Paulus proves to be, one circumcised, Hath access to a secret held from us? Thou wrongest our philosophy, O King, In stooping to inquire of such an one, As if his answer could impose at all.

He writeth, doth he? Well, and he may write!
 Oh, the Jew findeth scholars! certain slaves
 Who touched on this same isle, preached him and Christ;
 And (as I gathered from a by-stander)
 Their doctrines could be held by no sane man."

Such is the ever-popular yet ever-mistaken belief of the worldlings of every century. The poet who wrote the above lines belonged to one of the Grecian Isles where the wisdom of Socrates, Aristotle, and Plato held sway. But that wisdom did not keep the grandeur of Greece intact, nor did it help to stop the speedier decay of the once glorious Rome.

The story of the spread of the Gospel of Christ is the most thrilling adventure of Church history. No project has ever been so bold, aggressive in its propagation, and effective in its working as that of the dissemination of the good news of salvation. The book of the Acts relates how the intrepid apostles and early followers of the Lord Jesus went forth, bold as lions and harmless as doves, to evangelize the world of their day.

The Changed Disciples

A simple surface reading of the narrative reveals the presence of the Spirit of God empowering the witnesses of the Word with the authority which once belonged to their Saviour and with the grace of angels. The once defeated, despairing, and despondent disciples are pictured as the challengers of the race of the Jews who crucified the Lord of Glory. They are full of courage, vim and vitality in their efforts. They are messengers of hope, joy, love, and peace in the midst of turmoil and persecution. The very change which overtook them so suddenly was in itself a miracle.—Pentecost's miracle.

WHY "The Acts?"

The earliest existing manuscript of the material of the present study labels the sacred story "Acts". The Revised Version (American) bears the title "The Acts", signifying, of course, the acts of apostles and doings of other "gifted" workers of the early church. Manuscripts vary, however, in the title. Some appear with "Acts of the Apostles," "Acts of the Holy Apostles," and "The Acts of the Apostles." None of the titles are wholly satisfactory, yet they are suggestive enough to convey adequately the meaning and intent of the author to the world. Daniel Crawford preferred the picturesque Bantu title "Words Concerning Deeds." We will do well to remember that these words and deeds are based upon the model life of the ascended and glorified Lord. Through the Comforter, he continued to testify concerning himself—speaking the language of heaven in the midst of the nations.

Author

Dr. Luke, the famous historian-physician and beloved companion of St. Paul, is the writer of the Acts. It is the first authentic Church History. And as a historian Dr. Luke has no peer. "Examine and compare the secular historians," urges the versatile Dr. Schaff, "from Herodotus to Macaulay, and the church historians from Eusebius to Neander, and Luke need not fear a comparison. No history of thirty years has ever been written so truthful and impartial, so important and interesting, so healthy in tone and hopeful in spirit, so aggressive and yet so general, so cheering and inspiring, so replete with lessons of wisdom and encouragement for work in the spreading of the gospel of truth and peace, and yet withal so simple and modest, as the Acts of the Apostles."

Dr. Ramsay and Dr. Harnack have settled the problem of the Lukan authorship of the Gospel and the Acts for the writer. Long before they made it seem so, the history was authentic. But they have handled the difficulties magnificently, especially Dr. Ramsey. Constant tradition, the similar dedications, and the writer's modesty set forth in the "we" sections, conspire to prove the Lukan authorship. If Luke didn't write them, then who did? There is dynamite in that question.

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 6. Paul's Journey to Rome. Chs. 27, 28166

The Holy Spirit

Before Pentecost the Spirit of God always existed in nature, in the Old Testament theocracy, and on the individual believer. The Spirit's work after Pentecost was special in the sense that he had the completed work of Christ to utilize in his ministrations. He was a Guide, Teacher, Comforter, and Infiler of Saints. The book of The Acts is replete with references to his ministry. We will miss the richness of his work if we fail to study the history of the early church.

Missions

The book of the Acts is as excellent a missionary manual as the church will ever possess. Chapters 13 and 14 are filled with missionary methods; chapter 15 contains the missionary message and also presents the messengers; chapters 16 and 17 set forth the missionary needs.

Missions should always begin at home. That is where the early church began. "The Jew first," is a motto sanctioned by the Holy Spirit. It is well to evangelize the heathen everywhere, but let us not forget that added blessing will come to those who remember the needs of Israel. The Brethren church today claim the Lord's blessing at that point, if she so chooses. We should awake to our opportunity in America.

Conclusion

The early church began with and continued in the Spirit. "But ye shall receive power, when the Holy Spirit is come upon you," etc. Today the church yearns for that same power, but she is absolutely unwilling to wait in prayer in the upper rooms. She is too busy setting up organizational machinery and protecting the hierarchs in her midst, to appreciate the work of the Spirit of God in nature and in the individual. Every blowing zephyr or boisterous wind should remind us of the wooing or wounded Spirit. Kingsley understood the doctrine of the good Spirit when he wrote:

"Welcome, wild North-easter!
 Shame it is to see
 Odes to every zephyr,
 Ne'er a verse to thee

Through the black fir forest
 Thunder hard and dry,
 Scattering down the snowflakes
 Off the curdled sky.

Come; and strong within us
 Stir the Viking's blood,
 Bracing brain and sinew;
 Blow, thou wind of God.

And, mark you, when that happens in the church once more, we shall witness a new Pentecost!

W. I. DUKER,
President
Goshen, Indiana

E. L. MILLER
Vice-President
Maurertown, Virginia

NATIONAL SUNDAY SCHOOL ASS'N.
MAGAZINE SECTION
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Treasurer
Ashland, Ohio

with the wonderful fellowship of the camp.
Peru, Indiana.

The Brethren Training Camp at Shipshewana Lake, Indiana

By Robert F. Porte

Ohio Young People's Camp

By Floyd Shiery

The first Brethren Young People's Camp for the Ohio District was a decided success. Camp Buckeye was located at Loehr Ranch, just northeast of Canton. The camp began Monday evening, July 17th and closed Saturday noon of the same week. We had five big days of class work, with 76 students enrolled. There were 18 workers in the camp.

The camp organization consisted of the following: Dean of the Camp, Floyd W. Shiery; Dean of Boys, Grant McDonald; Dean of Girls, Viola Knoll; Director of Music and Camp Activities, Ray J. Klingensmith; Recreation for Girls, Leah Robinson; Morning Devotions, Everett B. Niswonger; Old Testament Studies, Dr. J. C. Beal; Principles of Teaching, Dorothy Whitted; Sunday School Organization, Dr. G. C. Carpenter; Church History, Raymond Gingrich; Christian Endeavor Work, Tom Hammers; Evening Vespers, Norman Uphouse; Camp Treasurer, A. E. Whitted; Camp Nurse, Anne Sutek; Camp Stenographer, Elizabeth Beal; Camp Cooks, Mr. and Mrs. A. E. Whitted, Mrs. G. C. Carpenter, Mrs. F. W. Shiery, and Miss Viola Knoll.

Much credit must be given to Miss Deane of the Y. M. C. A. Cafeteria at Canton for preparing the menus and to Miss Margaret Sutek for supervising the preparation of the meals, which were brought out from Canton by Dr. Beal. Through their generous kindness it was possible to serve the meals at a very reasonable price. The students

were offered \$2.50 for the five days, plus twenty-five cents extra if they wished to swim. Classes were held out-of-doors under the shade trees. We were fortunate in having a week of very favorable weather.

Many testified, from both the faculty and the student body, to the fine Christian character of the camp. It was a pleasure to live with such a fine group of young people. There were 13 grade school students, 40 high school students, 14 high school graduates, 4 college students, and 5 public school teachers.

There were twelve churches represented, as follows: Ankenytown, 2; Ashland 1; Canton, 14; Ellet, 10; Fairhaven, 8; Homerville, 2; Louisville, 14; Mansfield, 1; Middlebranch, 5; Rittman, 9; Smithville, 9; Sterling, 1.

The services of the Camp had an evangelistic note. On Saturday five accepted Christ as their Savior for the first time, and over twenty reconsecrated their lives to him. It was the feeling of all in attendance that we were brought closer to our Lord and Master, and that God was glorified there.

At the close of the camp Saturday, a special farewell service was held. The young people were more than eager to see that a camp is held next year. There were tears in the eyes of many when the last song was sung.

Ashland, Ohio.

The Young People's Camp at Shipshewana

By Fred C. Vanator

Once more the Young People's Camp at Shipshewana has become history. To the pastor who has been looking forward to the days in this camp with his young people this means one of two things: either disappointment because of lack of results among the lives of those in his charge, or, a sense of satisfaction for the amount of good that was done in the lives of those who attended the work of the camp. Surely no one who was present at the camp this year would have any misgivings as to which of the two feelings welled up in the pastor's heart.

I can speak more intimately of the results in the lives of those of my own young people than of the others who were there in the various groups. The camp, the largest in the history of the movement, was also the best in the work done and the influence wrought. When a group of young people of varied dispositions attend a school of the nature of the training camp and takes part in its varied activities and on returning home IMMEDIATELY begin preparations for the return next year of a much larger group, and, at every gathering the Camp is the main topic of conversation, then you can come to no other conclusion

than that the camp was a genuine success. Such was the result in the Peru group. The camp did more than merely teach Christian character this year. It brought confession of Christ in the hearts of at least two young people in the camp. Let me tell you about it. At our own cottage we always engaged in one-half hour of devotional service before retiring for the night. One Saturday night one of our number who had never confessed his Master made that good confession. Arrangements were made for the baptism of this young man before the afternoon services on Sunday. It was so announced at the morning service. When we arrived at the water's edge for this service we were approached by another of the young people, a young man from North Liberty, who also desired to make this confession and be baptized. It was a beautiful service in the waters of our beloved Shipshewana.

Yes, Brethren, the Young People's Summer Training Camp at Shipshewana is more than worth while. May it ever increase in its influence and may more and more pastors and teachers catch the vision of what it means to get their young people in touch

The foundation for a future Brethren Church must be established in the hearts and minds of our young people today. Our most thoughtful leaders are recognizing this fact. The training of youth under the leadership of specialists is establishing in the minds of young people a deep respect for the Christian religion. One South Bend young man after telling of the good time we all had at our recent conference said "I got religious help." My personal contacts with the young people who attended our Shipshewana Camp has convinced me that the effort is not of mere passing influence. Instead of a highly complex mechanism the teaching passes directly from teacher to pupil and deep impressions are being made.

The modern high school youth and senior young people show a more scientific understanding of real Christianity than the older generation. I mean by this that instead of a formal knowledge of Christianity so characteristic of the older generation, there is a profound ethical sense among the younger generation. The fellowship of nearly two hundred young people coming from different communities studying and worshipping and playing together helps to create this fine Christian ethical sense of proportions. I found that the advice and the rebukes from the leaders were not received in the spirit of antagonism but received in the spirit in which the leaders gave them, namely, for the protection of the highest morality and Christian ethics.

Shipshewana Young People's Camp and the other Brethren Camps are doing what our other church conferences have failed to do, namely, to create a group consciousness. Earlier in the year at two rally banquets for young people there were over two hundred at the first and nearly three hundred young people at the second banquet. All these young people live in the north part of the Indiana district. The south part of Indiana has also had as many as two hundred and fifty young people at their young people's rally. These young people are interested in some Christian purpose. They are challenging both pastors and teachers and they are challenging the church as a whole. When we had four hundred delegates at General Conference we hit a high mark but at Shipshewana this year we had 161 young people who paid a fee of fifty cents to attend a week of religious training and fellowship.

In the Brethren Church today we have too many who will not raise two dollars for the church paper, cannot afford to go to National Conference, cannot spare a membership in the Missionary societies and some Brethren churches are economizing by not employing a minister to feed their souls and help win sinners to Christ. Now if some of the Brethren happen to disagree with what I say in paragraph two, they can answer the challenge mentioned in this paragraph. We older people can do better than we are doing. We should do better. There should be easily one thousand people at the coming General Conference. I am proud of the

developing army of Christian young people who sit at the feet of our Seminary and College teachers and drink in their lectures and like them. When Seminary teachers and others can talk to 161 young people and move them, something is going to happen in our church. Our future church will emphasize that practical ethical Christianity which made the early Brethren Church a distinct and forceful power in early American history. The present generation merely imitates various types of religious thought. We do not understand each other but our young people do understand each other and they will make the church of tomorrow. South Bend, Indiana.

My Impressions of Camp Shishewana-1933

Bernice E. Berkheiser

When asked to give my impressions of the recent young people's camp held at Shishewana Lake, immediately my thoughts traveled back o'er the brief space of a few years to the first camp conducted at Shishewana; and incidentally, the first such program ever launched within the brotherhood. Those who attended that first camp may well remember how some of our leaders declared repeatedly that history was being made while we worked together by the pretty lake during that initial week of training.

In "The Brethren Evangelist" dated August 6, 1927, one may find the report given of the first camp held at Shishewana. From the pen of one reporter we find these words: "Our only regret was that so few, comparatively, had come to learn and to live as Jesus would have us live. Such a program of training is essential to the church's larger growth. However, young and old predicted and pledged themselves to put forth every effort to increase the number, twice, thrice or even four times." And that, my friends, is just the thing that has been done; the recent camp enrollment being three times as large as that of the first camp. Now, one need not regret the fact that so few had come to learn and to live as Jesus would have us live. Nevertheless, we know there are many more young people throughout the Indiana District, and the brotherhood as well, who are needed at Shishewana. Nothing can be finer for every pastor or young people's leader than to impress their young folks with the fact that they need Shishewana just as Shishewana needs them.

It was no small task to care for the large number enrolled when it was necessary to lodge nearly half the group off the camp grounds on the opposite side of the lake. However inconvenient that may seem there is no doubt in the mind of any one who was present but that the camp was a success educationally, socially, and religiously. That big word "cooperation" describes the reason for this success. Practically every group of young people represented was accompanied by the pastor or a sympathetic adult leader who served as the "connecting link" between the faculty and administrators and the student group. Too much thanks cannot be given those folks who were responsible for their own particular groups. But we must not fail to make mention of the young folks themselves. They were the type of young folks—with but few exceptions—who were eager to

learn more of the Jesus way of living. They were young folks who were anxious "to increase in wisdom and stature, and in favor with God and man."

But to quote again from the aforementioned article: "Every day was full of food, fun and faith, beauty, joy and goodness, desire, devotion and determination. There was not the slightest discord. The heartiest cooperation prevailed. God was always near. Friends were constantly present and friendships became increasingly more precious. "One finds that same spirit prevailing in an even more increasing way. Those are the things one still sees, feels and enjoys."

As each departed from this "mountain peak" experience to again live in the valley they must have been singing: "And the joy we share as we tarry there, none other has ever known."

Mexico, Indiana.

STUDYING THE SUNDAY SCHOOL
LESSON
at the
Family Altar
with
Dr. R. R. Teeter

SAMUEL

(Lesson for August 20)

Lesson Text: 1 Samuel 3, 7 and 12; Golden Text: 1 Samuel 12-20

MONDAY

Samuel's Vision. 1 Samuel 3:1-10

Samuel had been waiting upon Eli at the tabernacle for a number of years when this vision appeared to him, supposedly at the age of twelve. Every year his father and mother visited him and brought him his clothing, and without doubt gave him such instruction as a devoted father and mother would give.

The record tells us that Samuel did not know God in such a manner that he would recognize his voice at this time, and thus he was instructed by the aged Eli to address this strange voice the next time it spoke with the words, "Speak Jehovah." Thus the vision was received and permitted to give its startling message to the boy Samuel.

TUESDAY

Samuel's Fidelity. 1 Samuel 12:1-5

Samuel was a faithful judge of Israel for many years, but as age came upon him and his work was turned over to his sons in a large measure, they proved a disappointment; and the children of Israel became dissatisfied, and clamored for a king. This displeased Samuel, but he took the matter before the Lord, and the Lord told him to hearken unto their request; but to tell them just what the result of their demands would be. He faithfully followed the Lord's instructions, and after the king had been anointed to rule over them Samuel called upon the people to witness that he had faithfully performed all his duties; this they gladly did and said "The Lord is witness."

WEDNESDAY

Samuel's Wise Counsel. 1 Samuel 12:14-25

It had not pleased the Lord to grant Israel's request for a king, but the request had been granted, and the people had not yet realized what it would mean to them. It was a wicked thing for them to make

this demand of the Lord, and dire consequences would result, unless they were extremely careful of their conduct and of a proper recognition of the place of Jehovah in their affairs even though they now had a king to rule over them. They must be instructed in these things, and Samuel, grieved though he was, did not shirk his task, and in the verses for today's reading wise counsel was given them.

THURSDAY

A Wise Son. Proverbs 1:1-9

It always seems too bad when a son of righteous parents fails to heed their teaching and insists upon going his own willful way without realizing what the outcome will be. We know it is difficult to convince the youth that the opinions and judgment of the older generation are not things that have been outgrown by time, and should be abandoned, that the newer ideas and ideals might have free course in their lives. But the writer of the book of Proverbs says, "My son, hear the instruction of thy father, and forsake not the law of thy mother." The implication is that a wise son will follow this proverb to the letter.

FRIDAY

Responding to God's Call. Luke 5:27-32

As Samuel followed the call of the Lord in his boyhood and became a mighty man in the Lord's work, so have many others been called in later years, and though many of them have never become famous in any matter, yet they have been faithful, and have done their work.

An outstanding response to a call from God was that of Levi whom Jesus found sitting at "the seat of custom: and he said unto him, Follow me." So Levi left all, rose up and followed him, which is what every one should do when called by God through his Son or his Spirit.

SATURDAY

Faithfulness Rewarded. Revelation 3:7-13

This week's readings and study take us from an early period in the history of God's dealing with his people to the very last divinely revealed accounts of the work of his apostles as recorded in his word. John writes to the faithful followers of the Lord who made up the Philadelphia church and points out to them the things that they may expect from God because they had remained faithful to him. The Lord said "I know thy works, thou hast kept my word, and hast not denied my name." And he promises because they had kept his word he would keep them from temptation. This promise may be claimed by any one who proves faithful to the word of God.

SUNDAY

Security in Jehovah. Psalm 125:1-5

During the period of the recent "bank holiday" one of the bankers of Ashland said to the writer, "This experience has taught me one thing, and that is there is nothing material that is dependable at all. Stocks, bonds, lands, money itself, is not dependable. Only spiritual things have real value after all."

If all America could learn that lesson, then perhaps the "bank holiday" would prove a great blessing after all, for it would then be realized as the psalmist says, "They that trust in the Lord shall be as Mount Zion, which cannot be removed." "The Lord is round about his people from henceforth even forever."

Send Foreign Mission Funds to
LOUIS S. BAUMAN
 Financial Secretary Foreign Board
 1925 East 5th St.,
 Long Beach, California

Send Home Missionary Funds to
R. PAUL MILLER
 Home Missionary Sec.-Treas.
 Berne, Indiana

MISSIONS

Our Argentina Mission Work

The weather in this part of the world is becoming about as unreliable as people. After a long period of summer weather in the midst of winter we are now having the coldest weather ever recorded in this country. Even to the edge of the tropics there have been hard frosts. The poor people who are not prepared for cold have suffered much. Houses are not heated and the clothing of most is scant. Our different missions are suffering in attendance because so many children lack suitable clothing to come.

However, there have been baptisms in a number of the missions and candidates are preparing in others. Brother Sichel is engaged in an evangelistic campaign in Huinca Renanco, which is arousing great interest.

The new mission in Hernando prepared a program on the eve of the 9th of July, one of the national holidays, which was a great success, there being about 500 people present in spite of the cold. It is inspiring to see the constant enthusiasm of the people in this new mission.

Brother Luis Siccardi has gone to Rosario to help the mission there and if possible secure some kind of employment so as to be self-supporting. His family is still in Rio Cuarto while the family of Brother Sichel is still in Rosaria.

Brother Alfonso Psoce, one of our earnest young laymen, is now living at Resistencia in the Chaco, far to the north, but not

where Bolivia and Paraguay are fighting, and there he has begun meetings which are well attended. He writes that he is holding three a week in different places and that the interest is growing.

Our daughter Eleanor and her two children are now visiting with us in Almafuerte for a few days. She has been increasing in weight and seemingly is much improved, but is not yet out of danger.

We need the prayers of the friends in the home land not only for her, but also for all the workers and our different missions. The hard times have softened some people and hardened others, but our greatest enemies, the priests, feeling that their power is slipping, are working with greater fury, not to win souls, but to destroy the work of our soul-winners. Their arms are always threats and slanders and such methods of the inquisition as they may still use.

People are losing their old time fear of them, but many are still in bondage and it requires courage for converts to openly confess their faith and identify themselves with us.

If the time is short for these enemies, it is also short for our labors and we need the prayers of all that we may not lose any of the precious time that remains.

We shall pray that the General Conference may be another time of great spiritual blessing to the church in the homeland.

C. F. YODER.

The Hogs of Gadara

A half a dozen tourists, afoot, were on the high hills east of the Sea of Galilee. A thousand feet below are the sacred waters of the little sea. Out yonder we saw a group of animals, and asked if they were wolves. Our guide answered, "They are hogs." Then we remembered the large numbers that were here when Jesus came. They have been resources in that place for two thousand years.

Our hogs in Iowa are the finest ever on the pork market of the world, we say, and they are down to three cents per pound. And the decline in prices engages the legislation of America. The loss of hogs at Gadara was heavy, too, but the interests of the Kingdom of heaven were advanced, and that is first everywhere. Down yonder about the borders of Decapolis a child came out of a hole in the rocks. Some people yet dwell in caves and dens in the rocks, and they cling to them like the Wets in America to their bottles of beer.

But this poor old country is rich in historical events of the nations and of the human race. Down the deep gulches yonder sometimes sweep the swift currents that produce a storm of fury that destroys property and life.

Over yonder Jesus taught the people and called his disciples and chose his apostles. The scene of the great prophet was here.

The people that sat in darkness have seen a great light. Jesus preached the Gospel in

FROM SHORE TO SHORE

By Phebe A. Hanaford

*In childhood's hour with careless joy
 Upon the stream we glide;
 With youth's bright hopes we gayly speed
 To reach the other side.
 From shore to shore, from shore to shore,
 We're gliding on forever:
 Keep watch and ward to guide and guard,
 O Thou who slumberest never.*

*Manhood looks forth with careful glance;
 Time steadily plies the oar;
 While old age calmly waits to hear
 The keel upon the shore.
 And when our keel shall grate at last
 Beyond the rolling river,
 Thy praise we'll sing, while loud shall ring
 The fair green shore forever.*

*Through storm or calm we glide along;
 We pass from shore to shore;
 With blended tears and smiles we go
 To smile for evermore.
 With love to God and love to man,
 The spirit of the sky,
 The young and old may calmly pass
 To angel-home on high.*

the synagogues of Galilee. And he taught the masses by parables along the shore.

And these same parables of the Kingdom are loved by the children and studied by the philosophers. Another view by the same prophet in this place pictures the desolations of many generations. That desolation has come, and we see it.

When Jesus came to this shore, devils were here and a human derelict. Jesus expelled the devils and the people requested him to quit their land. The derelict became rescued and in his right mind, and became a home missionary and personal evangelist. The results of his influence are not written in pagan Rome, but they are written in heaven. The same Jesus and his disciples have crossed the waters into Europe and America and the messages are widely spread, and everywhere they make the desert to blossom as the rose.—E. W. Curtis in *The Watchword*.

EVANGELISTS EARNING THEIR LIVING AS MECHANICS

The India Industrial Mission, Cossipore, Calcutta, was organized by Edwin Lawrence, one time an engineer in the firm of Jessop and Company, of Calcutta. Mr. Lawrence was converted in Calcutta, and his attention was soon called to the perversion of education, which has created in the great Indian cities, an educated proletariat of clerks and lawyers. He felt called of the Lord to devote his engineering abilities to the training of Indian Christians as manual workers. This led to the further step of combining manual work with evangelistic work after the fashion of the tentmaker of Tarsus. He believes that India is to be won to Christ, not by paid preachers, but by evangelists earning their living as mechanics.

He went to England and perfected himself in the art of oxy-acetylene welding, at the same time enlisting a band of like-minded helpers.

In 1925 he and Mrs. Lawrence obtained the use of the Church Missionary Society divinity school at Cossipore, then closed. "The first pupil," says *Light for the Fighting Forces*, organ of the British Christian officers, "was a Brahman who had come in search of a clerical job. He is now a believer and has worked for two years as an artisan. Twenty young men have now passed through this mission into the world, and are earning an average of ninety rupees a month. Twenty-four are in training. The workshops produce patent vermin-proof bedsteads and other kinds of metal furniture, and the excellence of the work has been proved by many mission hospitals. Great stress is laid on regular Bible teaching and evangelistic training. The pupils go out regularly with an experienced missionary to learn to preach in the open air."

This mission is, or will be, more than self-supporting, any profit going toward the gospel work. All teaching is based on a full acceptance of the Bible as the Word of God.—S. S. Times.

A collapsible bridge is used by a railroad in Switzerland in order to avoid destruction by the avalanches which come every winter. The bridge is folded up and protected from the elements during the winter and then put back into use in the spring. Everything in the way of these avalanches is destroyed as was the stone viaduct which used to stand where the bridge is now situated.



NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a
Great Correspondent*



SUMMER BIBLE SCHOOL WASHINGTON, D. C.

Yes, the Brethren church in Washington, D. C. needs a larger building. The Sunday school is crowded; more room could be used for the preaching services; and now we write of another phase of our work—the Summer Bible School—which will soon require more room if it continues to grow as much as it has since last year.

The school this year lasted for three weeks, in which time three great divisions of Bible truths were presented to the children in song, missionary stories, Bible verses, Bible study, catechism questions, and stereopticon lectures by our pastor, Rev. H. A. Kent. The course, which was planned and executed by the capable superintendent, Miss Mabel Donaldson, was as follows:

First week—The Life of Christ or New Testament Studies.

Second week—Stories Christ's Mother Taught Him or Old Testament Studies.

Third week—The Second Coming of Christ as Taught in the Whole Bible.

The Junior High Group studied a Junior Teacher Training Course.

No handwork is used in our Summer Bible schools. Experience has taught us that the Word of God is sufficient attraction to interest the children if properly presented to them.

The total enrollment of scholars this year was 163 and the average daily attendance was 114. Last year we had an enrollment of 95 and an average attendance of 72. The largest attendance for any one day this year was 140. There were 61 boys and girls who were present every day.

During the week preceding the opening of the school a house-to-house canvass of the neighborhood around the church was made to invite the parents to send their children to the school. This in addition to other things done to advertise the school, in our opinion had quite a lot to do with the increase of nearly 72% in the enrollment over that of the previous year. We have learned that in order to get people to come to church services these days you must go out after them.

The school closed on Sunday night, July 16th, with commencement exercises at which the children were given an opportunity to demonstrate the many things they had learned from the Word of God, and it was surprising how much they had learned in such a short time. During the three weeks of this school more time was devoted to the teaching of the Bible than is ordinarily spent in teaching the Sunday school lesson in a whole year, and for that reason we are satisfied these children received as much Bible instruction as they would receive in a whole year in the Sunday school. When we consider how little the Bible is taught in many of the homes these days we can not help but realize the great need of a school of this sort. At the commencement exercises the house was filled to its capacity and more, many parents we had not seen in the church before, being present to hear

their children recite. This service furnished an opportunity to become acquainted with them and to interest them in the work of the church.

The offerings given by the children amounted to \$15.09 which amount was sent as a love gift to the Romanenghi children in South America. The total cost of conducting the school was only \$28.07 including a little gift to the superintendent in appreciation of her faithful services and the fine way in which she conducted the school. In this connection we might say that the services of the 19 teachers and helpers were given voluntarily and gladly unto this great work without compensation.

To any church which has never conducted a school of this kind we would like to recommend that you hold one next summer if it is too late this year, for we are certain that after seeing the great work that can be done in such a school and realizing the great need for one in each community, you will want to conduct one each year.

ELMER TAMKIN.

NEWS OF THE COLLEGE

It is a pleasure to make known that the enrollment for the second term of the summer school is satisfactory, being 159. This is smaller than last year but about the average or above for most years. The teaching staff now consists wholly of the regular college faculty. Miss Stout, dean of women, came from her home in Pleasant Hill to teach her courses this term.

Dr. Haun and others were at Shippewana for the first week while others carried their work. They report an exceptionally fine attendance and spirit at this camp.

A letter from Professor McClain in this mail brings information that he and Mrs. McClain are having a pleasant and profitable summer among our California churches, especially at the Southern California Conference.

We are receiving more inquiries than usual and many applications. If these may be taken as an indication for next year's attendance, we will have our usual number of students. However, everyone must realize that this is wholly problematical.

The President's Code affects us here but little, only applying to our clerks, dormitory help, and janitors but we were for the most part above and beyond that code for many years anyway. Still I signed the papers.

The income from the summer school is a life-saver in more important ways than one. It has enabled us to clean up our outstanding obligations with a slight margin left over. Thus we can start the new year with a clean slate. The Saturday courses and the summer school are so important that nothing dare happen to endanger them in any way. If the school here consisted only of the regular winter semesters, it would be pretty slim. As it is, there are as many students on the campus during the summer as during the winter; hence the place is always alive. If we were to close in June and open in September with no

summer sessions, the place would not only look ragged but other conditions would not be good. The summer school has made headway and grown for several reasons, among them being, low costs, full recognition, and able faculty. This is its fifteenth year. The brief history of it is this: When it became known that President Furry was to resign in 1919, I wrote to Wm. Kolb, then president of the Board, asking permission to start the summer school. This was granted and along with Dean Miller we canvassed the county and also employed several teachers. The only teachers on the staff today who were present then, are Dean Miller and myself. It was not known then who would succeed President Furry, but we went ahead with arrangements any way. As it turned out, about 80 students came, the tuition being \$12.00 for the term. That amount of money divided among the teachers gave no one much, except the superintendent of the Ashland schools (J. A. McDowell) whom we had to guarantee \$250.00 for the thirty days,—this we did wholly on faith.

Thus slowly we have grown until we are now among the largest summer schools in Ohio, outside the state schools. The school has made headway, not on "slogans," (one school had the slogan, "a thousand or bust") nor on promises and dubious claims, nor by proselyting, nor by employing some one famous and much-talked-of "educator" but on quiet merit. I count the growth and the administration and organization of the summer school as a distinct achievement on the part of those who have had part in it. The total enrollment for the summer, counting no name more than once, is 294.

Dr. Ernest Miller (M.D.), a student of former years, recently paid the College a visit on his way to his internship in Ford Hospital, Detroit.

The summer school will close the week before our National Conference. Many of the teachers are planning on attending. From there, I expect to go to the World's Fair in Chicago.

The fall semester opens, Tuesday, September 12th. EDWIN E. JACOBS.

VANDEGRIFT, PENNSYLVANIA

The church in this place is moving along as usual.

Brother Yett was with us Friday evening, the 21st of July with his pictures of South America. Those who saw them and heard Brother Yett report a pleasure and benefit from the meeting.

In April we baptized eight precious souls and our Easter communion service was well attended.

The financial situation is coming along better now. Most of our folks have better and more steady employment now. We hope the depression is over.

The church services are attended as well as usual. The spirituality of the folks seems up to par. Every one is busy in garden and mill. The folks coming with their little families to the services in God's house are more happy and less worried, for which we thank God and take courage.

We ask an interest in the prayers of the Lord's folks. We pray for the peace and prosperity of all. Sometimes we may lack in Paul's learning "To be content in whatever state we are," but like Christ we can and do pray that the Triune God may be glorified in our lives.

SAMUEL H. BUZARD.

THE 1933 EDUCATIONAL OFFERING

In the reports which have been submitted, and those which may yet appear, only the gifts coming from congregations or individuals of the Brethren Church, appear. The brotherhood may be interested in knowing that this fund receives help from other sources, but since this is an offering authorized by Conference, only that measure of response which come from the church, concerns the conference or its constituency. The report follows:

Reported on June 25	\$502.77
Gifts since then:	
Bryan, Ohio	11.95
Johnstown, third church	6.80
Hagerstown, Md.	21.10
Clay City, Ind.	3.50
Rosa Harry	1.00
Nannie Wampler	1.00
Ardmore, Ind.	8.00
Martinsburg, Pa.	9.10
Kittanning, Pa.	2.50
St. James, Md.	3.75
Mrs. Emma Atwood	2.00
Falls City, Neb.	5.11
Valley Breth. Ch., Jones Mills, Pa.	2.89
Clayton, Ohio	3.60
Conemaugh, Pa.	5.92
Fillmore, Calif.	5.79
Washington, D. C. Sunday School	13.20
Washington, D. C., Church	21.75
Maurertown, Va.	7.36
Waynesboro, Pa.	44.31
Warsaw, Ind.	9.30
Mrs. E. J. Horn	2.00
Uniontown, Pa.	6.00
Fremont, Ohio	12.25
Altoona, Pa.	3.00
College Corner, Ind.	8.29
R. A. Hazen, Ashland	10.00
Carleton, Neb.	5.42
Muncie, Ind.	12.00
Pike Church, Pa.	3.00
Sidney, Ind.	2.00
Listie, Pa.	2.65
Gratis, Ohio	2.50
Goshen, Ind.	11.39

Total to July 31

59 Congregations have now sent in an offering. I shall be glad to hear from all the rest. Faithfully your Brother,
MARTIN SHIVELY, Bursar,
Ashland College.

WINONA LAKE BIBLE CONFERENCE

The Winona Lake Bible Conference which opens its 38th annual session here on August 11th, will present three special days which are expected to attract wide attention and which will be of special interest to Christian people.

Mel Trotter, mission worker known from coast to coast, will be the speaker on the first Sunday, August 13. Rev. W. A. "Billy" Sunday, just recovered from the effects of a breakdown which he suffered last winter, will deliver the address on Thursday, August 17, which will be the annual "Homecoming Day." Rev. Sunday has never failed to draw a capacity crowd when he appeared in his home pulpit, in the great Tabernacle, seating 8,000 persons, which is named after him "Billy Sunday Tabernacle."

Bob Shuler of Los Angeles, known the world over as the "fighting parson," will be the main speaker on the second Sunday, August 20.

Other speakers and their dates are as follows: Robert E. Speer, August 16-18;

Bishop Arthur J. Moore, 18-20; J. C. Massee, 11-20; Charles J. Rolls, 16-20; C. Oscar Johnson, 12-13; Herbert W. Bieber, 11-15; James M. Gray, 18; John R. Sampey, 11; Andreas Bard, 15-17; Kyle M. Yates, 14-15; John H. McComb, 14; John B. Koehne, 14; William Edward Biederwolf, 11-20; H. L. Bowlby, 18-19; Jacob Peltz, 11; "Allie" Banker, 11-20; Mr. and Mrs. Ralph Norton, 15; Mr. and Mrs. George Dibble, 11-20; Joseph S. Flacks, 11; A. Preston Boyd, 16; H. A. Lichtwardt, 16; Harry Vom Bruch, 14; W. H. Hockman, 18; Harry Strachan, 12; Homer Rodeheaver in charge of the music.

CENTURY OF PROGRESS MEETINGS
AT MOODY INSTITUTE

Although vacation is on in the Moody Bible Institute of Chicago during August, yet the dormitories and dining room are open, and meetings for the spiritual life are held twice a day, morning and evening, to accommodate hold-over students and Christian visitors to the Fair, of which the Institute has very many.

The program for the month is in charge of Evangelist Oscar Lowry, and Mr. George S. Schuler of the music faculty of the Institute. Other teachers and preachers engaged for the month include Rev. Charles R. Scafe, D.D., formerly of Detroit, Michigan, Rev. W. H. Rogers, D.D., pastor of the Hinson Memorial Baptist church, Portland, Oregon, and the well-known Bible expositor, Rev. B. E. Sutcliffe, D.D.

The meetings are all held in the Auditorium of the Institute at the corner of North LaSalle Street and Chicago Avenue.

WILLIAM M. RUNYAN.

YOUMANS DISCUSSES ALCOHOL AS
POISON

He Cites Numerous Instances of Its Bad Effect on Body

(The following article is a clipping from the Kansas City, Kansas, Maryville, Mo., sent by Elder J. S. C. Spickerman).

Raymond C. Youmans, member of the speakers' bureau of the Kansas Allied Forces for Prohibition, spoke on "Alcohol—A Poison" Wednesday night before a meeting attended by twenty-two members of the Wyandotte county speakers' bureau at the local Y. M. C. A.

Youmans said that society's efforts to regulate, control and prohibit the alcoholic beverage traffic was the result of the disastrous effects of alcohol on the human body and mind.

"Alcohol is a poison," Youmans declared. "It is not a food, but rather a poisonous waste product of yeast plants. It is not a stimulant, although the illusion of stimulation is brought about through deadening the inhibitory nerve centers. Alcohol attacks the basic cells composing the human body, and interferes with the life processes, and in this respect it is in the same class with chloroform, carbolic acid and prussic acid."

"A Deadly Poison"

The speaker said that while science has records of people being revived after taking eight ounces of ether and twenty-two ounces of chloroform, there is no record of a man surviving as much as five ounces of alcohol.

Then Youmans quoted from several eminent authorities on the effects of alcohol on the human body:

Dr. Haven Emerson, commissioner of health of New York, says, "Alcohol is a depressant habit-forming narcotic drug. It is a protoplasmic poison. It causes disease. It increases liability to accidents and delays recovery. It deteriorates emotional and nervous control. It causes death from acute and chronic poisoning."

"No Disease Cure"

Dr. Howard Kelly of Johns Hopkins university, says, "There is no disease in the world for which alcohol is a cure . . . It does undeniably cause thousands of cases of disease. Its use is ruinous to the kidneys, liver, heart, and smaller blood vessels, and gives rise to that most common fatality, high blood pressure."

Dr. Gustave von Bunge, physician and professor of physiology, University of Basle, says, "Beer is most harmful of all alcoholic drinks. . . . No other leads so easily to intemperance."

"The consumption of alcoholic beverages has been a problem for generations," Youmans declared. "In 1911 before state prohibition became general, the annual per capita consumption of alcoholic beverages in the United States was over 22 gallons, not counting home brew and bootleg liquor that escaped taxation."

Consumption Decreased

"No informed person will say that our present consumption even approaches that figure. Deaths from alcoholism have decreased nearly 50 per cent according to the U. S. bureau of vital statistics," Youmans pointed out.

Youmans denied that the present campaign against prohibition was developed or financed by those who wish to drink. He told his audience that the movement was organized and backed by those who intend making money out of the sale and manufacture of liquor, being willing, he said, to profit by the degradation of men and women and the ruin of children, brought into the world by alcohol consuming parents.

Then into epigrammatic sentences he threw the meat of the cause against liquor:

You can repeal the prohibition laws, but you cannot repeal the effects of alcoholic beverages.

You can repeal prohibition, but you can't repeal the fact that liquor steals away a man's brains and lessens his efficiency.

Can't Erase Misery

You may erase present legislation, but you will not erase the liquor problem.

You can legalize the liquor traffic with its advertising, merchandising, free samples and alluring salesmanship, but you can't change the results from drinking beer, wine or whisky.

Even the mighty president of the United States cannot alter the law of cause and effect as it touches alcohol by asking people to legalize the traffic because his party platform calls for it.

You can't change the nature of a bootlegger by giving him a license.

Permanent prosperity cannot be built upon destructive occupations. It cannot thrive on gambling, vice, liquor or anything else which degrades and destroys.

We cannot drink ourselves into employment.

We cannot drink ourselves into possession of a savings account.

Liquor consumption does not increase the buying power of anybody.

Christian people are concerned with the elimination of the liquor even though it takes a hundred years of effort, because that traffic is contrary to every notion expressed by the Kingdom of God.

HOW BOOZE PLANS TO MAKE DRINKERS

A Delaware Beer Party

A few days before the Delaware election, a business house located within one block of the police station in Wilmington sent an invitation through the U. S. mails. We have a copy of it addressed to a boy fifteen years of age. The invitation reads:

"The _____ Company invites you to come to their store and bring a boy friend for an evening of entertainment, of moving pictures, of Motor Cycles, Sports, Thrills and Spills, Hill Climbs and Races.

"REFRESHMENTS. 3.2 right out of the keg. It is our treat."

A friend of one of the boys who received an invitation asked a young man to attend this "party" as an observer. We have his affidavit of what he saw there. The following quotations are from it:

Extracts from an Affidavit Report of the Beer Party

"Thirty or more boys were present, ranging from fifteen to twenty-two years of age, I would judge from their appearance. The majority of them were minors. A keg of beer advertised to be 3.2 per cent alcohol, was mounted on the side of a motorcycle and wheeled into the open. The boys were invited to step up to the spigot by the host, who added: "If any of you fellows are minors, there is some Coca-cola for you." This announcement was greeted in the spirit with which it was made—with a Bronx cheer.

"There was no restriction on the number of times we could have access to the faucet. As nearly as I could keep track, one boy in his teens must have gone at least eight or ten times.

"After about fifteen minutes of drinking the party began to liven up and finally it became quite noisy, so as to attract the attention of some half dozen people who watched us over a high wooden fence.

"After the flow of suds was underway, the boys became talkative. 'This makes six for me,' boasted one lad. 'Don't say anything about this at home,' said another. 'I see you are getting to be quite a drinker,' one boy greeted another. 'I am getting on to it,' the other replied.

"One young fellow moved over to me, where I was munching a pretzel. He timidly admitted that he did not like beer. 'Look, he drinks Coke,' said a jeering voice and some four or five of us who did not drink beer were placed in the category of 'sissies.'

"Out in the open lot were six powerful motorcycles which some of these boys were expecting to ride home after the party.

"A boy of about sixteen years, dressed in a Western Union uniform, was making frequent returns to the keg and belching frequently. He would go on duty afterwards, he said, if he were able. He was the owner of one of the wheels parked in the open.

"I noticed two young fellows drawn off

to a dark corner of the lot and drinking from a flat bottle which contained, evidently, more kick in it than the 3.2 beer."—Methodist Protestant Recorder.

Some one has said that if he were to be banished to a desert island and was given the opportunity to take a limited number of books along, one volume which he would select would be a hymnal. A few of the hymns may be too mournful, and we can omit them. But we cannot afford to neglect those grand hymns which have inspired the Church down through the years. They are a heritage to be preserved in reverence as holy inspirations.

Said the poet Tennyson concerning a Sunday experience, "It was a good sermon; I applied it to myself." Would there ever be any really poor sermons if we applied them to ourselves? We may be looking to the sermon to startle us, to please our fancy, to entertain us, or to put us to sleep. If it is measured by these standards, a sermon may not receive a high rating according to our thinking. But suppose that we tried to apply the lessons which are delivered from the sacred desk from Sunday to Sunday; we should soon be counting the good sermons on the fingers of both hands.

SIGNS OF OUR LORD'S RETURN

(Continued from page 2)

prophecy of Isaiah 9:6. The corner stone carries the inscription, "These buildings are given to the glory of God and in remembrance of his only begotten son ..." It is said that there is no intention in anybody's mind of using this structure or its facilities for undermining the faith of Jews or Moslems, who like Christians honor their holy places in the Palestinian city ... The Y. M. C. A. is wholly of a piece with the liberalism that is coming to dominate the Christian fields everywhere on earth."

Knowing that if Jesus Christ is not the Lord of all, he is not Lord at all, we see from this, the rapid decay of Christianity. This is what happens when they will not endure sound doctrine.

The Free Church of America

Recently the plan was announced by the Unitarian and Universalist denominations to form one great body to be known as THE FREE CHURCH OF AMERICA. It is thought that a number of other denominations will later be brought into line.

"The Christian Register" (Unitarian) says:

"We are coming to a new day which is in fact the advent of a religious revolution away forever from all authoritarian standards.

"Beliefs in doctrinal matters are today less a requirement for fellowship, both within and outside Christianity, than they have ever been. ... This means that in due time, the deed will be followed by the proper doctrine. That is the way all real progress comes."

The Episcopal Church

It is a well known fact that some of the prominent leaders of the Episcopal Church have gone to the Roman Catholic Church. It is also well known that the Pope has invited and expects many more non-catholics to come back to what is

called the mother church. Then it would be one fold and one shepherd.

As for the uniting of various faiths, the Oxford Group Movement purposes to make its contribution. Such a motive is applauded in many circles today.

A. J. Russell, writing in "For Sinners Only," makes this statement on page 1. "It (the Oxford Movement) may speed up the reunion of Christendom, even Catholic and Protestant." Mr. Russell although he may not realize it is speaking true to the spirit of the age. Everywhere there is the talk about Christian Unity. Some people think the millennium has about arrived when they see a Jewish Rabbi, a Catholic Priest and a Protestant Minister on the same platform together.

Meaning of These Things

Every Bible student knows that the true Church of Jesus Christ which is made up of all the saved people from the day of Pentecost to the coming of the Lord will be taken to heaven when the Lord Jesus Christ comes the second time. At this event redemption shall have been completed for the church spirit, soul and body. When the true Church is taken to heaven in a moment, in the twinkling of an eye, there will be a great mass of professing religion on the earth.

With the above truths in mind, we may turn to the Book of Revelation and notice what the Lord says to the apostate church of Thyatira. This apostate church has Jezebel, the woman who calls herself a prophetess, to dominate her. Adultery and fornication in this message to the churches in the book of Revelation refer primarily to spiritual fornication, the uniting of two spiritual forces which do not belong together, or the uniting of two things which do not belong together. It has been the purpose of the Roman Catholic Church in all the centuries to unite the church and the state, the church and the world. The uniting of the church and the world is not limited to the Roman Catholic church alone, however.

Now the judgment pronounced upon Jezebel is that she shall BE CAST INTO GREAT TRIBULATION, AND THEM THAT COMMIT ADULTERY WITH HER (Rev. 2:22). This reveals to us that there will be a great apostate church made up of all those who have not belonged to the true church and such will be cast into great tribulation. Of the judgment which will be passed upon this federated apostate church, we read in Revelation 17.

But some one asks about the true church, made up of the true believers, the true people of God. Concerning this true church we read, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world to try them that dwell upon the earth" (Rev. 3:10).

It will be remembered that the Great Tribulation so mentioned in the Bible is the judgment and wrath of God poured out upon an unbelieving world. We have then additional evidence that the true church will not pass through that day of tribulation for we read, "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ" (1 Thess. 5:9).

The Spirit of Federation

We see abroad a spirit of federation in connection with great portions of the professing church today. Many are saying that

all churches should unite, get together, cooperate and federate. It is always well to cooperate and unite when unity is on the basis of the truth of the Bible. But the true Christian and the true congregation has no business uniting with every form of religion which comes along in the name of Christ.

There are even now many Christs in the world, many false Christs and many false theories about the Christ of the Bible. But we must not federate, we must separate from every false doctrine and false theory about the Christ of the Bible. The Brethren churches can well cooperate with those who preach the faith "once delivered to the saints" (Jude 3).

But with much which calls itself Christian today, we must not make alliances for these movements deny the authenticity, reliability and inspiration of the Word of God. When the apostate church comes to her supremacy and the Antichrist comes into power, (after the true church is taken to be with her Lord) then there will be a great federation of religion. With this sort the Lord's people should have no part, even today.

In Conclusion

We have seen some things concerning some of the cults and religious movements of the present day. We have scarcely begun. In Los Angeles alone there is said to be a new religion born every day. Yet they are NOT new. Every one has been anticipated by the statements in the Word of God.

We have also called attention to the fact that many today will not endure sound doctrine. The denial of the faith is as common as political scandal. We are compelled to admit that these things are similar to that condition which the Word of God reveals shall take place at the close of this age.

The Brethren Church

Brethren churches have a great privilege in these days. Whereas the Brethren Church will faithfully preach and teach the Word of God, it is sure to be mightily blessed of the Lord. There is no denomination today that has an advantage equal to that of the Brethren Church. We must continue to stand unitedly for sound doctrine and the exposition of the Word of God. If our Lord shall tarry, may he keep us faithful to his blessed word!

Paul said that the church at Thessalonica was a great church because they "turned to God from idols, to serve the living and the true God and to wait for his Son from heaven."

OUR LITTLEREADERS

RIN AND THE SLIDING BOARD

By Phebe Plato

Written for The Christian-Evangelist

Which would you rather do, slide down the sliding board or go swimming? Maybe you are like lots of other boys and girls and would rather do both at the same time.

One very hot Saturday afternoon a great many boys and girls, men and women decided that the best way to cool off was to go swimming in the safest place they could find. On that same Saturday afternoon two little boys, Jimmie and Paul who lived

near the Chesapeake Bay thought how nice it would be if they should take their pet dog Rin into the water with them.

So they whistled to Rin, fastened his strap to his collar and started for the beach. They hustled into their bathing suits and in next to no time were ready for a fine swim. They led Rin out into the water with them, and were as happy as happy could be to find that Rin was about the best swimmer of the three.

"Jimmie," said Paul, "you had just as well take the strap back to the land, for we won't have to worry about Rin."

So Jimmie hurried back to the sand with the strap. Now Jimmie was a good swimmer and he was one of those boys who like to slide down the sliding board and go swimming at the same time, so hardly thinking what he was doing he swam out to the sliding board. He walked up all the twenty-seven slippery steps and just as he was about to start down the slide he heard a shout from Paul.

"Jimmie, sit still there, Rin is climbing up the steps!"

Sure enough, when Jimmie turned around he saw Rin coming slowly up the long flight of steps. The poor dog was having a hard time of it, so Jimmie called to Paul to climb up in back of Rin to keep him from falling.

All the swimmers far out in the water stopped to watch the dog. Finally he reached the top. Jimmie tried to put his arm around him and take him down the slide with him, but Rin seemed to have an entirely different idea. He waited until Jimmie went down the slide, and then he sat down just where Jimmie had been.

He looked down the long slide into the water, he looked to the right, to the left and seemed for a minute to wish he had stayed in the water. But just as he thought of trying to walk down the steps again, he heard Jimmie's voice "Here, Rin, here boy, you're all right, come on down." So Rin hesitated no longer, down the slide

he went, splash into the water and came up with what looked to be a real dog-grin on his face.

The people all cheered, Paul and Jimmie hugged him tightly and altogether Rin was a much petted dog.

But cheering and petting were not what Rin wanted on this hot Saturday afternoon. The very first chance he got he was back up on the sliding board. This time the boys had to call to him again to get him to come down. When he had splashed into the water Jimmie thought that Rin had had enough swimming. He called him out on the beach and left him to shake himself dry.

Rin watched the swimmers for a while and then very quietly he slipped out into the water again. Almost before anyone had seen him he was on the steps of the sliding board again. Some one shouted for Paul to help him up. When he got to the top this time it must have looked longer than before, or the shouts and calls of so many people must have confused him, for he turned around and tried his best to crawl down the steps again. But Paul was there, and talked to him and petted him until he was ready to turn around and have the slide which he had come for. This time Jimmie caught him at the bottom of the sliding board. He noticed that Rin was tired, so he carried him to the shore and fastened him up until they were ready to go home.

Now this is a true story!

ANNOUNCEMENTS

NOTICE

The regular Annual Meeting of the Board of Trustees of the Brethren Home will be held at Winona Lake, Indiana on Wednesday, August 23 at 1 P. M. Meeting will be held on Westminster Hotel Porch.

J. ALLEN MILLER
Chairman.

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THE BRETHREN EVANGELIST



Artist: Fritz von Uhde

Preaching by the Lake

God's Code for His Church

—

Taken from the book "Forbid Him Not," by James I. Vance, D. D., published by Fleming H. Revell Co., New York.

"There is something greater for a nation than to save itself. The ethical code for the individual is not less binding on the nation. Christ was uttering a lesson for individuals when he said: 'Except a grain of wheat fall into the ground and die, it abideth alone,' but was he not teaching nations also? Shall we say that what is right for one man is wrong for a hundred million, that what is moral for the individual is immoral for the nation, that what God says to one man he revises and reverses when he speaks to a crowd? No, there is but one morality. It is the same for all colours, creeds, nationalities and worlds. God's code is international."

Signs of the Times

by
Alva J. McClain

LONG BEACH, CALIFORNIA

The District Conference of Southern California churches closed its ten days of meetings last Sunday night. This was the 23rd conference and, I am told, was the best attended in its history. Several times the Long Beach church was filled, which means over a thousand people. Such an attendance is quite remarkable considering the fact that the district has only eight churches.

I was asked once for the secret of the success of this conference. There are two main reasons: First, it is above all a Bible Conference. Business is confined to two afternoon sessions. On the other days the entire time is used for Bible studies and addresses, two in the forenoon, two in the afternoon, and one at night. You cannot feed the souls of men on financial reports. People are hungry for the Word, and they come where there is food. Spiritual members of other denominations, often starved modernistic preachers, know they can find the Bread of Life at a Brethren Conference out here.

Second, the pastors have taught their people to love the Bible and study it. Hence the Bible teacher here is always certain to receive an enthusiastic hearing.

I shall not attempt any report of the conference, as that is to be given by Brother Pearce, the Conference Secretary. It was a privilege to renew our fellowship here with Christian friends of past years, and to teach the Word among them. Nearly all the addresses this year were given by Brethren ministers. Members of the Ashland Seminary Quartette gave a good account of themselves, both in singing and preaching.

AFTER the Earthquake

It is remarkable how quickly the devastated areas here have recovered from the effects of the recent quake. The earth seems to have settled down, though a couple of very slight tremors have been felt since our arrival. Life seems to go on normally. You may see marks on the buildings here and there, but people do not talk much about it. The large crowds at the Conference demonstrated that people do not fear to enter public buildings.

Wanting to see the worst effects, on our way to Long Beach we drove through Compton which was said to have been almost the center of the quake. People had reported that two weeks afterward this little city was almost a "ghost town." We found it the center of bustling energy. If you had not known of the quake, you might have supposed that it was merely experiencing an unusual revival of building.

The human spirit, fortunately, is so created that it recovers quickly from the shock of catastrophe.

SOME Strange Tales.

If you question the people who passed through the earthquake, you hear strange things, some humorous, others tragic.

The classic story concerns the colored man who was in the bath tub when the shaking began. Panic-stricken he ran out into the street, where a pedestrian called his attention to the fact that he was unclothed. He at once rushed back into the house for clothing, and had barely gotten into his room when the earth began to rock again. Out he came on the run, this time with a straw hat on his head. I do not know what happened after that. Those who tell the story always end it at this point.

But here is a story that is true: After the initial shocks, Brother Bauman went over to the church to see what had happened. Coming finally to his study, he found nearly all the books of his library had been hurled out of the permanent wall shelves and were scattered over the floor in utter confusion. He picked his way through the debris and was suddenly arrested by a striking sight. On a pile of books thrown to the floor lay a pamphlet, face up, entitled "THE WORLD IN CONVULSION. Beside it was a wooden cross which had fallen from a top shelf. And the cross was STANDING UPRIGHT. As he stood there looking at the two objects, the whole building shaking every little while, there came to mind the familiar lines,

"In the Cross of Christ I glory
Towering o'er the wrecks of time."

Dr. Courtland Myers, famous Baptist preacher, heard the story and told it several times, but mistakenly got a Bible mixed into it. One modernistic preacher of Southern California heard Dr. Myers' version and remarked that "The only Book Bauman had in his library was a Bible!"

Even if this were true, it would be the most valuable library in the world.

THE Iron and the Clay

After the late world war, termed by Pollyanna preachers and statesmen as the war to end war and make the world safe for Democracy, we were told that Democracy was about to become a universal form of government. Crowns fell like stars from heaven.

Some of us, at that time, were a bit puzzled at the apparent tendency toward universal democracy. It looked as if the "iron" might disappear from the feet of Daniel's great image (See Dan. 2). But we did not give up the book. Now Daniel is being vindicated. The "iron" is coming back in the form of dictatorships.

Recently in a speech Mr. Hitler announced to the "German people that the 'last vestiges of Democracy' must be removed from the world." Doubtless, Mr. Hitler believes it can be done. But students of the Book of Daniel know better. They know that at the end time the feet of the image will be part of iron and part of clay, and therefore that **autocracy and democracy** will exist side by side until the image is demolished by the coming of Christ. You can learn more about the philosophy of history from Daniel than in all the books of men.

ADVANTAGE of being Poor

If you are not rich, you should be thankful in these days. People with wealth are in terror throughout this country lest the hand of the kidnapper fall upon their loved ones. Nearly every day the newspapers tell of a new case. Very few are caught. Rela-

tives pay over the money demanded and are glad to say nothing.

The situation has become so bad that the Federal Government is about to organize a Federal special force to help the states deal with it. Such a force, properly organized independent of politics, could clean up the racketeers in a few weeks. Mussolini did it.

But human life will never be entirely safe until the Kingdom of Christ is set up on earth.

BE Careful in Choosing Hymns.

Doubtless all readers will remember the story of the preacher who said "Now before the collection is received we will sing number 134." The congregation turned to the number and sang "I surrender all."

Recently a preacher in North Carolina announced that a quartette would sing at the close of his sermon. When he finished speaking, the quartette arose and sang "How Tedious and Tasteless." A few days later he was called upon to preach a High School baccalaureate sermon. As he sat down, the Glee Club sang, "Awake! Awake!"

Some years ago, at the Southern California Conference, one of the main speakers failed to appear. At the request of the Conference, Brother A. V. Kimmell very graciously consented to pinch-hit. As he took the platform the song leader announced a number, and the congregation arose and sang the good old song, "O What a Change!"

The moral to all this is: Choir directors need something more than a knowledge of music. They need a deep spiritual judgment, especially in choosing hymns for the close of the pastor's message. The song leader can either put the climax on the sermon or destroy its effectiveness by his choice of the closing song. I have been in churches where the choir leader paid no attention whatever to the message, and in one place he left the church when the

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Standing Still, or Marching--Which?

Years ago Li Hung Chang, the Chinese ambassador to the United States, said: "China does not need a standing army; China needs a marching army." May not those words suggest the trouble with the church today—that it is too much of a "standing army" and not enough of a "marching army"? There is not enough realization abroad that a war is on; that there is hard fighting to do; that the order of the great Captain of our salvation is, "Forward, ever forward," into the enemy's territory and against the enemy's phalanxes. There is too much time and energy spent in mere drilling and displaying of technique, in the throwing up of earthworks and the digging of trenches, and not enough real effort given to advancing against the foe, taking new ground and capturing new prisoners for the Lord.

We may well bestir ourselves with the spirit and terms that apply to carnal warfare, even though we be strongly opposed to war itself. For we are truly engaged in a great war, though the weapons of our warfare are not carnal. Paul set us the example. He urged Timothy to "war a good warfare," to "fight the good fight of faith," and to "endure hardness as a good soldier of Jesus Christ." He also referred to himself, when the end was near at hand, as having "fought a good fight." We greatly need more of the fighting spirit against the forces of evil and in behalf of those enslaved in sin. There is too much tameness and half-heartedness employed. We are too slow to press the battle against Satan and take possession of the souls of men in the name of Christ. It is difficult to determine, taking the body as a whole, whether we are standing still or marching forward. That is all too widely the spirit of the church of this age.

Stand-still Attitude Prevalent

The Southwestern Advocate, Dallas, Texas, organ of the Texas and Oklahoma Methodists, in commenting on the history of Methodism in America, says: "As Methodism had a large part in making this country, it ought to have no less part in saving it. Just now it is drifting. The wave of materialism that swept over it tore it from its moorings." The Christian Index, the magazine of the Georgia Baptists, thinks the figure inapt and changes it, saying: "The church is not drifting. She is anchored, rusting and rotting in port, rather." Edwin E. Sundt, writing in The Baptist, the now defunct organ of the Northern Baptist Convention, lamenting the lack of aggressiveness in soul-winning, said: "The passion for a lost world is lost. Even a discussion of it in some quarters sounds like an echo of a past day." That is a strong statement, too strong to be true to our situation, and yet are we not compelled to admit that the quest for souls has been all too tamely conducted? Instead of having spread wide our sails to catch the wind, have we not become practically anchored? Is it not everywhere the same? And as our southern Baptist friend enquires: Why did the church anchor?

Hindrance of Wealth and Selfishness

There may be any number of reasons assigned, but first of all we suggest that it was because the church became wealthy and took on more or less of the spirit of self-satisfaction and self-sufficiency. It is with a church as it is with an individual, when one becomes increased in goods there is a waning of the feeling of divine dependence and a growing of self-importance. That enlargement of self takes away spiritual keenness and the sense of responsibility for others. It makes for sluggishness and lack of concern. And gradually aggressiveness disappears and soul-seeking is lost sight of. Wealth has brought lavish equipment and that is counted on to draw the crowds and fill the pews. That sort of a spirit brings the church to a standstill. Is not that the explanation?

How else can we explain the church's anchorage? "Were there no uncharted seas to cover, no strange lands to explore, no battles to be fought? Had 'this vile world' become 'a friend to Grace'? Had the church sheathed her sword? From the founding of the colonies the church took an important part in the institutional, industrial, educational and social development of America. In the first quarter of the present century her power had reached its climax. There was scarcely a community in the entire nation where her power was not recognized and respected. In the main her congregations were led by a trained and cultured ministry; her adherents represented all sections of our social life; her literature was of a high order; her benevolences were varied in application beyond measure. She was rich. She put on a great building program. Meeting houses, called plants, were built, hundreds of which are utter monstrosities. She enlarged her agencies and institutions, which increased her overhead. The backwash of the World War chilled her to the bone and marrow. Institutionalism became paramount and she anchored in port." Is not that largely true of the church situation in America, considering organized institutionalized Christianity as a whole? Its selfishness has stagnated its freshness and halted its growth. It is at a standstill. The Index continues, "It were better for the cause if she were adrift. The mud flats of mammon hold her bottom, and the rust of selfishness is eating her machinery."

This is not to decry wealth, nor beautiful and well-equipped churches. Both are needed, but the church must know how to use them, and not allow them to use her. We have gone through a church building period. Our accommodations for worship and facilities for instructional and social activities have surpassed anything the leaders of twenty-five years ago ever dreamed of. But why has not spiritual aggressiveness and Gospel extension kept pace with our material growth? Is it not because the selfishness that wealth fosters has been allowed to creep into our hearts? Is it not because we have come to value things too highly, placing them above the worth of a human soul?

Separation from Worldly Entanglements

Another reason we would assign for the stand-still attitude we have assumed spiritually is that we have entangled ourselves too much with the world. We have not lived the separated life. We have forgotten the necessity of it and lost the desire for it. Our ears have been too close to the earth to hear the heavenly voices: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (2 Cor. 6:17). "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier" (2 Tim. 2:4). "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof" (1 John 2:16, 17). "Ye are of God, little children, and have overcome them; because greater is he that is in you, than he that is in the world. They are of the world; therefore speak they of the world, and the world heareth them" (1 John 4:4, 5). "And we know that we are of God, and the whole world lieth in wickedness" (1 John 5:19). These and many other references set forth the fact of the distinction between the people of God and those of the world, and the necessity of the recognition of that distinction in actual life.

The World is Antagonistic

Not only is this contrast set forth in the Scriptures, but it is made plain that the world is actually antagonistic to the children of God. If the Christian would be true, he cannot do other than live the separate life, because the world will be against him. This,

Jesus points out to his disciples by referring to his own case. "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, the world hateth you" (John 15:18, 19). In the opening chapter of John's Gospel we find these words: "He was in the world, and the world was made by him, and the world knew him not" (John 1:10). That antagonism is again shown in these words: "Even the spirit of truth whom the world cannot receive, because it seeth him not, neither knoweth him" (John 14:17). The world's harshness is shown in this further statement from John (16:20; 17:14), "Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice." "Jesus answered, My kingdom is not of this world, if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence" (John 18:36). And if there should be any doubt left as to the impossibility of being a friend of this world and also of God, this reference should dispel it: "Ye adulterers and adulteresses, know ye not that the friendship of this world is enmity with God? whosoever therefore will be a friend of the world is an enemy of God" (James 4:8).

It is hard to live the separated life, always and consistently, but we may have the encouragement of God's word if we will only receive it. "Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings" (Isa. 51:7). The example of Peter should be an inspiration, when he said, "We ought to obey God rather than men" (Acts 5:29). And aside from the Word giving encouragement, it sets forth the absolute necessity, spiritual death being the only alternative. "But if our Gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not" (2 Cor. 4:3, 4). We

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EDITORIAL REVIEW

Be sure that your church is well represented at the General Conference, August 21-27, Winona Lake, Indiana. A good program deserves a large attendance.

Dr. G. C. Carpenter's church calendar published in the interest of his church at Smithville, Ohio, reports under date of July 30th, four new members received by baptism.

From the church calendars of the church at Conemaugh, Pennsylvania, we note that Brother W. H. Schaffer, the pastor, has received six new members into the church in recent weeks, all of them received by baptism, we believe.

There will be a paper published next week, but none the week following. The editor will be in attendance at General Conference. This is the second week during the year to drop an issue and is in accordance with our policy of publishing but fifty numbers a year.

An announcement has been received at the editor's office from Rev. and Mrs. Grant McDonald, leaders of our church at Ellet, Ohio, informing us of the arrival at the parsonage on August 8, 1933 of a tiny ministerial recruit, named James Kenneth McDonald. We extend hearty congratulations to Brother and Sister McDonald.

Brother D. R. Murray, pastor of the Cooperative Brethren Church of Columbus, Ohio, writes of a successful Vacation Bible School, at which fifty-four pupils were in attendance every day. The total enrollment was eighty-two and the average attendance was seventy-seven. The school was financed by freewill offerings and individual gifts. We are glad to be permitted to present a picture of the school along with Brother Murray's report.

In the absence of Dr. J. C. Beal in attendance at the Winona Lake Bible Conference, the editor had the pleasure of filling his pulpit at Canton, Ohio, on August 13th and sharing the fellowship of that zealous and Bible-loving people. While the attendance was somewhat affected by vacations, yet we were greeted by two good congregations. The Sunday school attendance held up well; the children's department was crowded. Everybody had a good word for their pastor. We presented the cause of The Evangelist and

received some subscriptions. We are indebted to Brother J. C. McBride and his Ford coupe for the trip.

* To most of our present generation of readers Rev. Mary Sterling was not known, for it has been many years since her health permitted her to be active in our ministry, but to the editor she was a friend and counsellor in his first pastorate and to the older generation she was known and respected for her ministry and leadership in the church. She was a woman of ability and of deep convictions, and was unable to compromise the truth or right principles. Yet she was reserved and unassuming and kind. She knew her Bible and knew how to present its message with the old-time emphasis upon faith and works. She knew the beginnings of the Brethren cause, and was a leader in the organization of the women's work within our church. We remember with gratitude the profit we received from her informing conversations and encouragement at the beginning of our ministry. We extend to the one remaining member of her immediate family, her sister, our sincere sympathy.

One of our loyal pastors has in his church calendar a comment about a very strong prohibition lecture which he recently heard, stating that the speaker produced evidence to show that almost all the prominent newspapers of the country had been bought to dispense "wet" propaganda in the past few years. "And yet," says the pastor, "how many of the people of this church subscribe to the 'wet paid' newspapers and never think of counterbalancing their reading with their church magazine—The Brethren Evangelist? The average daily paper costs \$5.00 a year. The Evangelist offers seven months for one dollar. You need this paper in your home." We have noticed that this pastor's church calendar is always echoing the appeals of his church paper for subscriptions, stressing the people's need of it and presenting the special offers. That is loyalty of a kind that makes for success all along the line. While his church does not have as many papers going into its homes as he would like and as we would like, yet it has more than they generally have where the matter is never mentioned in church calendar or pulpit. Let us have cooperation.

It is with sadness that we report the death of Brother Guilford Leslie, prominent layman of Ashland, Ohio, who has been a correspondent of this paper and a faithful reader of this and other Brethren publications from their very beginning. Brother Leslie passed to his reward on Sunday evening, August 13, 1933, in his eightieth year. He was a charter member of the Goshen church and has been with the Brethren cause from the time it was launched fifty years ago. Throughout his entire life he has been a zealous Christian, having been active in the Gideon's organization during his years of salesmanship, and during his settled residence at Ashland he has always been a regular attendant and a devout worshipper at the Brethren church. His life has counted largely for the kingdom of God through his own service and personal devotion and that of his splendid family through which he continues to bless the world. We extend to his wife and children the sincere sympathy of the Evangelist family. Further obituary will doubtless be supplied by the minister officiating at the funeral on Tuesday afternoon, August 15th.

We have a good letter from the Second church of Long Beach, California, where Brother John Lienhard is the capable pastor. The digest of the semi-annual reports given at their second quarterly business show the work to be in good condition and growing. During the six months period the church realized a net gain of thirty-eight new members. Forty-one were baptized, but three were lost by letter. Brother Lienhard gave assistance to the Fillmore congregation in evangelism and seventy decisions were made, most of which were confessions of Christ for the first time. The North Long Beach Sunday school had an average attendance of 450 and received \$418.22 in offerings from January 1st to July 1st. A total of \$2,549.60 was raised by the congregation from all departments of the work. They made a foreign mission offering of \$506.14 and paid \$936.00 on their church building debt. Christian Endeavor work is well organized and growing. The week-day Bible classes were remarkably successful with a weekly attendance of 200. All things considered, this church has experienced a growth, not only during the past year, but through the several years of its short history that is almost unique among the churches of the brotherhood.

The Lordship of Jesus

By William H. Beachler, D.D.

Bible Lecture at the recent Ohio Conference held at Dayton. The Conference theme was—"Our Stewardship in God's Commitments."

I. Introduction

1. "Our Stewardship In God's Commitments." "The Lordship of Jesus." That there is a vital connection between the theme of this conference and this subject must be clearly evident to all.

2. I would say that the subject was wisely chosen by the committee responsible for this program. Whether or not they have maintained throughout, the wisdom they have thus far displayed, depends upon whether they chose wisely when they chose me to treat the subject. God helping me, I shall endeavor to do my best.

3. "The Lordship of Jesus." We have at once a commanding and vital subject before us. Whatever else it implies, it does imply that whereas the Christian life begins with a surrendered will, a great choice, and a redeemed life at the Cross, it does not and cannot end there. At the Cross there begins a mysterious and matchless relationship. The Christian is not only redeemed: He is also related—attached. At the center and heart of it all is a relationship. So that, if a Christian is a Christian Jesus is his Lord as certainly as he is his redeemer. If a Christian is a Christian he does not merely call Jesus his Lord, but in deed and in truth Jesus IS his Lord.

4. The failure to arrive at this point in thought, experience and realization is, shall we say it? an appallingly common failure, and as tragic as it is common. The result produced in the life of the individual by this failure is only too comparable to the contrast between a cistern and a flowing fountain; an artificial flower and a real flower. The failure in much of our preaching and teaching to stress boldly and unceasingly the fact of Christ's Lordship over the Christian doubtless accounts for and explains various facts and conditions which make for weakness in the church, and which are much deplored by every thoughtful Christian leader. The letter which brought to me this subject and my assignment carried as a footnote these words: "In my judgment, this subject is at the center of our existence." Personally I do not consider that an overstatement.

II. Body

1. Our subject combines various challenging aspects and angles. If it were to be a series of studies instead of one study I would, I think naturally, devote the initial study to a survey of the many texts and instances in the four Gospels and the epistles where Christ is designated Lord either by himself or others. But under the circumstances we shall have to be content with less than this.

I limit myself therefore by suggesting in a general way the following: First, upon the meeting between Mary and Elizabeth, which was shortly after Mary had been informed of the amazing honor to be conferred upon her, Elizabeth referred to Mary as "the mother of my Lord." Again, when the angel announced to the shepherds the birth of Jesus, he referred to him as "Christ the Lord." Yet again Jesus on various occasions designated himself as Lord of his disciples. And later in their preaching

and writing, the apostles repeatedly referred to Jesus as their Lord.

The Lordship of Jesus therefore is far from obscure in the New Testament. And in the lives of those early believers it was not mere sickly sentimentality—not mere empty words. But it was to them a great, thrilling, sobering, binding, dynamic reality. They were his disciples—his followers. HE was their Lord. They did not merely call him their Lord. They had yielded their lives to his Lordship. They had owned him as their Lord. And he was their Lord.

2. Now in attempting an analysis of the Lordship of Jesus, what words shall we employ? At this point I thought long and much. And I allow myself to hope that some of the words I suggest have a place in this description.

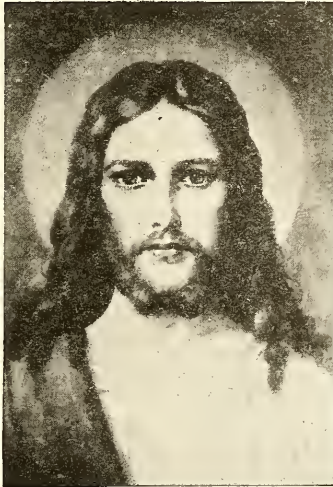
a. First, I would say that the Lordship of Jesus is inherent in his nature, and rests firmly and eternally upon what he is. Therefore the Lordship of Jesus transcends all other authority. He is not only Lord, but he is Lord because he is God, and therefore he is Lord of all. All authority and all power is his. If there was a major note in his earthly ministry that note was authority. Jesus never once questioned his identity, his power, his rights, his authority. He exercised that authority over demons, over disease, over death, over nature. As a teacher he spake with an authority that was at once amazing. He conceded that to him belonged the right to call upon men and women to give to him their lives, their all, just as he conceded that to him belonged the right to be owned and followed as Lord and master by those who came after him. So I would say there is nothing of which we may be more sure as we

think of the Lordship of Jesus than this, that it is a Lordship fraught through and through with a Divine, Heavenly, absolute authority. Before he went away he said to his little circle of followers, "All power is given unto me in heaven and in earth." And the Apostle Peter, Spirit filled and Spirit emboldened declared that, "God hath made that same Jesus, whom ye have crucified, both Lord and Christ." How wonderful therefore, and how beyond all question is the authority that crowns, and undergirds, and impregnates the Lordship of Jesus Christ! Seeing even dimly and in part that authority we are compelled to cry with Peter, "My Lord and My God!"

b. I employ next the word jealous. The Lordship of Jesus is a jealous Lordship. Jesus is a jealous Lord. This is true, not because there is smallness in his nature, but because he is supreme. Jesus demands first place in man's heart. He can only be Lord as he has first place. If he has not first place it follows that some other lord has usurped the throne. For Jesus Christ to be satisfied with less than first place in man's life would amount to a contradiction of all the claims he ever made for himself, as well as the claims his church through the centuries has made for him.

It was a jealous Christ who said, "He that is not with me is against me; and he that gathereth not with me

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Christ the Lord

Signs of Our Lord's Return

V. The Jew the Sign of Signs

By Charles W. Mayes

The plans and purposes of Almighty God are revealed in the Jew. Where are we in God's calendar of the ages? Look at the Jew. What is God doing in the unfolding of the ages? Look at the Jew! LOOK AT THE JEW!

The Jew in Disobedience

If the reader will take time to read Deut. 28 and Lev. 26 it will be made clear that great and far reaching blessings were promised to Israel as long as she walked in obedience. Likewise judgments of awful severity were pronounced upon them for disobedience. Israel fell into disobedience. Therefore Israel was scattered among the nations, overwhelmed by enemies, with the glorious land of Palestine made desolate. "And thou shalt be an astonishment, a proverb, and a byword, among all the nations whither the Lord shall lead thee." (Deut. 28:37).

Since the worst of all the sins of Israel was the rejection of the Lord Jesus Christ, their Messiah, it can readily be seen that the coming back of Israel into the will of the Eternal God must be upon a consideration of THE MESSIAH.

The Jews and Christ

Strange as it may seem, there is a great revival of interest among the Jews today concerning Jesus Christ. Whereas his name was, in the past, not even to be pronounced, today Jews are talking about Jesus. In the past they denied his existence, today they call him a great teacher. In the past they hated the New Testament, today many Jews are reading it.

Whether or not we take seriously the talk about the revival of the Sanhedrin and the re-trial of Jesus, the trend of the Jewish thought toward Christ is most significant. Jewish lawyers in various parts of the world are now debating sessions which last for days, the question of the Messiahship of Jesus Christ. Do we have eyes to see the meaning of all this? We read in Lev. 26:40-42 "If they shall confess their iniquity, and the iniquity of their fathers . . . then will I remember my covenant with Jacob. . . ." "The Jews of the twentieth century are preparing the way for that confession. It will not be made without preparation. That confession will finally be made when the Lord Jesus Christ comes back to earth as King of kings and Lord of lords. Then, "All Israel shall be saved." But how? "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them when I shall take away their sins." (Rom. 11:26-27).

Here we have again a reference to the covenant with Jacob and the taking away of their sins and we find that it is associated with the coming out of Zion of the DELIVERER. God is preparing the Jewish nation today for that great event! Wonderful Day! Glorious Day! "His feet shall stand in that day upon the mount of Olives which is over against Jerusalem on the east . . ." (Zech. 14:4). "And I will pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and supplications; and they shall look upon me whom they have pierced and they shall mourn for him as one mourneth for his only son. . . ." (Zech. 12:10).

Israel Will Yet Know Christ

For the children of Israel shall abide many days without a king, and without a prince, and without an image, and without an ephod, and without a teraphim; Afterward shall the children of Israel return, and seek the Lord

their God, and David their King and shall fear the Lord and his goodness in the latter days" (Hos. 3:4-5).

The above gives us a glimpse of the past, present and future of Israel. They have been without a king. They are now returning to their own land. They will know their God. He will be their king.

The Jew Religiously

It is a well known fact that Judaism is rapidly decaying. Reformed Judaism is not Judaism at all. The orthodox Jews are becoming less and less in number and influence. Their own writings show an awful despondency. Grasping at a straw like a drowning man, many have turned to Christian Science. Literally tens of thousands in the last decade have done so. Certainly this is jumping from the "frying pan into the fire," but it is true nevertheless.

This attitude is not surprising to the man who reads the prophets. In the "Dry Bones" chapter (Ezek. 37) which pictures the regathering of Israel, we discover that the process of regathering finds Israel saying, "Our bones are dried up, AND OUR HOPE IS LOST; we are clean cut off" (Ezek. 37:11 R.V.). This is the discouraging despondent and pessimistic cry of the nation which is being regathered. Can you wonder that in such a state they turn to the vain religion of the Gentiles? And what a challenge for the Christian! Why cannot WE go to them, with the genuine revelation of the complete Word of God?

With the present decay of Judaism it will be a thing of the past before many years. Then what will become of the promises and covenants which God has made with his ancient people? This is one thing for which there is no alarm.

"If heaven above can be measured and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord" (Jer. 31:37). We are therefore reminded that the covenants which the Lord made with his people are as sure and indestructible as the very universe itself. God will keep his covenants. And they will be executed before the Jewish nation goes into decay.

Palestine and Prophecy

Every one is familiar with the fact that the Jews today are going back to Palestine. Over 200,000 have gone. God said to Israel, "I will take you from among the heathen and gather you out of ALL COUNTRIES and will bring you into your own land" (Ezek. 36:24). It is recorded that Jews from sixty-four countries have gone back to Palestine. (This could not have happened in the return from Babylon. The present return to Palestine is called a second regathering in Isaiah 11:11-12.) The prominence of Jews coming from the north is especially remarkable since we read, "Behold, I will bring them from the north country . . ." (Jer. 31:8). The terrible persecutions in Russia and now in Germany are making this passage stand out with new meaning.

Jerusalem and Prophecy

In recent decades Jerusalem has been built to conform exactly with the description found in Jeremiah 31:38-40 R.V. Although this description was given 2500 years ago it is revealed to be an exact prophetic utterance. This part of the city is here revealed never to be destroyed. Even during the World war, it was remarkably (miraculously) preserved although threatened by Turks and British. The story of the capture of Jerusalem (too long to be repeated) proves the protecting hand of the Lord over the city and the guarding of his prophetic word.

Aeroplanes

When thinking of the history of Jerusalem during the World war we are reminded of the means of defense which is recorded in Isaiah 31:5. "As birds flying, so will

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Gospel Principles of Congregational Church Government



By I. D. Bowman, D.D.

Two great fundamental principles to keep in mind.

I. The Bible, which is the Word of God, furnishes wholly the objective authority for the Doctrine, Constitution, Worship and Discipline of the Church. This excludes all additions and subtractions. This principle alone, as important as it is, would be insufficient to govern the church without the second great principle.

II. That is the great SUBJECTIVE principle of regeneration and the Gift of the Holy Ghost. This subjective principle is intended for every member of the church, symbolized by baptism and the laying on of hands. These two great principles urged and practiced would unify the church and evangelize the world in a generation. This of course is ideal, and impossible to put wholly into practice; nevertheless it is a gospel principle and should be the aim of every local church. From the combination of these two great principles, we derive the following secondary active principles, equally essential in Gospel church polity.

1. Christ is the perfect lawgiver and furnishes the only law which is also perfect for the church. This excludes all ecclesiastical systems of authority and the enforcement of human creeds. Christ is the only head, Lord, and lawgiver. Upon this rock the church is built. Christ is therefore the whole, and only ruler of the Brethren Church. Let us all thank God for this principle.

2. Next derived principle. "All ye are brethren," individually equal, regenerated and spirit filled, therefore we are FREE to control ourselves. This apparently contradicts the principle—Christ the only ruler—but the mystical Christ within each believer is what makes the individual able to control himself. Bond-slaves of Christ but bondsmen to man, yet servants of all. Spirit-influenced individualism is a principle of true church polity. (a) We should teach and practice the six fundamental principles of the doctrine of Christ: namely, Faith, Repentance, Baptism (trine immersion), Laying-on-of-hands, the Resurrection, and Deliverance from Eternal Condemnation. Any ordained preacher, or layman, that fails to teach these should not teach at all (See Heb. 5:7-6; 1-3). Read the New Testament and the early church fathers, and compare these with the teachings of today and you can clearly see the apostacy of the church, including many of so-called Fundamentalists. Many make a God out of faith (undefined, abstract, without works), the kind that devils have. They wholly reject Apostolic Baptism, substitute single immersion, sprinkling, pouring and infant baptism for that which the Gospel teaches and throw away the Laying-on-of-hands, etc., and yet we call them Fundamentalists. See what Heb. 5:7 to 6:1-3 says about them:

3. A true local church, scripturally organized, composed of saved and spirit-filled members, is the unit and source of ALL church power. No outside preacher, committee, board, college or conference has any authority whatsoever over the local church. (They may exercise moral influence and give advice by consent of the church, but the Gospel gives them NO ECCLESIASTICAL authority at all).

Of course this third statement gives the ideal principle to be aimed at but never fully accomplished. The defects in our churches are given as the excuse for exercising outside ecclesiastical power. But the kind and scriptural policy of arousing and quickening a higher

spiritual life has far out-weighed all the arbitrary efforts in preventing division and eradicating heresy from our churches. The Gospel Congregational liberty has produced the best and most spiritual churches from the days of the apostles to the present time. This, history abundantly proves. The history of our own church since 1708 proves the same.

A few examples. Professor E. P. Barrows: "If we unroll the scroll of history we find that it is precisely that church which has the strongest organization, that is the most corrupt; and, further, that it is the very strength of hierarchical power that makes it irreclaimable in its corruptions."

The noted German author of "Notes and Additions to Hartley's Work Upon Man," in writing against enforcing man-made creeds says, "Experience clearly shows, that though the thirty-nine articles were established for the purpose of preventing differences of opinion, this end has not been in the least degree promoted." Another great author says, "Our open enemies and timid friends, . . . are of the opinion . . . as a bond of unity in doctrine, no better than a rope of sand . . . and in dealing with heresy, no more beneficial than the shaking fist of an infant."

When the Congregational Church, a hundred years ago, largely forsook the Gospel Principles of a regenerated and spirit-filled membership, took into their church unsaved people by the thousands and Unitarians flooded these formal churches, many in and out of their church said it was caused by Congregational Polity. The learned Dr. Leavitt replied, showing that in 1772, 250 clergymen of the Church of England were Unitarians. "They petitioned Parliament to be released from the subscriptions to the Thirty-nine Articles." Parliament rejected the petition but did not censure the heretics. They remained in the church. The same author declares (1831) 186 churches in England had become Unitarian and fewer than ten were Independent churches, and the great majority Presbyterian. Dr. Chalmers declared that the Scotch Congregationalists were "the purest body of Christians in the United Kingdom."

In 1881 it was believed by a large majority of the leaders in the Dunkard Church that the local churches should no longer be permitted to use their own judgment and conscience, because it would cause great heresies and finally would split the church. They decided the only remedy was to make Annual Meeting mandatory and by outside force bring about union. The result of this method of union we all know. It tore the seamless garment of Christ into three parts.

None of us want divisions or heresy, neither did our beloved church in 1881, but they were ignorant of the true principles of Church Polity and the history of the church through the ages. They accepted a policy that always makes division instead of producing unity. Division was caused by a sin against the great principle of love and heresy is a sin against faith; hence the method of compelling men to be united and have the right kind of faith is the method that produces the very thing that we are trying to prevent. We should fast and pray until it "seems good to the Holy Ghost and to us"—this will bring the unity desired.

A great author speaking along this line says a man does not know the alphabet of true history if he does not

(Continued on page 16)

SIGNIFICANT NEWS AND VIEWS

A CIGARETTE MYSTERY

A tremor passes through an important sector of American Industry on the news from Naples that Rosa Ponselle can not stand cigarette smoke while singing.

Cigarette smoke, as every one knows, is kind to your throat and there isn't a cough in a carload. Famous tenors puff them between acts to improve the voice, and famous actresses depend on them to soothe the nerves after the big scene.

When Prince Umberto lit a cigarette in that Naples concert hall, he had every reason to believe that it was a subtle tribute to this American girl in particular and to all beautiful American women in general. But Rosa stopped the concert until the offending fag was doused. There is only one explanation. Prince Umberto smoked the wrong brand.

The news concerning Miss Ponselle is not less surprising than the fact that this daily paper should dare thus to stick a pin at the enormous cigarette balloon. Undoubtedly the most disgusting piece of ballyhoo in American life today is that which is carried on by the various cigarette manufacturers in their campaign to put a cigarette on the lips of every man, woman and child in the world.

The most surprising thing of all, however, is that the San Francisco newspaper should even suggest that Miss Ponselle has any rights in the matter. We had supposed that long ago the women smokers had utterly demolished all the rights of nonsmokers. In the light of the all but universal impoliteness of cigarette smokers, we had supposed that there was no such thing as the right not to smoke, which Miss Ponselle now endeavors to assert.—Christian Standard.

A MAJOR SOCIAL EVIL

We cannot agree with all that Clarence E. Martin, president of the American Bar Association said in an address before a recent meeting of the National Educational Association—such, for instance, as that the proposed child labor amendment is “a communistic effort to nationalize children.” There is agreement, however, with a good deal which he had to say with reference to divorce. He called attention to the fact that divorce has reached a higher rate in our country than “in any civilized country.” He thinks that we are but little better than Russia in the matter of “divorce by agreement.” He made the startling assertion that nearly nine-tenths of the divorces granted in this country in 1930 were uncontested cases. “We have divorce by agreement. While not so bold and open as in Russia or Mexico, it is just as effective.” He takes the unusual position that remarriage should be limited to cases of annulments, on grounds existing at the time of marriage, and not for causes arising after marriage. He makes the charge that “divorce shelters juvenile crime,” and that “orphan asylums find the greater number of children dependent upon them are children of divorced parents.” There is not much doubt that divorce is one of our major social evils.—The Presbyterian Advance.

WHY COMMUNISM IN CHINA?

Roderick Scott of Foochow, China, has been exercising his philosophic mind on the reasons for the prevalence of communism in that region. He has found two explanations: “(1) The red armies are about the same as the bandits or independent ‘war lords,’ employing a familiar technique for gaining control of fertile areas and collecting the taxes, with a dose of communism thrown in. They are not particularly against religion, but are against all the rich, who, it must be confessed, are a pretty scaly lot. When they come to a town they capture all who wear long gowns and hold them for ransom or execute them, burn all the deeds and make an attempt to redistribute the fields. They provide food and land for the poor; up to a point they are better liked than the government and its soldiers. But the country is no better off, for every one lives in fear. Any one who works to improve his land may be called ‘rich’ and made to suffer for it. (2) The other explanation is that, even though we escaped from militarism and violence, there would still be an agrarian uprising, which in the end might prove a good thing. There is too much reliance on the government

for everything. Government by violence—when shall we have an end to it? But amidst wars and rumors of wars we attend to our business affairs, academic and spiritual!”—The Congregationalist.

FINANCES AT THE EXPOSITION

The average cost of operating A Century of Progress Exposition is \$23,000 a day, of which \$1,500 goes for insurance. The remainder goes for salaries, lights and incidental expenses. There are 700 concessions that are also required to carry insurance. The management has greatly reduced the force of workers during the last few weeks, though the attendance has been beyond expectation. The total attendance to date is 4,500,000, and the average daily attendance runs considerably over 100,000.

The average amount spent by the visitors is \$1.10 each, in addition to the admission fee. The average expenditure in the last twelve World's Fairs, after admission to the grounds, was eighty-six cents each. The first 4,000,000 visitors spent \$4,445,000, of which \$491,000 went to refreshment stands, \$1,300,000 to restaurants, \$374,000 to stores, \$454,000 to amusements, \$1,446,000 to shows, \$86,000 to games and vending machines, and \$526,000 to buses and launches. Manufacturers producing articles in their exhibits have sold \$44,000 worth, but are not permitted to make a profit. It is expected that the Fair will be solvent financially.—R. W. G. in The Congregationalist.

DEPRESSION HIT BABYLONIANS 3,000 YEARS AGO

Lack of cash, depressions, delinquent taxes and political corruption—they had all these troubles in ancient Babylonia! writes Stanley Gorden in *The Los Angeles Times*.

It has been some 3,000 years since Tabi-utulelil of Babylon felt the pangs of a depression and told all about it by impressing wedge-shaped cuneiform signs on a small, square piece of clay, such as may be found now in the Babylonian room at the University of Southern California, one of a large collection of ancient cuneiform tablets used for research work there by Dr. Carl Sumner Knopf, professor of Semitic archeology and history. Translated, it gives the gloomy result shown above.

“Each tablet that we decipher,” said Dr. Knopf, commenting on the significance of the tablets, “reveals that people thousands of years ago carried on their business and pleasures much as we do today.

“Hard times were not unknown then, and in each depression some calamity howler would take his reed stylus in hand to impress in a clay tablet, by means of cuneiform signs, his prediction that good times would never come again. Or, perhaps, he would complain of the crookedness of Babbylon's public officials.

“There are still in existence the inscriptions of Urukagina, king of Lagash in 2300 B. C. one of the world's first reformers. He says he found the common people taxed almost out of existence, the middle class being ruined by forced sales of their mortgaged homes and lands, too many government office-holders and exorbitant government fees which were often added to the officials' salaries. He reduced government fees, stopped the sales of mortgaged property, and threw out large numbers of officeholders.

“Later there was another depression and Hammurabi, about 2000 B. C., provided a moratorium for debtors. His inscription says that if the farmer, through no fault of his own, cannot meet his debt in that year he shall not make any return of grain to the creditor; he shall alter his contract; he shall not pay interest for that year.”—The Evangelical Messenger.

Standing Still, or Marching-Which?

(Continued from page 4)

should not be surprised that the church has not grown more rapidly and been more zealous and aggressive in spiritual things, when we consider the fatality of worldliness and the wide prevalence of it in the church. Let the church first seek a better type of membership and it will have taken the longest step in the way of greater progress. That is the first requisite to a marching army.

A man who is worried is a weak man, and if he is a Christian he is a disobedient Christian.

OUR BIBLE STUDY DEPARTMENT

Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

THE EPISTLES: GENERAL CONSIDERATIONS

"Even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you; as also in all his Epistles speaking in them of these things." 2 Peter 3:15, 16.

Introduction

"The epistles are the wives of the apostles." This illuminating, yet humorous remark had its origin presumably somewhere in the United States of America. When it first was uttered no man knows definitely, perhaps, but it never could pass as an inspired saying of a worthy prophet.

The Epistles of the New Testament are "letters weighty and strong." To be exact twenty-one is the number. Five historical books, one apocalyptic writing, and the Epistles—twenty-seven in all—constitute the Divine Library of the New Testament. God chose in revealing himself to mankind the avenue of chosen servants who wrote their choicest sentiments down under the direct guidance of the Spirit of God. These letters, it must readily be admitted, are highly personal and very human.

The records of the Christian faith are absolutely unique in the religious history of the world. The Koran, the writings of Confucius and of Buddha, etc., are discourses in philosophy, legendary histories, or specially tabulated addresses of prophets and teachers. Man's expectations are their chief concern and they satisfy not the cravings of the earthly life for an assured relief from sin and a positive certainty of an after life following death. Mohammed's Koran depicts heaven as little more than a Turkish harem. Where in these epistles will you find a suggestion as ridiculous as that of the Moslem prophet?

Authors

Paul, John, Peter, Jude, James and the unknown writer of the book of Hebrews—these are the men who have made history wholesale and history wholesome. The Gospels and the Acts and the Old Testament have done the same thing by contributing generously to the final and complete revelation of God in history. The Pauline writings are profound and represent liberty of thought and action; those of John are sublime, abstract, spiritual; those of Peter moderate, comprehensive, catholic; those of James and Jude are more Jewish and practical.

Let us remember that these letters of the first century are more widely read today than those of Rome, Greece, Egypt, Assyria, or Babylonia. And why are they read? Simply because they contain worthwhile messages from God to the human race. They are God's heart throbs scattered far and wide by those who knew the Kinsman Redeemer personally or by religious experience. Everybody loves to receive a letter—that is why the New Testament letters have been so popularly received throughout the passing centuries. Unlike some love letters which are silly and sentimental—yours and mine—these are elevated and eternal because they are God's.

Structure of the Epistles

One uniform plan of outlining appears in the letters of St. Paul. There is much detail everyone knows, but there is also general identity of structure. Six divisions occur with almost unvarying regularity in Paul's epistles to the churches.

1. Greetings, always sane and to the point.
2. Thanksgiving, for saints with gifts and graces.
3. Doctrine, for instruction, correction, etc.
4. Ethics, for saints who need greater poise.
5. Messages, for friends, old and new.
6. Autograph, to establish the writer's identity.

Little wonder is it that Ewald, a famous critic whose scholarly conclusions are sometimes too liberal for acceptance, wrote:

"The divine assurance of the old prophets, the all-transcending glory and spiritual presence of the eternal Lord, and all the art and culture of a ripe and wonderfully excited age, seem to have joined, as it were, in bringing forth the new creation of

these Epistles of the times, which were destined for all the times." Was this ever more correct than when he penned these lines? Never! Never!

Dr. Philip Schaff, the greatest of all the American historians, has these lines—thoughtful and judicious—in his first volume of *The History of the Christian Church* dealing with Apostolic Christianity:

The epistles "presuppose throughout the Gospel history, and often allude to the death and resurrection of Christ as the foundation of the church and the Christian hope. They were composed amidst incessant missionary labors and cares, under trial and persecution, some of them from prison, and yet they abound in joy and thanksgiving. They were mostly called forth by special emergencies, yet they suit all occasions. Tracts for the times, they are tracts for all times. Children of the fleeting moment, they contain truths of infinite moment. They compress more ideas in fewer words than any other writings, human or divine, excepting the Gospels. They discuss the highest themes which can challenge an immortal mind—God. Christ, and the Spirit, sin and redemption, incarnation, atonement, regeneration, repentance, faith and good works, holy living and dying, the conversion of the world, the general judgment, eternal glory and bliss. And all this before humble little societies of poor, uncultured artisans, freedmen and slaves! And yet they are of more real and general value to the church than all the systems of theology from Origen to Schleiermacher—yea, than all the confessions of faith. For eighteen hundred years they have nourished the faith of Christendom, and will continue to do so to the end of time. This is the best evidence of their divine inspiration."

Truths Stressed

Turn to your copy of *The Bible Handbook* by Angus, an old book, hoary with age and wisdom, as you read the Epistles, and you will find the following self-instructive material:

- Man's need of salvation, Rom. Justification by faith, Rom.
- The fruits of faith in Christian experience, Rom.
- The fruits of faith in Christian character, Heb.
- The fruits of faith through the Gospel, I Peter.
- The fruits of justification and its consequent blessings, Rom.
- Man's connection with Christ, and man's connection with Adam, Rom.
- The source of redemption, Rom.; and the peculiar grace bestowed therein on the Gentiles, Eph.
- The relation of the gospel to the Jews, Rom. (see Heb.)
- Morality, its true nature and vast importance, Rom.
- Morality, evangelic motives to, Rom.; peculiar motives justly binding on the Jew, Heb.; and on heathen converts, Eph.
- Principal duties of Christians to God, Rom., Eph.; to themselves, Rom.; to relatives, Cor.; to fellow-men, Rom.; to civil government, Titus; and to fellow-believers, Cor.
- Holiness essential to true religion, I John. Eminent holiness its appropriate fruit and best security, II Peter.
- The Spiritual warfare, Eph.
- Persecution, its comforts and lessons, Phil. Apostasy, its danger and signs Heb., II Peter.
- Apostolic character and authority, Cor. False teachers, their character and end, Cor.
- Christian ministers, their character, qualifications, and duties, Tim.
- Christian ministers, duties of the church to them, Tim.
- Deacons, etc., their character and duties, Tim.
- The church, its members, discipline, divisions, ordinances, Cor.
- The church, its members, their duties, their gifts, the excellence of love, Cor.
- Christ's dignity, essential and mediatorial, Heb. Christ's incarnation and its end, Heb.
- The superiority of his office, as prophet, leader, and priest, Heb.
- The superiority of his sacrifice, Heb.
- The significance and inferiority of the ancient economy, Heb.
- Our spiritual liberty in relation to it, Heb.
- The corruption of Christianity and prevalence of infidelity in "the last time," Tim. How met, Tim.
- The resurrection of the body, Cor. The second coming of the Lord, II Thess.
- The judgment and its issues—eternal life, eternal death, II Peter.

W. I. DUKER,
President
Goshen, Indiana

E. L. MILLER
Vice-President
Maurertown, Virginia

NATIONAL SUNDAY SCHOOL ASS'N.

MAGAZINE SECTION

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Vanished Empires and Buried Cities in Bible Lands

By Rev. Milton Bennett Lambdin

III Egypt the Imperial

Among the great nations of antiquity that skyline our historic imaginations, Egypt, confessedly, exerts an alluring charm. And particularly is it true in the case of those who are diligent readers and reverent students of the sacred Word.

For the name of Egypt and Egyptians, in its varied and derivative forms, trackways the chapters of the Bible from Genesis to Revelation more than seven hundred times in one way or the other, as it is closely interwoven into the history of the Hebrew people. Abraham, as you know, made a trek down into that wonderful land; and Egypt was the setting for that fascinating romance of Joseph, sold as a slave into the land of the Nile, and passing in a single step from a prison to a palace, as the dominating power behind the throne of the mighty Pharaoh.

In after times there migrated into Egypt a Bedouin chieftain, Jacob, with his family and retainers of seventy souls, that eventually grew into a nation of 3,000,000, and were in long after centuries, brought out of a cruel bondage by the mighty hand of Jehovah.

It was the birthplace of Moses, who spent the first forty years of his life in that land in an intensive training for his subsequent role as the national deliverer and law-giver of God's chosen people. Solomon took one of its fair princesses in the undue expansion of his already overplussed harem. Malcontents of other nations, with a price on their heads, found Egypt a near at hand and safe asylum into which to run, with the laudable desire to keep their heads on their shoulders; as in the case of Jeroboam, afterwards the first king of the Ten Tribes, and Hadad, an Edomite prince, for instance, of Bible mention.

It was an Egyptian King, Shishak, with an innumerable army, that overran Palestine in the reign of Rehoboam, captured Jerusalem, looted the temple treasures, and carried away the shields of gold that Solomon had made for spectacular pageantry purposes.

One of the most pious Judean kings, Josiah, was slain by the Egyptian soldiers at Megiddo, as they were passing through the territory of Palestine in a campaign against Babylon. Jeremiah, the prophet, was compelled involuntarily to go along with a group of Jewish refugees to Egypt, following upon the destruction of their Judean kingdom by the Babylonian army of invasion.

In long after times Joseph and Mary, with the infant Jesus in charge, found safety in Egypt from the murderous designs of King Herod. And thus the story runs in brief narrative of Egypt in the light of the Bible.

The Ancient Name of Egypt

was Keme, meaning black, from the color of its soil, like the "black wax" of Texas. The Hebrews called the land Mizraim, from the second son of Ham. The distinctive and historic name with which all are familiar, Egypt, is from the Greek of Homer, Aigupt.

With the exception of the Delta, its territory is a long drawn out, sinuous stretch of two thousand miles, reaching far into Nubia, and pictorially represented by a hieroglyphic character that means a crocodile's tail. It has an average breadth of

about six miles, though widening out in rare places to twelve or sixteen miles. All the rest is desert land and sterile mountains. As Herodotus aptly phrases it, "Egypt is the gift of the Nile."

The annual rise of the Nile was invested

(Continued on page 14)

REPORT OF THE TREASURER OF THE NATIONAL SUNDAY SCHOOL ASSOCIATION OF THE BRETHREN CHURCH FOR THE YEAR ENDING JULY 31, 1933

On hand August 1, 1932:

A. E. & S. Co.	\$\$ 84.91
A. E. & L. Co.	4,101.80
Notes	600.00

Receipts:

White Gifts	1,430.62
Interest and other receipts	182.00

\$6,399.33

Expenditures:

Seminary of Ashland College ...	\$ 800.00
Foreign Board Educational Project	350.00
Shiphshewana Y. P. Camp	163.80
Other Ass'n Promotional Work ..	320.48
International Council of Rel. Ed.	50.00
Secretarial Work	47.15



Daily Vacation Bible School of Cooperative Brethren Church, Columbus, Ohio

The Cooperative Brethren church of Columbus, Ohio, held a very successful Vacation Bible School from July 17 to 28. This was our fourth school here. The enrollment was 82 with an average daily attendance of 77. Of this number 54 came every day, which we consider a very fine record for attendance. Twelve faithful workers assisted in making the Bible school a success. Each Wednesday of the Vacation Bible School the members of the Women's Missionary Society helped the Intermediate girls knot comforters. Two comforters were completed; one will be sent to the Brethren Home at Flora, Indiana; the other to the Church of the Brethren Home at Greenville, Ohio. Also included in the handwork were other articles for missions which will be sent away. The closing exercises of the

school were given to an appreciative audience which filled the church on Friday evening, July 28. This year the school was financed by individual gifts and a free-will offering. The Women's Missionary Society pledged themselves to financially support the school to whatever amount would be needed. But the response of the members and friends was so splendid that the entire expenses of the school, \$29.07, were entirely met by their individual donations. Sister Horne of Cleveland, still deeply interested in the work of the Kingdom here at Columbus, sent her birthday offering of \$10.00 to be used for the Vacation Bible School. Many of the parents and children expressed their appreciation for the Bible School this year and are looking forward to another one next summer. D. R. MURRAY.

Printing	76.75
Books	53.52
Office Supplies and Misc.	45.15
Total	\$1,906.85
Balance on hand July 31, 1933:	
A. B. & S. Co.	\$ 65.68
A. B. & L. Co.	3,826.80
Notes	600.00
	\$4,492.48
	\$6,399.33

Resources, August 1, 1933:	
On Deposit	\$4,186.71
Notes	600.00
Total	\$4,786.71

Resources, August 1, 1933:	
On Deposit	\$3,892.48
Notes	600.00
Total	\$4,492.48

Net Loss for year	\$ 294.23
Budget items yet to be paid	\$1,400.00

Respectfully submitted,
MILTON P. PUTERBAUGH,
 Treasurer.

I have examined the accounts as they appear on this statement and in my opinion they reflect the true financial condition of the Association.

Signed, R. A. HAZEN.

Dated August 9, 1933.

Additional Periodical Report

Previously reported in Evangelist, 4-26-33:	\$1,370.87
Lanark, Ill.	33.75
3rd Br. S. S., Philadelphia	25.00
Sunnyside, Wash.	1.00
Total	\$1,430.62

To August 1, 1933.

After the close of the report, \$50.00 was received from the Long Beach (1st church) Sunday School.

Other churches reporting after August 1, 1933 are not shown on this report.

Milton P. Puterbaugh, Treasurer.

**STUDYING THE SUNDAY SCHOOL
 LESSON**
 at the
Family Altar
 With
Dr. R. R. Teeter

SAUL

(Lesson for August 27)

Lesson Text: 1 Samuel 9 to 11 and 15;
 Golden Text: 1 Samuel 15:22

MONDAY

Saul Anointed King. 1 Samuel 10:1-8

If lessons are taught by contrasts, then the children of Israel should have been taught one of the best lessons of their entire history by the experiences of the two men, Samuel and Saul.

They chafed under the rule of Jehovah through the judges and wanted a king as other people had. This desire was opposed by Samuel, but after counsel with Jehovah their desire was granted, and under the direction of Jehovah the future king was chosen and anointed by divine decree.

Saul was not yet qualified to serve as king, but after his anointing Samuel told him he would be "turned into another man." 1 Samuel 10:6.

TUESDAY

Saul's Disobedience. 1 Samuel 15:10-16

According to the story of today's lesson Saul failed to live up to the requirements of "another man," and got himself into serious difficulties. After a man's life has once been "changed" he may think he is free from all future dangers, that he is perfectly safe, and there is no possibility of being changed back into the "old man." I would warn all who hold to such a belief to think of Saul and to note how great was his sin, the sin of "disobedience", when he failed to live up to the requirements of the "new man."

Saul may have thought he was justified in disobeying the orders he had received, and one may be justified sometimes in disobeying the orders of some superior so far as the authority of man is concerned, but it is NEVER in order to disobey Jehovah.

WEDNESDAY

Saul Rejected. 1 Samuel 15:17-26

It must be a great disappointment to any one to be elevated from a lowly place in life to a high position only at a later period to be told that they have been a disappointment, and that they must now be rejected. When a baseball player has been promoted from a place on a minor team to the "spot light" of one of the major teams either in the American or National League, and then after a few years' trial is found to be lacking in some of the characteristics that make a "big league" player and is sent back to the minor league he is terribly humiliated. How great must have been the humiliation of Saul when told that he had failed to make good in Jehovah's "major league", even to the extent that none of his family could inherit the place he had been called to fill. But sin is like that.

THURSDAY

The Death of Samuel. 1 Samuel 31:1-6

The world was terribly shocked when some of the facts leaked out about the wanton execution of the Czar of Russia and of his entire family at the time of the revolution during the period of the World War, but this was not the first time such an occurrence had taken place in the experiences of the rulers of the earth.

King Saul lived for a good many years after Samuel had notified him that he had been rejected because of his sin, but we would not presume to say he anticipated the tragic end toward which he and his sons were traveling; yet he must have carried with him at all times the knowledge that with his death would end the reign of the family of Saul in the land of Israel, and when his sons were killed by the Philistines upon the field of battle, it is not to be wondered at that Saul concluded it was no longer worth while for him to live and so fell upon his own sword, and thus ended ingloriously a life that, but for an act of disobedience, might have brought great glory to Israel.

FRIDAY

Failure Through Disobedience. Isaiah 42: 18-25

It is not to be presumed that Saul was the only one of the children of Israel who suffered because of disobedience. The truth is all the troubles that came to them may be traced to their own disobedience to the

laws of Jehovah which he had told them they must obey, if they were to have his protection at all times.

The prophet, Isaiah, in this forty second chapter cries out a forceful warning against disobedience, but to no avail; and the evils that came upon them he declares were because "they would not walk in his ways, neither were they obedient unto his law." Isaiah 42:24.

SATURDAY

Success Through Obedience. Luke 5:1-11

Thus far in this week's studies emphasis has been laid upon the consequences of disobedience. It will now afford some relief to have one's mind directed toward some of the results of OBEDIENCE, for there are such results; and the lesson for today relates the events of one very outstanding occasion of this nature. And this not some remote occasion of Old Testament times, but an event in the ministry of Jesus.

After Jesus had used Peter's boat for a pulpit for the delivery of one of his matchless discourses, he instructed him to thrust out into the lake and let down his net. Though Peter and his companions had toiled all through the night with no results, yet at the word of the Master he let down the net with the results recorded in this chapter.

It always pays to heed the direct teaching of our Lord.

SUNDAY

Obedience Better than Sacrifice. Psalm 40:1-8

Who, better than David, can speak from the real experiences of life and the emotions of the heart, concerning the things God will do for them who are obedient to him? Sometimes one grows impatient as God seems to delay action favorable to one's desires; but in this psalm the writer says "I waited PATIENTLY for the Lord." Many a one has waited for the Lord; but did he wait patiently?

The psalmist had offered sacrifices and burnt offerings, but these things, he discovered, were not nearly as favorably received by the Lord as obedience itself; so he declares upon this discovery, "I delight to do thy will, O my God: yea, thy law is within my heart."

TO A SUNDAY SCHOOL TEACHER

How God once made the heavens and the earth

And all that in them is, a wondrous way;
 The starlit story of the Christ Child's birth,
 And how he blessed the children one spring day—

These I have told my son—and gentle things
 Out of the Scriptures, bits of psalm and prayer;

Thus fashioning for his faith, soft, fragile wings

To lift him into blossom-sweet spring air!
 Now you must teach him—it is time he knew—

About the fruit of that forbidden tree;
 Of Eve who tempted and of Cain who slew;
 And how kind Christ hung, nailed, on Calvary.

Forgive me, if, at first, with tearful eyes,
 I watch you light the way from Paradise!
 —Violet Alleyen Storey, in the New York Times.

<p>E. M. RIDDLE, President Waterloo, Iowa</p> <p>F. C. VANATOR, Associate Peru, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p> <p>C. D. WHITMER, Editor, South Bend, Ind.</p> <p>BRETHERN CHURCH RINGING THE BELL</p> <p>CHRISTIAN CHURCH UNSEPARATED</p> <p>ENDEAVOR EXTENSION EVANGELISM</p>	<p>GLADYS M. SPICE, General Secretary and Treasurer</p> <p>2301 13th St., N. E., Canton, Ohio</p>
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What the Society Can Do in Evangelism

By Clifford Earle, Field Secretary of the Wisconsin Christian Endeavor Union

Conduct a survey in the Sunday school to secure names of all scholars who are not in the Christian Endeavor society. Consider graded societies, and try to have one society for each department in the Sunday school above the primary department. (Thus, if there is an intermediate department, have also an Intermediate Christian Endeavor society.) Devise and execute a plan for presenting Christian Endeavor in the Sunday school and urging scholars to attend. Reach scholars individually and by classes and departments. Ask classes to lead society meetings. Hold parties for departments. Adopt as your slogan, "Every Sunday school scholar above the primary department in Christian Endeavor."

Extend the survey so as to include all young people in the church who are not in Christian Endeavor and all unchurched young people in the community. Maintain a card file; classify all information. Devise a plan for informing prospects about Christian Endeavor, what it is doing, and who belongs to it. Invite them to meetings and parties. Use mails, telephone, and personal visits. Make yours a friendly society with a place for every one. Try to reach all young people in the community who are not connected with other churches or societies. Christian Endeavor is democratic; it is not partial to groups or classes.

Get your societies organized and going this fall. Then during the winter build up spirituality and faithfulness and prepare to

conduct a campaign of visitation evangelism during the two weeks before Easter. Organize the society into teams of two or three. Let the pastor instruct the teams for one or two evenings. Then send teams to work in assigned territories or on assigned lists of names. Have the teams frequently meet with the pastor to compare results, exchange ideas, and solve problems. Follow all possible leads until definite results are attained. Employ prayer lists. Receive all new members into the society and into the church with impressive services.

These suggestions for personal evangelism were outlined by an international group of young people recently: Definitely formulate plans for urging friends, associates, and other young people to accept Christ. These plans may include (a) well-arranged meetings for young people in which the meaning of salvation, the need for Jesus Christ, and the challenge of the Christian life are presented; (b) personal work with young people who have not accepted Christ; (c) organization of classes in inquiry and in the Christian life; (d) decision services under favorable conditions; (e) invitations to attend church, Christian Endeavor, and Sunday school; (f) definite responsibility in some phase of church-work for every young person; (g) establishment of regular practices of private devotions; or any other means by which young people may be brought to Christ.

hypocrisy, with capitalism and imperialism, with slavery and empty form. The Russian leaders have not discarded Christianity for they do not know Christ, his work or his teachings. They have condemned and banned a counterfeit.

Soviet foolish tactics to discredit belief in God are illustrated by their anti-religious propaganda in kindergartens and primary schools. Children are given two plots of ground. One is called the child's plot; the other is God's plot. Both are planted with the same seed but while the child's plot is weeded, watered and nourished, the other is left alone to see what God will produce. When weeds and briars come from God's plot and vegetables and flowers from that cared for by the child the contrast is used to impress the idea that God is a myth and that we must depend on our own efforts. Apparently the thought never occurs to Soviet atheists that man is dependent on God's sunshine and rain, the air and the earth, without which human effort would be in vain. Some day they may see the truth that God's plan is cooperation,—that fruitfulness comes from human labor and obedience to divine laws. Without God man can accomplish nothing that will abide.

Educationally and economically Russia has made great strides in the past decade but in trying to establish a godless state, Russia is a menace. Human energy and some heroic sacrifices are harnessed to achieve their ideals. These include an effort to end hunger; social justice and equality of opportunity; the duty of all to work and the right of all to enjoy the fruit of one's labor; the distribution of property and production, with the abolition of the contrast between wealth and poverty. But when Russia seeks to plant suspicion and discord in the earth; when she neglects the weak and the aged and destroys family ties; when she treats with tyrannical cruelty those who oppose or fail to cooperate in her regime; when she deliberately seeks to blot out belief in God; then Russia loses respect and confidence. As Dr. Ernest F. Tittle says:

"In the social struggle, as in international strife, it is a vain hope by war to end war. . . . You cannot maintain a great and glowing vision by an appeal to hate. . . . You cannot secure social justice by practicing injustice—you cannot reap peace by sowing strife."

Nor can you cultivate truth by a system of spies, suspicion and falsehood; you cannot develop respect for law by teaching children to ignore or despise the divine Law Giver. There is no liberty in Russia today—less than in the days of the Czar. Dr. Will Durant, the author, says: "You have no conception of what the suppression of civil liberty and free speech means. Great masses of the people are ragged, miserable, diseased, starving and cowed by fear."

But the fight against God is the most serious feature of the Russian program. A Lutheran pastor, who recently escaped from the country, describes Russia as "an inferno of blood and pitiless persecution against Christians—worse than in the days of Nero—since the torture of the soul is added to that of the body. Christians are bravely enduring this persecution and rather than renounce their faith undergo banishment, separation from wives and children, and forced to labor in the arctic regions.—Missionary Review of the World,

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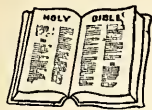
Counterfeit Religions in Russia

As Russia starts on her second five year plan, the Soviet leaders have declared that religion will be obliterated by 1937. The worship of God there will be banned; He will only be an empty name; churches will be destroyed or turned to other uses; children will be ignorant of the meaning of the name of Jesus; the Bible will be wholly neglected and discredited. The statement reads, as reported in the press correspondence,

"On May 1, 1937, there must not remain on the territory of the U. S. S. R. a single house of prayer to God, and the very conception God will be banished from the boundaries of the Soviet Union, as a survival of the Middle Ages which has served as an instrument for the oppression of the working masses. In the first year it is proposed to suppress all religious schools. . . .

In the capitals all churches and prayer-houses are to be closed by May 1, 1934 . . . The printing of religious books will be strictly prohibited. Special attention will be devoted to the inculcation of the principles of 'reasonable unbelief' among the masses, and one of the main instruments for achieving this purpose will be the production of atheistic films."

Men have made threats like this before but less drastic, less imminent and less official. Russia has always had more religion than Christianity. That has been the trouble. Under the Czars, religion was a mixture of formalism and reverence, of faith and superstition, of honesty and hypocrisy. The lack of unselfish, intelligent Christianity on the part of the leaders of Church and State led the revolutionists to discard all religion as synonymous with ignorance and



NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a
Great Correspondent*



SECOND BRETHERN CHURCH, NORTH LONG BEACH, CALIFORNIA

Dear Brethren:

Conforming with the request of the Editor of the Brethren Evangelist, I am reporting what the Lord hath done, also a review of what we are endeavoring to do for him here in the Second Brethren church at Long Beach.

This report is from the beginning of the year, January 1, to July 1, 1933, and is based on the reports handed in at our last quarterly business meeting.

We are continually praising God for Jesus who is "Yesterday Today and Forever the same." We are praising and giving God the glory for the things we herewith report.

During this six months period, we have continued on the following prayer program: five prayer meetings a week in the following order with an average attendance of 90-95 a week. Tuesday and Friday morning at 10:00; Wednesday night at 7:30; and Saturday night at 7:30, a men's prayer meeting. In addition to these we have had three all-day meetings of prayer. The Tuesday and Friday prayer meetings are in charge of Mrs. S. Kirby who assigns leaders from week to week.

Our Sunday school is comprised of 43 officers and teachers, with an average attendance of 450. During the past six months 10,999 adults and children attended our Sunday school in spite of the serious earthquake interruption. Total offering was \$418.22 for this period.

Our Board of Deacons, consisting of three deacons and three deaconesses, reported two communions held with a total attendance of 330, averaging 165 for each communion. The last communion was the largest when about 180 were present. They also reported having distributed 1100 pounds of groceries to needy folks.

Our general treasurer reported a total of \$2,549.60 having been received from all departments of the work. Our foreign missionary offering was \$506.14.

During the conference year, that is between June 30, 1932 and June 30, 1933, this church paid \$936.00 on its building indebtedness. When our church was dedicated May 19, 1929, our total debt for our entire organization was approximately \$15,000. This debt has now been reduced to \$5,000.

During this six months each of our six Christian Endeavor Societies have functioned nicely. We have a Beginners; a Junior Intermediate; a Senior Intermediate; a Young People's and an Adult Society. These societies average an attendance of 144.

From the first of the year until the close of the school year, the Week-day Bible Classes enjoyed every week an attendance of approximately 200. These classes are held in various homes thrown open in the neighborhood.

The Summer Daily Vacation Bible School under Miss Hazel Kirby, Superintendent and Mrs. F. Kliever, assistant Superintendent,

was well attended with an average attendance of about 130.

During the past six months our services have enjoyed an increasing attendance from Sunday to Sunday. The average attendance each Sunday has been from 250 to 300 for each service.

During the past six months, this church permitted its pastor to hold an evangelistic meeting at Fillmore with Brethren Scott and Farrar assisting. The meetings continued for four weeks, during which time 70 decisions were made; the most of these for the first time. A large number already have united with the church there.

In this last six months a total of 38 new members have been added to the work here. There were 41 souls buried in baptism. The loss of three members by letter was recorded. At present our total of members is



Rev. Mary Sterling as she appeared when she was State Evangelist of Pennsylvania

310, of this number perhaps 15 will be stricken off as inactive during the coming year.

Brother Lienhard's gift of preaching has been blessed of God in reaching the hearts of his people. To the labor of evangelism is added the increased pastoral duties of "strengthening the brethren" during this unusual stress through which we are passing. His tireless zeal in pointing his congregation to the "Place in quiet rest near to the Heart of God" is inspiring to even the most tried and tempted of his pastorate.

The pastor is grateful to the officers and members who by their cooperation, during these trying last days, are maintaining and spreading the ideal of loyalty and faithfulness to God and his work. With these conditions existing God has blessed and caused the work here to go forward.

We covet the prayers of the brotherhood

at all times and for all our efforts, but not the least for our pressing problem at the present time of securing more room in which to accommodate the children of our Sunday school, and to care for the growing attendance at our church services.

Heartfelt sympathy is expressed for our pastor, Brother Lienhard, in his recent bereavement, when his father departed to see his Savior face to face and there to tell again the story, "Saved by Grace."

We await the "meeting in the air." Even so, Lord, come quickly.

Faithfully submitted.

MRS. SAMUEL KIRBY,
Church Correspondent.

REV. MARY MALINDA STERLING

Rev. Mary Malinda Sterling died in her home in Masontown, Pa., at noon, Thursday, May 25, 1933, following a brief illness. Rev. Sterling was born June 18, 1859, a daughter of the late John and Elizabeth DeBolt Sterling. She is survived by one sister, Mrs. George (Belle) W. Honsaker, of Masontown, four brothers and two sisters having preceded her in death.

After attending California Normal School and graduating from Jefferson college, Miss Sterling was ordained to the ministry at the Brethren church, Masontown. For a number of years she was actively engaged in evangelistic and home missionary work. During recent years, however, she has spent her time at home, compiling genealogical data of Fayette county residents upon which she was an interesting authority.

Funeral services were conducted at the family homestead at two o'clock, Saturday afternoon, May 27, by Rev. F. Sibert. Burial in Masontown Cemetery.

F. SIBERT.

A PASTOR'S TRIBUTE

It was with a feeling of great honor conferred upon me that I stood by the bier of one of Masontown's honored residents and one of the faithful ministers of the Brethren church, to deliver the last message of tribute. While her health of late has not permitted her attendance at services she never lost interest in the church she loved and helped to start on its victory march. Her last attendance at services of this church was Easter Sunday, preceding her death when she attended the Easter Morning Prayer service. Though it taxed her strength greatly she expressed satisfaction at her last noticeable accomplishment for her Master.

Her life, so nobly lived, has been one that was outstanding in many respects, worthy of note and filled with usefulness. "Her early schooling was acquired in Green County public schools. Later she attended Monongahela College. One of her outstanding teachers here was Dr. J. W. Scott, father-in-law of President William H. Harrison. While in college she had the honor of being president of the Phi Kappa Literary society. It is also worthy of note that she finished a six year course in four years and graduated with honors, carrying the degrees of A.B. and A.M.

After graduation she taught the languages, science, history and elocution in Ashland College for a year and continued her teaching career from 1878 to 1891. She has long been a devotee member of the Brethren church and a loyal member of the ministerial association. On April 11, 1889, the trustees of the Sisters' Society of Chris-

tian Endeavor of the Brethren church licensed her to preach the Gospel. And on August 10, 1890 she was ordained to the Christian ministry in her home church.

As an evangelist she traveled, taught and preached the doctrines she loved in Pennsylvania, New Jersey, and West Virginia. She was for some time pastor of the Mason-town Brethren church. From 1889 to 1900 she preached 1,157 sermons. Her watchword was "duty" and whenever the call was heard from pulpit, farm or home it was answered. As a preacher she was eloquent, pleasing in manner and strong in her plea for better living and thoroughly orthodox in her teaching.

While we were not privileged to be her pastor for long we learned to love her and feel that the following poem found carefully tucked away among her papers reveals something of her understanding of life and her confident faith in the Savior she loved and served.

The Transit

I do not know what scenes shall rise
When shadows fill the azure skies
And I shall climb with fleeting breath
The hill along the stream of death.
I do not know what I may feel
Of grief and pain or joy and weal
If loving friends beside me keep
To smooth my pillow while I sleep.

I do not know how I will tread
The downward road unto the dead
For no returning soul I'll greet
Who could direct my weary feet.
I do not know that I shall fail
To dread the gloom within the vale
Uncalmly watch the swelling tide
Until I reach the river's side.

I do not know if I will shrink
And tremble at the chilly brink
Or wait the waters rising near
And touch the current without fear.
I do not know how soon 'twill be
That I must face the open sea
Just when the ebbing tide
Will bear me on the ocean wide.

But I shall know the heavenly land
As I grasp hold my Savior's hand
And lean against his gentle breast
To leave the rolling billows' crest.
My loved ones over there I'll meet
And with them sing redemption sweet
We'll walk the shining streets of gold
I'll tell them all my love untold.

With not a cloud along the lea
I'll said upon Life's Crystal sea
To anchor near the Great White Throne
Where I shall know as I am known.
And in that changeless ever more
With Christ, the victor, I adore.
There'll be no dashing of the waves
Nor partings at our dear ones' graves.

This is but one of many poems written by Miss Sterling but this one of all the collection seems to portray a perfect picture of her life goal assured. Loving friends did stand by the bedside and from the crest of one of life's billows she quietly slipped away to a better land where she now knows as she was known. REV. F. SIBERT.

SIGNS OF THE TIMES

(Continued from page 2)

preacher began and came back only for the closing hymn.

Such leaders have no business directing church music. They are worse than nothing, no matter how much they know about notes.

THE Liberation of Death.

The oldest convict in San Quentin Prison died last week, at the age of 81. Newspaper headlines read—"Death Liberates Oldest Convict." This is the theology of the world, wrong as usual.

Death may liberate the sinner from a human prison, but only ushers him into another and eternal prison from which there is no liberation. Only Christ is able to liberate the soul from sin and its eternal penalty.

About the above convict, the paper cites a pathetic fact. Records were searched when he died, but no trace could be found of either family or friends. How tragic! To be alone in the last sad hour. Yet that is the fate of the sinner. More fortunate than this convict, a man may be surrounded by family and friends, yet unsaved, he must cross the bar alone.

How wonderful to be a Christian; to be able to say, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me."

THE Ambassadors of Peace.

The recent World Economic Conference is dead. Nothing of consequence was accomplished. Some very intelligent political commentators feel that the Conference actually made things worse. Some of the delegates, sincere men, almost shed tears of despair as the Conference disbanded.

In the book of Isaiah, chapter 33, verse 7, you may read the following line—"The Ambassadors of peace shall weep bitterly." That is a description of the end time, but already it describes a present situation.

Only the peace of Christ is effective and permanent, both in the heart and among nations.

CITIES IN BIBLE LANDS

(Continued from page 10)

in ancient popular belief with the romantic idea of an inundating producing tear dropped by Isis, as she was mourning the tragic death of her brother-husband, Osiris, thus causing the river to swell over its banks in the fertilizing overflow of the land. Even to this very day, so 'tis said, the period between the nights of July 17 and 18 is called "The Fall of the Tear."

No people can so justly claim such a remote antiquity and illustrious ancestry as Egypt. Think of a national or racial birth linkage that stretches back in an unbroken linkage of thirty-one splendid dynasties, from its first known king, Menes, to Cleopatra, covering thus a chronological record estimated somewhere near 5,000 years B. C.

And think, too, of that glorious cavalcade, that splendid procession of Pharaohs, queens, princes, priests and nobles, whose numbers defy computation, as it passes in shadowy review across the far distant stage of human activity, ages before we reach what is called ancient history. Egypt, in its mighty ancestry is the "F. F. V." above all the other nations of the earth. For convenience of historic review these dynasties may be divided into three periods: The Ancient running from the first to the tenth; the Middle, eleventh to the seventeenth; and the New, eighteenth to the thirty-first; with their respective capitals, Memphis, Thebes, Sais.

(To be continued)

The Lordship of Jesus

(Continued from page 5)

scattereth abroad." And again it was a jealous Christ who said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." And yet again, it was a jealous Christ who said, "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

I find a remarkable example and illustration in the Chinese convert. He was a man of culture and learning, prominent as a teacher in one of the schools of his country. But he found the Light, and eventually turned from his idols to accept Christ. But it was not without a great conflict. And his influential pagan relatives and friends did their utmost to hold him within the ranks of paganism. Their last resort was a proposal that if he must be a Christian he should be one secretly, but that outwardly he should give out the impression that he continued to retain his loyalty to his pagan religion, to all of which he made a heroic and remarkable reply. Said he, "A few days ago one came to dwell in my heart: He has changed all of life for me. I dare not bow to any other lest he depart." Oh, yes, how greatly we need to be reminded again and yet again that the Lordship of Jesus is jealous, and sensitive, and satisfied only, when the throne room of the heart has been opened to him! God is Christ, and Christ is God. God is a jealous God. "Thou shalt have no other Gods before me" is as fixed and unchanging as God is unchanging. And Christ is unchanging, and just as in the days of his flesh so today he demands first place, because he is a jealous Lord.

c. Once more, the Lordship of Jesus is rich—rich indeed beyond the understanding of man. Because this is true, the best endeavor to enumerate the various qualities and elements which enter in to comprise this richness is after all only a feeble endeavor. Nor can I do more than merely touch in passing on those considerations which arise before my mind.

Rising indefinitely above the austere, the arbitrary, the cold, and the severe, the Lordship of Jesus is rich because our Lord understands, and loves, and feels, and cares. It is a Lordship tempered and mellowed by sympathy, and patience, and longsuffering, and forgiveness.

Moreover, Christ's Lordship is rich because unerring and altogether and always dependable.

Rich because our Divine Lord seeks and desires always the highest and truest good for his followers.

And rich in helpfulness. Ours is not a Lord who stands off feelingless and at safe distance, watching with indifferent eye our struggles, our discouragements, our defeats. Such is not his Lordship. But rather, he is ever at the Christian's side, with plenteous grace, to sustain, and hearten, and comfort, and strengthen his believing children. And back of it all is his Infinite ability and eagerness to bless and sanctify to our lasting good every experience that comes to us, and to turn everything into wheat that comes into our barns. What a blessed Lordship is the Lordship of Jesus!

d. And finally it is a comprehensive and expectant Lordship. Comprehensive in the sense that Jesus expects all who call him Lord to yield to his Lordship. Social dis-

inctions, race distinctions, cultural distinctions, wealth considerations, the matter of earthly position or power—these things weigh nothing in the scales of our Lord. If we are to be counted as his we must yield our hearts and lives to his Lordship—everyone of us. Jesus Christ recognizes no preferred list—no exempted list. If we are truly his we are all on the preferred list. And his blessed Lordship is binding on all alike.

Again, the Lordship of Jesus is comprehensive in that it includes all of the individual—all of the interests of the individual—all of the life of the individual. Jesus refuses to be satisfied with control of a fractional part of the Christian. Thus we are bound to accept it as a safe, sound conclusion that,

"If he is not Lord of all,
He is not Lord at all."

In the matchless consecration hymn of the sainted and holy Francis Ridley Havergal, "Take My Life and Let It Be," there is nothing omitted. I recommend that we all, at our first opportunity, read again this wonderful hymn. Our Lord demands all there is of us. And "love so amazing, so Divine, Demands my life, my love, my all."

If we have made Jesus our Lord in very deed and truth, then in very deed and truth we are not our own.

He is Lord of our bodies. Lord of our minds. Lord of our souls. Lord of our hands and feet. Lord of our tongues and voices. Lord of our time. Lord of our material things. Lord of our influence. Lord of our children. Oh, how sweeping and comprehensive are the askings of our Divine and Glorious Lord! And to comply with those askings cheerfully and without reservation is not only the soul's supremest privilege, but it also represents man's supremest moral achievement—the supremacy of the spiritual over the material, and the only sure path to abiding, satisfying peace and rest and happiness to the soul.

I said the Lordship of Jesus is comprehensive and expectant. It is as expectant as it is comprehensive. It is expectant because it is intelligent, sensitive, tender. And because it is expectant it is capable of sustaining cutting disappointments, cruel grief, severe bruises and wounds. While on earth our Lord suffered much. There is every reason to believe he still suffers much. As individuals we have caused him to suffer, and alas, how much of suffering and shame the church has brought to him.

Our blessed Lord is not blind, or deaf, or dumb, or stupid, or silly, or feelingless, notwithstanding he is often treated as if he were, by those who have called him Lord, Lord.

He expects of us undivided loyalty and loving obedience! He expects of us that we shall respect him by respecting others who are under his Lordship! He expects us to honor him by making all of our attitudes honorable and Christian! He expects us to play the game square with him! He expects of us that we shall be stewards that need not to be ashamed because we are honest with him! He expects us to keep his church in her activities, and methods, and policies far above reproach and question. He expects all of us to let our "light so shine before men that they may see our good works and glorify our Father which is in heaven." It is an expectant Lordship. How are we answering back in our lives to that expectancy?

III. Conclusion

1. In my concluding thought I want to present first what was once written down in a book as the master yearning and aspiration of one of God's peculiarly devout and pious saints, and which ought to be the master yearning and aspiration of all who call upon his name. "I would live to be continually conscious of the Lordship of Christ over me, and to become his veriest slave, where slavery means the sublimest of freedom." "To be continually conscious of his Lordship—" what a realization! To find in him that "sublimest freedom" through complete consecration to him—what an attainment!

2. And I propose next that if, according to my own way of thinking, even a bare majority of God's professed followers yielded their lives completely to the Lordship of Jesus, it would produce results at once staggering in their reach and possibilities. It would mean the church transformed, revitalized, reempowered like unto the church of the first century. It would mean the church reclaiming and enjoying the influence and respect she has lost somewhere between the present and that century. It would mean the church seeing anew and clearly her true mission, being lifted far above petty, childish divisions, and bickering over issues, which, in the light of eternity, are at best only secondary in importance. It would mean the church lifted above and freed from embarrassing and cheapening financial struggles, and doubtful methods of money-getting. It would mean the church purged of politics, and selfseeking, and lust for power, and unholy intrigue, and ungodly alliances, and minority rule and other ailments just as inconsistent and unChristlike. It would mean a reduction to a hallowed and blessed minimum of the tendency on the part of even a few of God's professed followers to lord it over any other part of his heritage. Jesus said, "But he ye not called Rabbi: for one is your Master, even Christ; and all ye are brethren." And thus Jesus made provision for all time that "Lording" should remain in his own hands. It would mean the church repossessed of lost glory, and fully adorned with the beautiful garments, and graces, and charms that belong to the Bride of Christ—chastity, undivided loyalty, gentleness, fervor, devotion, humility. Oh, if only Christ were accorded his rightful place as Lord of our lives; And if he were accorded his rightful place as Lord of his church, what marvellous results would follow! The highest form of success that can crown the church is success in making and keeping Jesus Christ Lord of it all, just as the saddest failures and defeats have come to the church from failure at that point. And the greatest need of the church today is "reconditioning" by its Divine and blessed founder and Lord. Give him back his Lordship and he becomes responsible for results. Give him back his Lordship and he will make the church as he wants it, and empower it as he wants it empowered, and lead it as only he as Lord can lead it.

3. And so, I am fully persuaded that as preachers, and teachers, and leaders of God's people we cannot possibly overemphasize the reality and importance of the Lordship of Jesus. Every Lord's Day throughout any year and every year should be viewed as a "special day" to remind pastor and people of the Lordship of Jesus. By choice of hymns, by pulpit prayers, by

prayers over the offerings, by sermons—in these and in all other possible ways, it should be heralded forth that Jesus Christ is Lord, blessed forevermore, and that until the last one of his professed followers has "Crowned Him Lord of All," we have not yet paid the necessary price nor gone far enough to receive from his nail-pierced and hallowed hands all that he has in store for us. Our hearts fully surrendered, and all things earthly placed second—then and only then can he become truly the Lord of our lives.

"And everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake shall receive an hundred-fold, and shall inherit everlasting life."

Gratis, Ohio.

Signs of Our Lord's Return

(Continued from page 6)

the Lord of hosts defend Jerusalem. . . ."

Palestinian Wealth

The Bible speaks of the "Abundance of the seas" of Palestine and the "Treasures hid in the sand" (Deut. 33:19). Today the wealth of the dead sea is estimated at \$1,270,000,000. No one dreamed of this until recent years, yet it was foretold in the Word of God.

Rainfall in Palestine

The rainfall in Palestine has doubled since 1860. This is the beginning of the fulfillment of the prophecy recorded in Ezekiel 34:26-27 and Joel 2:23.

Persecutions of the Jews

Many persecutions are past. The history of some of these is almost unreadable. But persecution is still the lot of the Jew.

Look at Germany today. The Jew has done much to make that nation. The best brains of Germany have been Jewish brains. But now comes little Adolph Hitler, thrust into power by those with selfish ambition, and either defiant or ignorant of the history of the enemies of the Jews, he proceeds to agitate the most furious violence ever perpetrated upon the Jewish people in modern times. It is said that as a result of Hitler being thrust into power in Germany, 650,000 Jews are in imminent danger of becoming paupers. Thousands and thousands of these—scientists, musicians, lawyers and scholars—are already in bread lines. Jewish merchants have been boycotted and their stores guarded that shoppers dare not enter. Besides all this it is reported from reliable sources that hundreds have been killed and thousands injured from mistreatment. And this is MODERN CIVILIZATION!

The Meaning of It

The Word of God teaches us that there is a world Dictator coming. He is called the Man of Sin, the Beast, the Antichrist (Rev. 13). But before he comes the spirit of antichrist will be in the world preparing the world for the coming of the dictator. Therefore the present day experiences of the Jews in Germany are but the first rain drops of the awful cloudburst which shall yet come,—the time of Jacob's trouble (Jer. 30:7). The history of this period is pre-written in the books of the Prophets and in the book of the Revelation. It is revealed that all the wrath of the bloodthirsty Gentile potentates shall be multiplied and centralized in one great Dictator who, although making a covenant with the Jewish nation

for a period of time shall break the covenant and turn in awful hatred upon the Jewish nation. By the miraculous power of God a remnant will be delivered and protected from the power of this mighty potentate. The day of great tribulation is terminated by the coming again of the Lord Jesus Christ. "Immediately after the tribulation of those days shall the sun be darkened and the moon shall not give her light, and the stars shall fall from heaven and the powers of the heavens shall be shaken, and then shall appear the sign of the SON OF MAN IN HEAVEN, AND THEN SHALL ALL THE TRIBES OF THE EARTH MOURN AND THEY SHALL SEE THE SON OF MAN COMING IN THE CLOUDS OF HEAVEN WITH POWER AND GREAT GLORY" (Matt. 24:29-30).

Tribulation ahead for the Jewish Nation! Yes, but immediately after the tribulation, the Son of Man comes back as King of Kings. Then he shall reign whose right it is to reign.

As this is being written, we are living in the church age. The Great Tribulation has not yet begun, nor will it begin until the Church is removed in a twinkling of an eye to Heaven. Many Jews have received the Lord Jesus Christ as their own personal Savior and therefore belong to the true church which is the Body of Christ. But the Jews as a nation have rejected Christ and are out of direct covenant relation with God. Perhaps the taking of the Church to Glory in a twinkling of an eye will have some effect upon the Jews, as is evidenced by a report from a Christian man recently writing for the Sunday School Times. Said he:

"I had a remarkable experience recently when traveling with an orthodox Jew. We were together in the same cabin for several days, and as my custom is, I knelt at my berth-side night and morning to pray. I soon found out that this Jew, in the upper berth, watched with keen interest my reading of the Scriptures. When Sunday came I would no longer play deck games with him, but otherwise we were on very friendly terms. On Sunday when we were walking together up and down the deck, I at last reached the subject of the Rapture. In full detail I gave him the program as I understood it, Scripturally, to be. All of a sudden he turned and faced me, and with his finger pointing he said, 'If that event takes place as you said, we shall know that you folks are right and we Jews are wrong, and that will create a cataclysm in our midst.'"

Let us hope that such may be the case. As Israel has been the SIGN of signs to the Church concerning the unfolding of the ages, perhaps it may be so that the Rapture of the Church may be an announcement to the Jewish nation of the purposes of God.

In the meantime, we watch the Jew and marvel at the wisdom and power of Almighty God to unfold the ages in harmony with his own counsel.

Gospel Principles of Congregational Church Government

(Continued from page 7)

know that this arbitrary method of enforcing unity against the will of the people always produces division. The only safeguard against heresy, division and the only

safe way of promoting world evangelization is primarily to arouse a higher spiritual life. TO SEEK AND FIND ABSOLUTE BIBLE TRUTH IS THE ONLY METHOD TO PERMANENTLY SETTLE ALL TROUBLE IN THE CHURCH. The vote of churches, boards, councils, and conferences, settles nothing permanently.

4. The fellowship and communion of Gospel Congregational Churches. The effort to unify the churches has caused more debate and division than any other principle of church government.

That churches should be separated most widely on the very principles intended to unite them is remarkable. Historically this has proven true of all forms of Church government. The effort to unify churches has divided them in all ages of this Gospel dispensation. That, all power to govern and discipline the Christian as given by the Gospel is delegated to the local churches individually seems to contradict the communion of the churches as a whole. A misunderstanding or a partial understanding of these Gospel principles has caused accusations of extreme independence on the one hand, and extreme ecclesiasticism on the other. The right adjustment in theory and practice of these two Gospel principles is the most difficult thing in church polity. Set rules and force cannot make the adjustment. Lack of intelligence and love has often made the adjustment impossible.

(d) The greatest defect has been caused by a lack of disposition to correct the defect. Hence often our efforts have been unsuccessful and damaging. There must be a true and genuine manifestation of brotherly love.

(a) Interchange of members of the different congregations.

(b) Interchange of Ministers. (c) The wealthy churches willingly supplying the needs of the poor churches. (d) By prayer and fasting on our knees, get pentecostal love, then by spiritual messages send all home from our different conferences with a white heat spirit of unity. No advice should ever be asked or given by ANY church without it being done with unfeigned love. Communion of churches should always grow out of that new love and all the advice given and work done should be true to the facts of the Gospel. Remember the Gospel teaches that all should be saved and spirit filled. The Lord added to the church such as were saved and the gift of the Holy Ghost is for as many as the Lord shall call (See Acts 2). "A new commandment I give unto you, That ye should love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34, 35).

(2) Examples of means applied for the fellowship and communion of churches. (a) A Misunderstanding in the local church at Antioch arose and they could not settle it by controversy. They sent members from this local church with Paul and Barnabas to the church at Jerusalem. The apostles and elders and laymen received them. After open debate and thoroughly considering troubles made a decision. The Apostles and elders and the WHOLE church made choice of men of the Jerusalem church, and sent them back, and the loving letter was not only sent to the church that made the inquiry but to the brethren of Syria and Cilicia as well. Here we see not only did they help the church that asked for help but

without any request they offered to hold communion with these other churches as well and gave advice to those remote churches also. It surely is implied that the advice was for all the Gentile churches that had need of it. At least the Antioch church was strengthened in the faith and greatly increased in numbers.

Here we see although the local church has an inalienable right of self-organization, it also has the privileges of soliciting the advisory help of sister churches, and also each church has the privilege to offer help to those even who have not asked for it. Please remember that the local church has the self-constituted power to organize and govern itself. To deny the local church this power is a fundamental reversal of Gospel church polity.

We see here how kind, loving and affectionate may be the communion of the churches without the use of force or ecclesiastical means. The New Testament shows how it succeeded and it would rarely fail today if the same spirit of love should be manifested. We know that as churches, as well as individuals, we are liable to err, hence we need to call in outside help to assist in discovering the mind of Christ. Every historian knows that large churches, great national and local conferences, as well as missionary boards and committees, of every church and every age, have made grievous mistakes, that intelligent, conscientious Christians could not accept. What then? Where is the ultimatum? The final authority. We should honestly listen to advice from sister churches, boards, conferences, etc.

A great author has said the way to increase the authority of a council is to give them a more definite and trustworthy moral character. The ultimatum of every believer is the Gospel soliciting the aid of the Spirit. This is the sole objective authority to control the conduct of the believer. Follow no church, conference, committee or board further than they follow Christ. Hence God has delegated to the individual and local church all the power; everything outside is mere advice. Every man must judge himself, and test the doctrines of the Bible, and obey it as he understands it.

1. We should thoroughly understand the New Testament form of church government and from conviction carry out its principles.

2. All ministers and laity should be taught to understand and love these principles.

3. We should more faithfully and affectionately endeavor to put our weak churches on their feet by the wealthier ones assisting them and having more intimate fellowship with them.

4. The increased multiplication of churches at home and abroad should be increased a hundred fold. This most important of all considerations we will consider in our next article. To be scriptural we will positively have to change our policies and increase our endeavors or we will never evangelize the world.

Leesburg, New Jersey.

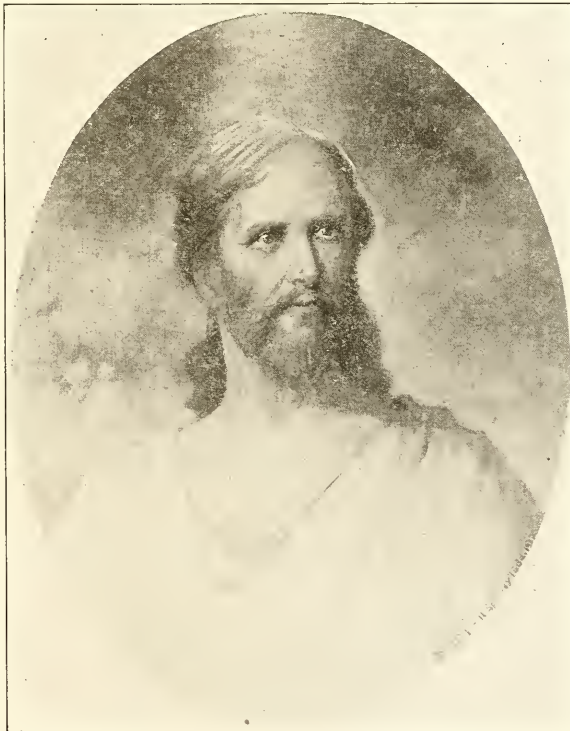
Writing a paragraph is something like the Christian's experience. There must first be a good start. Then follows the development, which should be clear, purposeful, and as pleasing as possible. And the closing should give the impression of completeness with some definite climax reached during the procedure.

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BRETHREN EVANGELIST



“Nazarene”

A New Representation of the Christ

By H. Stanley Todd

Camping--A Growing Movement

By George H. Jones

The best medicine for undernourished youth is fresh air, sunshine and the freedom of the great out-of-doors. The best training for undeveloped youth is regular meals, regular hours and supervised conduct. The best guarantee for the character of adolescent youth, is Spirit-filled leaders with high ideals.

The first of this trinity has received widespread acceptance and the thousands of city-tired boys and girls have migrated to camps to enjoy the woods, streams and open-air in the mountains, along streams in the valleys, and in every place where it is possible relaxation. To feel the refreshing breezes of God's great out-of-doors and enjoy the crafts possible to the camper, makes a medicine to cure many problems of the home.

The second has just as readily been accepted. Regular meals, and regular hours, under orderly supervision, has made camping a national recreation. Girls' camps, Hi-Y, Boy Scouts, Girl Reserves, Y. M. C. A. and hosts of other agencies offer opportunities to thousands of boys and girls to enjoy and profit by this growing habit. Even camps for adults are being made more or less successful. Few of us realize to what extent camping has grown. A glance at the last issue of the Evangelist gives a significant clue to this potent force for training youth. Three camps were presented.

The Leadership was unquestioned and the hope is expressed for a much larger attendance next year. There is no doubt but that a multiplied number will take advantage of the Camp Schools next year. Perhaps some college work might be included, for the benefit of those who are working toward advanced credits. Truly it is a growing institution. In fact in many places it has grown beyond control. "Gypsy Camping," i. e., the unsupervised, indiscriminate groups that have gone where they pleased, often without permission, and have made a nuisance of themselves have discredited the orderly camps.

The innumerable camps along the public highways that have taken the place of many of the old time hotels are housing many thousands every night. Many who have been visiting the Fair have taken advantage of both of the fresh air and economical travel they provide.

However, recurring to the movement in America, it has been estimated that a conservative guess would make five millions, a fair average for the number out camping this summer. Many cities have added an office to supply information within their educational boards. Some boards are even now beginning to plan for the underprivileged or less fortunate children to be taken in large numbers, into these camps, counting the results as amply repaying them in less delinquency and healthier boys and girls.

The National Camp Directors Association includes in its membership trained Camp Counselors, Leaders and Assistants for every phase of campcraft. The Russell Sage Foundation even concerning itself with a well prepared handbook of information for the inquirer. The National Government has for years been providing parks and camping facilities to all, and any, who visited the National Parks. Many States are

duplicating the work for the preservation of historic communities and buildings. Many camps are perfecting their staffs for needed woodcraft, campcraft, nature study and aquatic instruction. In fact Life Saving and Canoeing are becoming necessary skills for any large or small groups camping out.

Much of the camping is of religious groups. The Church and Character building organizations seem to have preempted the field. Other less desirable organizations may be expected to enter shortly. Commercialization has already been started.

Increasing care will have to be exercised. We have well prepared programs and adequate leadership so far, and the educational work is of the highest type. More will be added no doubt. Menus are carefully prepared and calories computed even by nationally known food concerns. Play, with the necessary equipment is considered as part of the program; many books are already on the market for camps. First Aid and simple sanitary rules are demanded by state regulation. Hours of sleep are recommended by physicians, according to the age groups to which the camp is devoted. Educators are supplying short nature study courses, including Reptiles, Birds, Plants, Trees, Stars, Insect Life and handicrafts. Campcraft, including site selection, sanitation, fire building, cooking, etc., with handicraft for Bead work, Basketry, Leather work, Rustic comforts and simple whittling, make rich and interesting hours for healthful relaxation.

Lastly, is religious instruction. Many camps are well provided with religious instruction. Some providing for leaders in hymn singing, Bible teaching and prayer groups. Daily schedules give room incidentally only for Nature study and Sports, while the chief purpose is Bible knowledge. Few indeed fail to make provision for Sunday School and Church services. A few of the sources for the information of campers are The National Recreation Association of New York, the Forest Service, Department of Agriculture, Yearbook of the Russell Sage Foundation, New York, Superintendent of Documents, Government Printing Office, Washington, D. C. and others.

Johnstown, Pennsylvania.

Some Valuable Dont's

We give some to our readers gathered from an exchange. If observed they will save many a tear, many a headache, many a character. Encourage your children to read them carefully.

The Civic Reform Union also gives a list of "dont's" which, if observed by all girls, would be a protection from the evil traps that are set for them, some of which are as follows:

Dont lose your temper and run away from home.

Dont permit familiarities with men.

Dont leave the country for the city without arranging for employment and a safe home before going. You can get good advice on this subject from your minister, banker, school teacher, editor, family physician, or the mayor of your town. Be sure to take enough money for all expenses. A stranded girl is in danger.

Dont make dates with young men to meet them away from home without knowledge of your parents.

Dont drink intoxicants or smoke cigarettes.

Dont permit the advances of strange men and women on trains or at railway stations. If you need information or help, ask the conductor, the station agent, a policeman, or a Traveler's Aid worker.

Dont dress or conduct yourself in a way that will invite advances from men. A girl who dresses wantonly is in peril. Men of the underworld assume that she is bad at heart or she would not wear such clothes.

Dont be a heathen on the Sabbath day. Attend Sunday school and the preaching service, and you will learn things that will make you strong in the time of peril and temptation.—Sel.

The Cliff Drive Guard

The highway commission came along Cliff Drive and workmen with them took out the thick posts and the stone wall erected there to keep automobiles from tumbling to the creek below. In place of these strong and formidable protections, the highway commissioners left a white mesh of strong wire. Folks wondered, of course, at such a performance. But one of the commissioners patiently explained:

"This wire mesh is a better protection than the posts or the stone wall. The mesh will yield when an automobile strikes against it. It will give for a bit and then bound back, throwing the car back into the road without damage to the car. A stone wall or a rigid fence would smash the car in trying to save it. It's the yielding of the wire mesh that gives the best protection."

In place of the stubborn, rigid, fixed fences and walls we have set up in our lives for people to bump against, let us put the flexible wire mesh of forgiveness and sympathy and Christian love. Then, when our friends come against us with opposition, we shall be able to come out of our misunderstandings without wrecking our friendships.—Selected.

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Christian Brotherhood and Loyalty

It is thrilling to be conscious of belonging to a brotherhood. The very idea of belonging to and with others is big and satisfying. We don't like to be alone, to be set apart from others, with nothing in common, with no fellow-feeling. We want to have those we can be concerned about and who will be concerned about us. That gives richness and meaning to life. The very possessions we have take on value and meaning when we are able to share them with others, and when there are those with whom we have mutual appreciation and understanding. Brotherhood suggests relationship,—common origins and common households, common ideals and common purposes, common customs and common loyalties. It is wonderfully rich—this word brotherhood. And we belong to a brotherhood, by the grace of God—a brotherhood of Christian believers.

Brotherhood Shows in Loyalty

This brotherhood manifests itself in many ways, but especially in loving loyalty one to another. Nothing is more necessary than that. It is an obligation; it belongs to the relation. A loving attitude toward others enters into the very warp and woof of our lives. It is the distinguishing mark of the Christian, for Jesus said: "By this shall all men know that ye are my disciples, if ye have love one to another." If this disposition is wanting, the brotherhood fruit tree is barren. When the tree bears no fruit, it must needs be pruned and cultivated. For by all means the Christian must not do without his most essential characteristic.

The Spiritual Relationship Must be Guarded

This Christian brotherhood is a spiritual relationship. The bond of loyalty is the fruit of the Spirit which flows through the various members, energizing and binding them into one great coordinating, cooperative whole. The spirit must be pervasive and unmarred. Division is forbidden. Partiality is an unwelcome intruder. Envy is an enemy of frightful mien. Pride is a thief which devises cunning schemes and selfishness is an ambitious intriguer who pulls down the house of harmony on the heads of all, causing confusion and disloyalty in the church. These have no place in the brotherhood of the Lamb slain from the foundations of the world. If caught lurking within the shadows of the house of God, or seeking an entrance to its portals, they should be branded, belled and banished. Nothing should be allowed to mar the peace, corrupt the passion, or divert the purpose of God's church. Its brotherhood should be faithfully maintained, its fellowship sanctified and its worship hallowed. Its loyalty should be persistently cultivated and strengthened, guarded against the pollution of worldliness, the poison of selfishness and all the destructive devices of Satan.

Required by Oneness of the Church

There are several reasons why the church is a brotherhood whose irrefragable bond is loving loyalty. First, because the church is a unity, an indivisible organism. Paul does not hesitate to describe the church in these words: "And gave him (Christ) to be the head over all things to the church, which is his body, the fullness of him that filleth all in all" (Eph. 1:22, 23). The church is the body; Christ is the head, the fullness of whom penetrates and interpenetrates the body. Thus the church, which is the body of Christ, is one and indivisible. To break up the church would be to break up the body. To divide the body would be to divide Christ, for he fills the church with his fullness, a filling that is all in all. Speaking to the disciples one day Christ declared them to be brethren (Matt. 23:8). Thus the church becomes an indivisible brotherhood, no part of which can exist apart from the rest. A cardinal virtue of the members of the human body is impartiality. The ear does not regard the toe with disdain. The head does not

say to the foot, "I have no need of you." In strict, harmonious cooperation, they work together to assist in the common purpose of the body. Dare members of the church, which is the body of Christ, become supercilious and arrogant? Dare they loathe one another? Dare some members lose respect for the functions of other members? Or refuse to cooperate because they have some personal grievance against those who are in charge of other tasks and responsibilities? Such practice is absurd, foolish and unchristian. Besides God hath tempered the body together . . . that there should be no schism in the body; but that the members should have the same care one for another" (1 Cor. 12:24, 25).

Allegiance to One Lord Requires Mutual Loyalty

Second, the church has one Lord. (Concerning the unity of the church in all things, the fourth chapter of Ephesians is exceedingly rich.) It is the supreme aim of this one indivisible organism to bring glory to that one Lord, and that cannot be brought about where there is no brotherhood that issues in loyalty. Factions in the Corinthian church called forth the most stinging denunciations from Paul. He discovered that worthy ministers and the interests they supported were being made the grounds of division. "Is Christ divided?" (1 Cor. 1:13) was the interrogatory thrust. Before he ends this growing thought with all its horrible implications, he establishes the place and position of Jesus. He seats him upon a throne as the Lord of the church and the universe. He separates him from the creatures and makes him the only one deserving and having the right to receive glory. He finally makes it the duty of man to praise him and him alone. In fact, in 2 Corinthians 5:15, he says that "he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." This is another block in the foundation which supports an indivisible brotherhood of redeemed souls. This undivided allegiance to one Lord, with one supreme aim to glorify the one Lord, strengthens the bond of loyalty one for another. An attack upon the work and efforts of another member is an indirect thrust at Christ Jesus himself. How essential then it is that with all lowliness and meekness, with longsuffering forbearing one another in love, we should endeavor to keep the unity of the spirit in the bond of peace" (Eph. 4:2, 3).

Having One Task Involves Brotherhood and Loyalty

Third, because the church has one task. When we say the

(Continued on page 8)

Our Front Cover Picture

"Nazarene", painting of the Christ by Col. H. Stanley Todd, internationally known American portrait painter, has gained widespread fame in the short time since its completion in 1932. It has been dedicated by the artist, because of his deep interest in the Christian church and in missionary endeavor to the "cause of Christian missions and extension of the kingdom of God" throughout the world. We are indebted to the Missionary Education Movement, 150 Fifth Avenue, New York, to which has been committed the task of distributing it among the churches, for our copy of this beautiful painting. The original painting is on exhibit at the Chicago World's Fair, in the Hall of Religion, where more than 15,000 people view it daily.

It is a rather unusual conception of the Christ, but at the same time it is noble and inspiring. Col. Todd was moved by "a desire to portray the 'Christ Triumphant', the virile Christ who cleansed the temple, attracted strong men and conquered death," to use

Mr. Todd's own words. It has been received with great enthusiasm. In the artist's studio in Huntington, Long Island, 10,000 people viewed it following an Easter Dawn service there. Shown in leading New York churches, it compelled widespread attention on the part of the public and press. It is Todd's hope that it may serve to rally churches of all denominations around the personality of the Christ.

Regarding "Nazarene", a fair haired, blue eyed Christ whose countenance reflects the power, courage and vitality eminent in his life work. Col. Todd explains that there were blonde tribes in Israel, that his conception "represents the glorified man of all races, and that the blonde type is the most radiant in emitting light to all people."

Col. Todd served during the war with the Intelligence Division, General Staff, Washington. Later he was appointed American Red Cross Commissioner to France and Belgium. Among his well known paintings are President Roosevelt and McKinley, Admiral Moffett, Frances Willard and Cardinal Newman.

Reports in Evangelism Through the Year

Following is a summary of the results of the evangelistic efforts of our churches, as recorded in the "Editorial Review" through the twelve months since last national conference. The reports are taken in the order in which they appeared in the Evangelist from week to week. It is impossible to tell from these figures just how many new members were added to the churches because of the indefiniteness of the reports and because not all churches made reports, nevertheless there is much reason for encouragement to be found in them. It would seem that the passion for lost souls is not lost to Brethren people. We may not be universally as zealous as we ought, but let us rejoice in these results:

Brush Valley, Pa.—13 baptisms, 6 reconsecrations; Fort Wayne, Ind.—22 decisions, 8 new church members; McKee, Pa.—1 baptism, 2 reconsecrations; Argentina—20 confessions, 1 new church member; Linwood, Md.—5 baptisms; Fort Scott, Kan.—3 baptisms; Flora, Ind.—8 baptisms, 8 confessions, 11 new church members; Vandergrift, Pa.—3 by baptism, 2 by letter; Jones Mills, Pa.—21 confessions, 17 baptisms, 17 new church members; Pittsburgh, Pa. 7 new church members; Mt. Pleasant, Pa.—16 new church members; Limestone, Tenn.—4 confessions, 2 new church members; Washington, D. C.—31 new church members; Mexico, Indiana—2 confessions, 2 new church members; Bryan, Ohio,—18 confessions, 17 new church members; Glenford, Ohio—4 new church members; Calvary, N. J.—11 confessions, 10 new members; Spokane, Wash.—70 decisions; Kittanning, Pa.—14 decisions; Long Beach, Cal., 1st church—12 baptisms; Ashland, Ohio—13 baptisms; Louisville, Ohio—19 confessions, 16 baptisms, 3 by letter, 26 reconsecrations; Canton, Ohio—31 confessions; Center Chapel, Ind.—8 confessions, 3 reconsecrations; Ashland, Ohio—12 baptisms, 2 by letter, 6 new members, 2 reconsecrations; Leon, Iowa—68 confessions; Loree, Ind.—19 confessions, 19 baptisms; Conemaugh, Pa.—18 confessions; Elkhart, Ind.—52 decisions, 25 baptisms, 8 letters; Gritter, Iowa—6 confessions, 4 baptisms; Martinsburg, Pa.—17 baptisms; Yellow Creek, Pa.—3 baptisms; Johnstown, Pa., 1st church—65 confessions, 44 new members; Ellet, Ohio—100 confessions; Altoona, Pa.—20 decisions, 20 new members; Sunnyside, Washington—6 baptisms, 5 reconsecrations; Long Beach, Calif., 1st church 136 new members, 3 by letter, 2 by relation, total 141; Fremont, Ohio—14 new members, 6 letters, 20 reconsecrations; Uniontown, Pa.—124 decisions, 44 confessions; Harrah, Wash.—1 new member; Clay City, Ind.—2 new members; Pleasant Grove, Iowa—6 confessions, 4 baptisms, 1 new member; Mt. Pleasant, Pa.—58 decisions, 28 confessions, 33 new members; Masontown, Pa.—122 confessions, 98 baptisms; Goshen, Ind.—38 decisions, 33 confessions, 5 letters; Carleton, Neb.—12 new members; Kittanning, Pa.—129 decisions, 32 relation, 34 baptisms; Berne, Ind.—27 decisions; 20 confessions, 14 baptisms; Whittier, Cal.—10 decisions; Nappanee, Ind.—6 confessions; Milledgeville, Ill.—12 baptisms; Philadelphia, Pa., 1st church—63 confessions, 3

reconsecrations; Gratis, Ohio—31 decisions; Waynesboro, Pa.—10 baptisms, 1 letter, 13 reconsecrations, 28 new members; Canton, Ohio—43 confessions, 6 letters, 6 baptisms, 21 new members; Lanark, Ill.—18 baptisms; Fillmore, Cal.—10 decisions; Burlington, Ind.—3 confessions; Smithville, Ohio—13 decisions, 11 baptisms, 2 letters; Roanoke, Ind.—10 new members; Carleton, Neb.—7 baptisms, 7 church members; Roanoke, Va.—77 decisions, 30 plus church members; Dayton, Ohio—more than 80 decisions, 55 baptisms, 63 new members; Hagerstown, Md.—24 baptisms, 1 letter, 25 new members; Turlock, Cal.—6 baptisms, 2 letters, 8 new members; Oakville, Ind.—14 confessions, 13 new members; Washington, D. C. (from S. S.)—23 new church members; Los Angeles, Cal.—66 decisions, 40 baptisms, 3 letters, Conemaugh, Pa.—6 confessions, 19 reconsecrations; Bellevue, Africa—49 new members, 75 being instructed; McKee, Pa.—8 baptisms; Osceola, Ind.—29 decisions; LaVerne, Cal.—20 baptisms, 7 letters; Canton, Ohio—4 confessions, 1 letter; Vandergrift, Pa.—8 baptisms; Smithville, Ohio—4 baptisms; Conemaugh, Pa.—6 baptisms; Long Beach, Cal., 2nd church—38 new members; Fillmore, Cal.—70 decisions; South Gate, Cal.—25 new members.

EDITORIAL REVIEW

NO PAPER NEXT WEEK.

We are informed that Brother H. H. Rowsey, pastor of our church at Falls City, Nebraska, just before leaving for General Conference, received nine by baptism and one by letter into the membership of his church. It was no special revival campaign they had. It seems that it is not uncommon to have confessions at their regular services, and as a result of personal interviews. Brother Rowsey has also made his instruction class for church membership a serious thing to the young people taking it, so that hearts are changed and decisions are made for Christ and the church.

The annual Financial Report of the Foreign Missionary Society has been distributed to the members of the Society through the mails, and we discover that the grand total of all funds received for the year closing July 1, 1933 was \$37,007.95, which is a decrease under the preceding year of \$1,297.28. We do not feel that such a showing is a thing to be apologized for in times like these. That is not to say that we should pat ourselves on the back for what we did for foreign missions, but simply that we should take courage from the fact that there is so much faithfulness left in these dark days and go forward.

A report from South Gate, California, states that the work there is moving forward under the blessing of God. The church attendance has made a substantial gain during the year past, and the increase continues through the last quarter. Three home Bible classes are being kept going, in addition to the others meeting at the church. They are taking care of their young people with four Christian Endeavor societies, also a goodly number of their young folks attended the summer camp. And some of the young men are organized for more definite work in soul winning. We have heard of the College Quartet's visit to a goodly number of the churches in various parts of the brotherhood and now it turns up at South Gate with a four days' meeting and makes a strong impression, as has been the case wherever it has gone.

The First church of Philadelphia, Pennsylvania, has enjoyed its ninth annual Daily Vacation Bible School, and it is said to be the best yet. The average attendance was 112, while the highest single attendance was 126. That indicates a very high percentage of regular attendance. The advertisement was uniquely done by means of a parade. The pastor as superintendent, with the cooperation of his efficient corps of teachers held the pupils to a keen interest and led them to the point where twenty-one made confession of Christ. That is a most splendid and unusual result for a Vacation Bible School. We commend them for their fine success, and express the wish that we might hear that more schools are stressing the evangelistic note and seeking very definitely to lead their children, not merely to know the Truth, but also to accept it personally. That is the highest achievement.

The Brethren Church for Such a Time as This

Moderator's Address for the 1933
General Conference held at Winona Lake, Ind.

By Wm. C. Benschoff

Brethren in Christ, Greetings:

After another year of service for our Master, we find ourselves, as a church, assembled in National Conference. Throughout the year the rich blessings of God have been upon us. His goodness and mercy have been manifested toward his people. Our presence here is a proof that material needs have been supplied, and that we are in a reasonable state of health. Many have no bread, are clothed in rags, and have no home or place of shelter; there are those who are afflicted in body, not a waking moment without pain; there are those who are spiritually sick and not disposed to gather with God's people. During the year no great catastrophe has come upon us, no disruption or disunion in our midst, no extensive retrenchment in our work. On the other hand, there is evidence of Divine approval as is seen in the preservation of the church, the numerical and spiritual growth at home and abroad, and the continued and increasing interest seen in the work of the Master. Great is our reason for praise and thanksgiving to our heavenly Father. And this we should ever continue to do as suggested by the Psalmist: "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High; To shew forth thy lovingkindness in the morning, and thy faithfulness every night" (Ps. 92:1, 2).

Whence Have We Come and Why?

It might be well for us to inquire of ourselves: "From whence have we come, and why are we here?" We have gathered from all parts of our beloved brotherhood, which means that we have come from the ends of the earth. That God has blessed us as a church is evidenced by the fact, that after fifty years, we find ourselves established throughout the length and breadth of the land, and in extremely difficult fields in foreign countries. But to answer the question, "Why are we here?" three things suggest themselves to me. In the first place, we come to National Conference to perfect plans for the carrying on of the Lord's work. Much time must be given to organization, and the programming of our diversified activities. To the task we will give ourselves without stint or favor. But let us keep in mind that we gather for Christian fellowship. Man is by nature a social being. He naturally enjoys the company of others. But there is no fellowship or association among human beings which is so pleasant, so genuinely enjoyable as that which we have in the name of Christ. Christians have much in common. Each is a sinner saved by grace; each, having been cleansed from sin by the blood of Christ, is walking in the light as he is in the light. Truly, they may sit together in heavenly places in Christ Jesus, enjoying a fellowship which has no parallel. Let us, by being truly sociable, make our national gathering a time of real Christian fellowship. But we need especially to remember, that we



Rev. W. C. Benschoff

come to this mountain top to worship God, not forgetting that, "It is he who hath made us and not we ourselves." There is danger that the importance of praise and worship, of the united waiting in his presence, will be overlooked. The National Conference of the Brethren church should be a veritable mountain top experience of spiritual blessing. And how we need it! We need to realize a sense of our oneness with Christ; we need to receive him anew into our lives; we need to get an experience at the throne of grace which will send us forth heralds of the Word of Life. The disciples, on the Mount of Transfiguration, the heavenly visitants having departed, "saw no man save Jesus only." In this expression we have the secret of the power of their testimony among many peoples. As is expressed by another: "The solitary figure on the mountain became the central figure to the eyes and hearts of the apostles. One Person occupied their thoughts; one Person filled all their most effective discourses." The opening part of our sessions is a worship period, but we are not worshipping unitedly and making possible the outpouring of his Spirit upon us if we are scattered throughout the length and breadth of these grounds. There is in this, as in all things, personal responsibility.

World Conditions Present An Appalling Picture

Our subject, "The Brethren Church For Such a Time As This," calls for an interpretation of the times in which we live. It is not too much to say, that conditions in the world beggar description. The tendency of the times is in the direction of selfishness and pleasure loving. And in the world, as such, we see no prospect of improvement "The putrid condition of society is generally conceded. There is much spiritual wickedness in high places. There is a falling away. Men's hearts are failing them for fear. Confusion, dismay, uncertainty in all the avenues of life's interests abound. Earth never knew such pandemonium. Her very foundations seem to be out of their course. What meaning has this apparent confusion?" It would seem to us that the whole world is writhing with various distressing symptoms of some terrible disaster. Fear and suspicion obsess the people of the nations great and small. Economic disaster of the severest kind has permeated our whole national life. Millions, by unemployment, have been reduced to poverty. Among the people of the earth, there seems to be little use for the application of the straightforward principles of the Christian faith. The fact is ignored that the fundamentals of Christianity, if followed, would make for peace and prosperity. Christ is being ignored and set aside. We are trying to get along without God. Little is he considered in the affairs of State. "But", I hear some one say, "it has always been so." There is a sense and a degree to which this is true. That there is faithlessness and unbelief is not peculiar to the day in which we live. As has

been said: "The people of God are scarcely facing any new ideals, errors, heresies, new falsehoods and fanaticisms these days, but what the church faced and fought in the first century of the Christian era, as well as down through the centuries; only this may be said: all of these revived and resurrected evils are coming upon the people of God these days with intensified energy and force, because these are the last days of the present age, and Satan is putting forth his most desperate and hellish attempt to offset and hinder the purposes of God concerning human redemption." Perhaps peculiar to our day is the extreme lawlessness abroad in our land, and the rebellion among all classes and ages, against authority. It is apparent that the strong drift of the present age is to deny man's need of regeneration, the authority of the Bible and the Deity of Christ. Within the church is to be found laxity, indifference and irresponsibility. And many who profess membership in our churches yield themselves easily to the life of worldliness.

Does the Church Comprehend Orders?

In the face of the widespread apostasy, and the prevalence of lawlessness, what is the work of the church? In the midst of a humanity fettered by sin, bound by Satan, and destined to eternal destruction what is the Christian's present duty? In finding an answer to these questions we must waive all human opinion. Christ is the actual and should be the recognized Head of the church; and he alone has the right and authority to say what the work of the church shall be. He has saved us, and commands with respect to Christian duty. It should be said, there are some things the Lord has not commanded the church to do. Nowhere is the command given to the church to reform society. Could God's people be led to see this what vast sums of money, immense amount of energy and sacrifice could be used for his specific purpose. Believers are not instructed in Scripture to reform the social order, to uplift the world, nor to busy themselves with the overthrow of iniquity. I am not overlooking the fact that it is the believer's duty, as a Christian citizen, to lend his influence in the direction of moral reform and law observance. Nor am I overlooking the fact that it is the believer's duty to act always and everywhere as a Christian. But it would seem that Satan has many Christian people so busy doing good things, they have no time for doing the best thing. It is just as true, that the church is not commanded to go out and convert the world. It is true that God has commanded men everywhere to repent. And while he tenderly yearns for the salvation of even the vilest of sinners, he knows that many will not come to him and receive everlasting life. It is clear that by social reform we cannot get rid of temptation. Many have tried earnestly to make the world better and safer for humanity, by seeking to remove temptation. But the tempter becomes bolder, temptations more numerous and stronger with every passing day. This may sound like a strong statement, but, if moral reform, social uplift, law observance, the conversion of the masses,—if these things constitute the work of Christ through his church in this dispensation, then it may truthfully be said, that Christ and Christianity have failed.

The Great Purposer Saw the End from the Beginning

God has a program, clear, comprehensive, far-reaching and complete. And let it be said, the age cannot be rightly understood, the times correctly interpreted apart from a clear knowledge of God's plan and purpose in this dispensation of grace. Being God, he knows his program in its entirety. As the great architect sees the massive

structure in all its details before work is ever begun; as the skilled artist sees his masterpiece stand out in all its marvelous beauty before he ever touches brush to the canvas, so, the Almighty God knew every detail of his Divine plan and program before he ever began speaking worlds into existence. "Known unto God are all his works from the beginning of the ages" (Acts 15:18). Being God, he is carrying out his program as planned, down to the minutest detail. But what is God's work through his Son Jesus Christ as it pertains to the church in this day of grace? It is only correct to say, that we cannot work effectively, constructively, and towards the completion of the task unless we know what this work is. I have searched the Scriptures on this point, for it is the business of the minister of Christ to know, in order that he may lead, and it is a conviction of mine, that the work of God in this age is the "calling out" from among the nations of the earth, a people for his Name. It was for this purpose that he gave his only begotten Son as a sacrifice for sin; it was for this that he sent the Holy Spirit to improve the world of sin, and righteousness, and judgment, and to direct the church in her witnessing; it is for this that he hath redeemed us, that we might go forth bearing testimony to the fact that Jesus saves.

In face of Scriptural truth, what is the specific work of the Brethren church in this day of darkness and sin? To me it is clear—it is the PREACHING OF THE WHOLE GOSPEL TO THE WHOLE WORLD. Let it be said to the credit of those who have gone before, we have been a missionary people. It might be of interest and profit, at this juncture, to look back to the time of our beginning. We claim over two hundred years of history, and fifty years as a distinct denomination. The organization of the Brethren church was effected at the "Convention," as it was called, held in old Music Hall, Dayton, Ohio, June 6 and 7, 1883. We observe two things wrought out by these Brethren of which we should not lose sight. They gave to this new denomination a name. After the rejection of a number of suggestions, the name, The Brethren Church, was the one unanimously chosen. This then is our denominational name—THE BRETHREN CHURCH. It may not be true, but, by the increasing use of the prefix FIRST, are we not rapidly losing the name our fathers gave us? Two reasons were given for the choice—a Scriptural reason, "One is your Master, even Christ, and all ye are brethren" (Mt. 23:8). Further, this was the name by which we were known from the time of the organization in 1708 till the Annual Meeting of 1856 when the name was changed to "German Baptist." This matter of name may seem of no importance, but to some among us it is. I personally feel we should take pride in preserving our original cognomen. The second great accomplishment of the organizers of our beloved fraternity, was the adoption of a creed. This was not so difficult, as these Brethren needed only to go back to the act of 1708. Elder P. J. Brown, member of the committee on church government, addressed the convention as follows: "I have the honor to report our views in full. They are here set forth," handing to the moderator a copy of the New Testament. Upon motion, by Elder W. L. Spanogle, the report was unanimously adopted by the whole convention rising and singing with great fervor the Doxology. Their views were more clearly defined as set forth in the following resolution adopted at that time: "Our form of church government shall not be based upon creeds, confessions and mandates of uninspired men, but upon the inspired record of pure truth." We are extremely fortunate

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*What of the Harvest?

By Dr. J. C. Beal

Sown seed we must reap
Any sowing will bring a reaping
Take care, for you must
reap your sowing

There is always much concern about the harvests of nature, the material harvests. But the question up for discussion at this time is far more important, as it is dealing with the SPIRITUAL harvest. Gal. 6:7-8, "Be not deceived, God is not mocked; For whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap everlasting life."

While this epistle, as all others, is addressed to Saved Folks, yet this message is also for the Unsaved. The words "not mocked", mean "turn up your nose in disdain". In this passage there is truth set forth that no infidel, skeptic or anyone dare deny,—but there are also some things which need no further proof than the plain statement of them to prove their validity. If every copy of the Word of God were destroyed, this text would be verified by the experience of men around us. All we need to do is to read the daily papers.

One time Moody preached from this text and a man got up and said he did not believe it. Mr. Moody said it did not make any difference for it was true BECAUSE GOD SAID SO, and the remarkable thing was that that very night when the man left the meeting, he was arrested and sent to prison for a crime he had committed. No doubt he found out that the text was true!

Did Adam reap results from his sin? Yes, and it was so far-reaching that we are still reaping from that sin. Did Cain reap,—that man who was so determined to have his way? Hebrews, chapter 11, tells us why Cain reaped such disastrous results as to be sent out with the cry on his lips "My punishment is greater than I can bear." It was by FAITH that Abel offered a more excellent sacrifice than Cain. How does faith come? By hearing! How does hearing come? By the Word of God (Rom. 10:17), so we know that Cain did know what God's word was regarding that sacrifice, but HE WOULD HAVE HIS OWN WAY. Did David reap? Yes! In the death of his own child by Uriah's wife, and when his own son Absalom turned against him and he was made to cry, "Absalom, my son—would that I had died for thee." Did Eli reap? He who left his sons go into sin without correcting them? Yes! Did the Jewish nation reap?—the nation to whom the oracles of God were entrusted? Yes, and they have been reaping for two thousand years. They have been scattered among all the nations of the world, and their final reaping will have its culmination in the period known as the Great Tribulation.

There can be no harvest without sowing! This is the law of compensation,—The law of cause and results. There is no bridge between sowing to the flesh and reaping of the Spirit. No one would refuse eternal life if he could be saved by sowing to the flesh. We are much like the child who was asked which he would rather have been, the rich man or the poor man (in the story of Dives). After some thought, the child replied, "I would like to be the rich man while living, and the poor man when dead." BUT IF

YOU ARE GOING TO REAP RESULTS OF RIGHTEOUSNESS, YOU MUST live righteously!

What does it mean to sow to the Spirit? It means self-denial, resistance of evil, following the call of the Spirit, obedience to the leadership of the Holy Spirit. If you are refusing to do this,—even though you are a child of God,—you will reap the results. If you are a child of God and are sowing to the flesh, you are building with the materials named in 1st Corinthians 3:12—"Wood, hay and stubble", and when the testing day comes you will find all your works going up in smoke (1st Cor. 3:11-15). That is why Paul gave us those precious words in Romans 12:1-2, "I BESEECH you therefore, brethren, By the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your spiritual service, and be not conformed to this world, but be ye transformed, by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God". And if you will read the entire eighth chapter of this same book—Romans—you will understand what is meant by the "mercies of God". And the fruit of this sowing to the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" Gal: 5: 22-23).

IGNORANCE OF THE SEED YOU ARE SOWING MAKES NO DIFFERENCE IN THE HARVEST. Many farmers sow seed which they "think" is clean, but to their amazement when it grows they find it is full of weeds. Ignorance of the seed did not change the harvest. Yet in spite of that fact, people go on disregarding God's Word. The Word of God is here FOR YOU and that is the reason for the necessity of KNOWING God's Word. What would you think of a man who was sowing seed, upon being asked what he was sowing, would say he did not know? You would think he had too little sense to run a farm or plant a garden, or whatever he might have been sowing. The same thing is true relative to us! WE SHOULD KNOW what we are sowing, and BE SURE about it. The parents who disregard their opportunity to sow the right seed in the child life will also reap results, not only in the life of the child but in the world to come. The best time to begin sowing is before Satan has had time to scatter his tares and that is why Jesus said, "Seek ye FIRST the kingdom of God and its righteousness"; and the Psalmist said "Train a child in the way he shall go and he will not depart therefrom". That is why Timothy was such a mighty man of God,—he was trained from his youth. If you saw weeds coming up in your garden, when would be the best time to pull them up? If they are pulled soon enough, the space will soon fill in, BUT IF we wait too long there is a barren space where they were. That is why it is so necessary for YOUNG people to come to God.

Sins can be forgiven (1 John 1:9) BUT THERE ARE SOME THINGS THAT CAN NEVER BE RESTORED. If you will remember, the prodigal son was welcomed back home, but the father never did take anything from the faithful elder brother and give it to this wayward one. What YOU have in eternity, depends on what YOU ARE SOWING NOW! Jesus said, "You cannot have two Mas-

(*Stenographically reported by Gladys Spice, Canton, Ohio)

ters, for you will either love the one and hate the other, or you will cling to one and despise the other". What YOU will BE depends on what YOU CHOOSE NOW! What is the harvest? You may have good intentions and make resolutions, but intentions and resolutions are of no value as far as salvation is concerned. The road to hell is paved with them. As you choose, your eternity hangs in the balance. YOU MUST make the choice.

The way of life and death is before us. YOU must decide which way YOU will travel. What of the harvest? It depends entirely on what YOU choose,—whether you choose to surrender and let HIM have HIS way, or whether you choose the things of the flesh. THE HARVEST IS SURE! There is a sowing time! There is ALSO a reaping time! If only we were as thoughtful of the spiritual things as we are of the material things, life would be so very different. "Be NOT deceived: God is NOT mocked; for whatsoever a man soweth that shall he also reap!"

"Sown in the darkness, or sown in the light,
Sown in our weakness, or sown in our might;
Gathered in time or eternity,—
SURE, OH, SURE,—will the harvest be."

Canton, Ohio.

Christian Brotherhood and Loyalty

(Continued from page 3)

church's task is one, this is not to deny the legitimacy of the several phases of church activity as organized today. They are all parts of the one great task of the church, which is to bear witness to the saving and keeping power of the grace of God to dying men. We recognize the necessity of these several lines of activity and know them to be parts of the whole task of the church. Young people must be educated in the Christian way. The poor and needy must be cared for. The printed page must be supplied. Evil forces must be challenged and wicked men must be warned. New churches must be built in the homeland and missionaries sent to lands afar. All these are parts of the one task of witnessing, or, as in some cases, means of accomplishing the task. We should therefore maintain a sense of the unity of the task and be united in it and devoted to it—the whole of it, and not merely to one particular phase of it. Not every one can exercise himself, or bear his witness with equal effectiveness in all the various phases of the church's activity, but every one can have a spirit of loyalty and cooperation toward all parts. Not every member of the body of Christ has the same spiritual gift, "but unto every one of us is given grace according to the measure of the gift of Christ" (Eph. 4:8).

In the exercise of that gift Paul very expressly exhorts all Christians to use the way of love, and it should be exercised in cooperation with the rest, realizing the unity of all. The gift came from the Lord; it contributes to the glory of the Lord; and it performs the great task of the Lord,—so who can properly deem himself the possessor of enough authority to use it in condemnation of another or in commendation of self. Remember, it is "not he that commendeth himself (that) is approved, but whom the Lord commendeth" (2 Cor. 10:18). The body of which Jesus Christ is the head, the brotherhood of which Jesus Christ is the master, the church of which Jesus Christ is the foundation shall have no ulterior or selfish motives, nor should any of its participating members, whether leaders or not.

Selfishness with all of its manifestations and all of its severe consequences should have been washed away in the crimson tide which flowed from Calvary's cross. According as God hath dealt to every man the measure of faith no one ought to think of himself more highly than he ought to think, nor should he be wise in his conceits; but should think soberly, in honor, preferring another, condescending to men of low estate. Seeking to be freed from selfishness or self-seeking, or desire for personal glory, or place, or distinction, let each member of the church cooperate with loyalty, remembering that the task is one.

Practice Should Accompany Theory.

Church history reveals that not always has orthodoxy of faith and orthodoxy of practice been boon companions. In spite of the fact that Christians belong to one brotherhood indivisible, to one Lord and Master, and are partners in one task, its ministers and its members have in their enthusiasm for correctness of thought and forms, forgotten or neglected kindness and love and unselfishness and loyalty one to another, and have brought reproach upon themselves and the church. Paul was the church's most profound theologian. His epistles are masterpieces in the art of full-fledged presentation of truth. Yet notice that while he begins with doctrine, he ends with the logical issue of doctrine in life. Theory is good, but theory without practice is lop-sided and makes void the good of theory. If the great emphasis of the church through all the years past had been this double aspect, the progress of the church would have been far more rapid.

We Owe Loyalty to One Another

It is not our purpose either to condemn or to condone the past, or any of its measures or leaders. But as General Conference convenes it seems fitting that we should call the attention of the whole church to the fact that we constitute the body of Christ, which is an indivisible brotherhood. Inasmuch as our interests are common; inasmuch as we serve one Lord and glorify one God; inasmuch as we are engaged in one gigantic task: it seems right to impress upon our hearts and minds that we owe loyalty to one another. It is so easy to exalt our own task or our own interests above the work and interests of others. It is so easy to become individualistic and wise in our own conceits, apparently, without even the shadow of a suspicion of our untoward attitude falling across the line of our vision. Almost imperceptibly does this unbrotherly, uncooperative spirit grow upon us. We need to be warned against it and to be reminded of our unity. We must remember that although we are diversified in activity, yet that activity contributes toward one end and all workers are cooperators in one task. How ungracious and improper to commend ourselves! And how thoughtless and inconsiderate to minimize the efforts of others! Let it not be said of our brotherhood—men and women who truly acknowledge the Lordship of Christ and accept the whole Counsel of God—that though we are orthodox in belief, we do not let our orthodoxy issue in practical life. We are a brotherhood, whether we be engaged in foreign missions or in home missions, in educating our youth or in printing and distributing the Truth, in caring for the superannuated ministers or in maintaining a home for the aged, and we should in every case give our loyal and loving support.

FAILING TO SERVE

I and a few of my business friends sat one night and checked the main street of our town of 8,000 population. We found that the business men of a few years ago who were not in business now were gone because they had failed to serve. This man failed to serve because of the quality of his goods; this man failed to serve because of misrepresentation in advertising and so on down the line.—Dave Darrah.

OUR BIBLE STUDY DEPARTMENT

Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

Romans

"How then can a man be justified with God?" Job. 25.4.

"The just shall live by faith." Cf. Hab. 2:4; Rom. 1:17; Gal. 3:11; Heb. 10:38.

Introduction

Rome, in the day of the Apostle Paul, was the governing center of one of the grandest empires which man has ever been privileged to witness. It was a pagan world to be sure, grown old with weariness and restlessness, yet it faced the age old question

of the patriarch Job, namely, "How can a man be justified with God?"

That question is answered by the greatest man on earth since Jesus, in a profound and intelligent way. "The just shall live by faith," he cries. Through great churchmen like Augustine, Luther, Calvin, Moody, and hosts of witnesses of the shining Way, that answer has been echoed and re-echoed down through the corridors of time until the twentieth century has regarded it as a commonplace truism.

But that has been the great mistake of the present age of so-called enlightenment. Ours is an age of enlightenments, rather than one of enlightenment. Many orbs shine, but none may be compared to the Light of the Ages. Ours is also an age of enjoyments, rather than one of enjoyment. There are many joyous people, but few know the joy of the Saviour. The faith that issues in righteousness does not belong to our world order. It is Christ's and Christ's alone. He who knows the book of Romans is fully aware of that fact. He is the possessor of eternal life.

Some Heroes of Faith Speak

Luther calls Paul's epistle "the chief book of the New Testament, and the purest Gospel." From this opinion the writer dissents. Any one of the Gospels is a book of higher standing and importance than any single writing of the Apostle Paul. John's Gospel, if any, is the chiefest Gospel of the New Testament. What the great reformer should have said is this: the book of Romans presents the highest argument of the Apostle Paul concerning salvation and faith. Truly Paul is not to be outclassed by any thinker in the realm of theological thought. He leads the vanguard of all the theological thinkers.

Coleridge labels it "the profoundest book in existence." Meyer hails it as "the greatest and richest of all the apostolic works." Godet characterizes it as "the cathedral of the Christian Faith." Tholuck, more modestly, refers to it as "a Christian philosophy of human history." These men appreciated Paul's great letter to the infant Church in Rome, but why should they speak so much in superlatives? Why not call it one of the profoundest works, or one of the richest of the apostolic works, or a book cathedral-like in structure and majestic in meaning? When will the church be done with over-statements? When will high appreciations be curbed to rightful proportions? When will men grow tolerant in love and broad in outlook? When will the four winds bear us an assuring answer to these questions?

It is interesting to note that St. Paul nowhere leads us to believe that he was profound, brilliant, or great. "Unto me, who am less than the least of all the saints, is this grace given." Truly Paul was greater than we may ever hope to become as Christians, yet should we not remember the shining modesty and graciousness which made him great?

The Essential Facts

The Epistle to the Romans was written from Corinth somewhere around 56-58 A. D. He domiciled at the home of Gaius (Rom. 16:23). His letter was sent by Phoebe to Cenchreae, the probable bearer, to Rome. In the meanwhile, Paul departed for Jerusalem from whence he expected to visit Rome and Spain in person.

The keynote of the epistle is sounded in the famous verses recorded in chapter one, verses sixteen and seventeen. Like a statesman, Paul is presenting to a Jewish-Gentile Church, the Gospel which he received as a result of his experience on the Damascus way. Incidentally, that Gospel transformed Rome. Christianity is there today. It pays greatly to serve Christ honestly.

The Argument and Outline Combined

The message of the book to the Romans is interpretative and instructive. It is not polemical as is the case with Paul's Galatian Epistle. He is expounding the universal Gospel to every tribe and nation under the sun.

The argument of the epistle revolves around these four main considerations:

1. All men are guilty before God.
2. All men stand in need of a Saviour.
3. All men may be saved through Christ's death.
4. All men who accept him become one body in him. (Sin is universal; so also is grace).

We are justified by faith; justification becomes sanctification; faith issues in faithfulness; and eternal life in glory is ours.

The classic topical outline—simple and helpful—is appended below. Let us remember that righteousness is the keyword of this writing; that it is to God alone; and that it issues in the exemplary Christian life.

I	Introduction.	1:1-17	(Greetings, etc.)
II	Condemnation.	1:18-3:20	(Gentiles, Jews and the World)
III	Justification.	3:21-5:21	(By Faith, not Works)
IV	Sanctification.	6:1-8:17	(By Change of Relationship)
V	Glorification.	8:18-39	(God's Purpose Fulfilled)
VI	Election.	9-11	(Hindrances of Unbelief)
VII	Consecration.	12:1-15:13	(Humility, Love, Submission, Sympathy)
VIII	Conclusion.	15:14-16:27	(Personal References and Salutations, and Doxology)

The Panorama of History

Dr. Farrar finds, in viewing the outstanding revelation of God in Paul's letter to the Romans a panoramic view of history. Dr. Tholuck, you will remember, discovered the same thing in the epistle. In referring to the phrase "the just shall live by faith," Dr. Farrar comments:

"The verse has already been quoted by St. Paul in Gal. iii.11. In the LXX it is "the just shall live by my faith" in some MSS. In its original context, the verse meant "the just man shall live (i. e., shall be delivered from peril) by his fidelity;" but St. Paul reads a deeper meaning into "faith" and "live." Habakkuk ends where Paul begins.

The religious history of man may be regarded objectively and historically under four phases:

1. The Sin of Adam.
2. The Promise of Abraham.
3. The Law of Moses.
4. The Redemption of Christ.

And subjectively and individually in four phases:

1. Relative innocence.
2. Awakened consciousness.
3. Imputable transgression.
4. Free justification.

The Practical Lessons

1. Consecration is necessary in the church. 12:1, 2.
2. "Gifts" should be properly evaluated. 12:3-8.
3. Love should be without hypocrisy. 12:9-21.
4. Civil Duties must be respected. 13:1-7.
5. Love is the fulfillment of the law. 13:8-10.
6. Christ's personal returning is a purifying hope. 13:11-14.
7. Do not judge others. 14:1-12.
8. Do not tempt others. 14:13-23.
9. Follow the example of Christ. 15:1-3.

These are some of the more important lessons from the ethical and practical section of this epistle. Paul always associates doctrinal belief and Christian conduct together.

The Conclusion

The doxology appearing at the extreme end of this writing is a bit interesting in that Paul usually places it in the body of his letters. But here he is summarizing in an excellent paean of praise the major ideas of his epistle in a final, yet grand flourish. Hear him:

"Now to him that is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which hath been kept in silence through times eternal, but now is manifested, and by the scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto obedience of faith: to the only wise God, through Jesus Christ, to whom be the glory for ever. Amen. 16:25-27.

TROUBLE

Trouble may begin like dew, and then may trickle in upon us, and then may greatly increase its volume. It may become a river, a torrent, a cataract, and may go on even to become a great sea. Beware of beginnings! That which is simple at first may become awful at last. We talk of a "sea of trouble." The poet was right when he formed and expressed that daring and tumultuous image.—Joseph Parker.

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NATIONAL SUNDAY SCHOOL ASSN.
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Vanished Empires and Buried Cities in Bible Lands

By Rev. Milton Bennett Lambdin

(Continued from last week)

The Civilization of Egypt

throughout its whole extent of dynasties was superb in its every aspect, as we find Egypt from its historic dawn in the possession of a governmental system, an elaborate hierarchy, a philosophy of life, a literature, an alphabet, in fact, in the all-round grooming of literary intelligence and cultural refinement of manners and morals. "How many uncounted centuries it took to achieve that stupendous result we do not know." And the ancient Egyptian lends no color whatever to the modern fad notion that the primitive or prehistoric man started out as a savage to struggle through the wearisome stages of the cave age, the stone age, the bronze age, whatever the "age" was that came first and ended last, until finally he was chiseled, and pumiced, and sandpapered, and oil-polished into the completed exhibit of an A1 civilized man. On the contrary, "his faintest footprints of the sands of time bear the impress of a sandal," not the unshod feet of a naked savage. Egypt is beyond compare in

The Wealth and Splendor of Its Structural and Artistic Achievements

When Abraham went down into Egypt, some nineteen centuries before Christ, four hundred years before Moses even, possibly during the twelfth dynasty, he looked upon a civilization that was even then incredibly old. Well nigh certainly his eyes rested upon the pyramids of Ghizeh, tipped with the hoar-frost of a venerable age.

And at On, the ancient Heliopolis, the site of which is on the outskirts of modern Cairo, there stood a temple, fronted with two obelisks clear cut and chaste as a poet's dream, that had been erected by Usirtesen I. of the famous twelfth dynasty, a full thousand years before the daughter of one of its after temple priests became the bride of Joseph. And where Moses, just as likely, matriculated and graduated as the foremost scholar in the roll of its alumni "learned in all the wisdom of the Egyptians."

Those temple obelisks, one of which stands today upon its enduring base in Egypt, its fellow exiled to a foreign site in Central Park, New York, bear eyed and haggard in its broken-hearted sorrow, were erected originally, a full thousand years before Abraham, as it carries our minds back 2,700 B. C., more than 4,600 years before our own times.

And all over the land of Egypt, up and down the reaches of the Nile, from the delta far into Nubia, there are to be seen massive remains of pyramids and tombs and obelisks and statuary and expressions of pictorial art, the wondrous output of the master minds and hands of Egyptian artists

and builders. All of this mighty centuries before the Greeks and Romans placed the architrave and wielded the chisel and the brush.

The Egyptian civilization was not only rich and overflowing in its structural and artistic activities, but likewise so in

Its Educational and Literary Pulsation

Education was held in the highest esteem, and schools of learning were maintained in connection with departments of government and in the temples. But mainly, if not entirely, for the higher classes. And there has drifted down to us some of the practical proverbs and axioms current in the scholastic circles, designed to stimulate the student mind. "Give thy heart to learning and love her like a mother, for there is nothing so precious as learning." And if the sluggish student mind needed a stimulus to prod it into activity, we have it in the hint, "The youth has a black, he attends when he is flogged."

The Egyptians had an extensive range of literature that ran far afield into religion, mathematics, astronomy, medicine, magic, travel, adventure, fables, stories, love songs, etc.

The basis, or germ, of some of our stories and romances can be traced by natural inheritance to Egypt. The birthspot of the charming little childhood story of Cinderella can be accredited to the land of the Nile. An eagle flew away with the sandal of a fair maiden as she was bathing in the river, and dropped it at the feet of an Egyptian prince, of course. And you can fill out the finale true to form, as they were "happy ever after."

The root start to the story of Ali Baba is in the story of some Egyptian soldiers, hidden in capacious jars and smuggled into a city that the Egyptian forces were besieging. The Egyptians were the inventors of an alphabet that the Phoenicians improved upon.

She had a

High Rank in the Industrial Arts,

and was famous for skill in metallurgy. In the goldsmith and silversmith of art. Enormous quantities of rings, nad bracelets, and trinkets of the jeweler's art, so bewitching to the feminine mind, have been found in the tombs. We can readily see where the Hebrews got their skill in the making of the sacred vessels needed for the tabernacle services in the wilderness.

The Egyptian skill in spinning and weaving of fine linen is spoken of in high terms in the Bible, so perfect that a piece found at Memphis revealed no breaks, no knots, when held up to the light, an ancient way of testing fine cloth. You recall that the

Pharaoh arrayed Joseph in a robe of fine linen.

Egypt was

An Ancient Pioneer in Commerce, Exploration, and Adventure

into distant and unknown lands. She had her prototype Columbus and hardy sailors, who headed off into dangerous seas, passing through the Straits of Gibraltar, sailing down the coast of Africa, around the Horn, and up the Red Sea to their starting point again, starting out on their adventure with the sun on their left, and returning with it on their right.

Among the noted rulers of Egypt was a queen by the name of Hatshoptisu, or Hatusu, of the eighteenth dynasty; the "advanced woman" of her day, who assumed

(Continued on page 16)

Book Review

(Title: A Summary of the Gospels, by Lorraine Boettner; Publisher, Wm. E. Fierdmans Publishing Company, Grand Rapids, Michigan; Price 75c).

Professor Lorraine Boettner, teacher of Bible in Pikeville College, at Pikeville, Kentucky, has produced another interesting work. His first and major monograph dealt with The Reformed Doctrine of Predestination. The writer knows of no better work before the public on that subject. It is ably treated.

But his newest production is entitled, "A Summary of the Gospels." It is a unique contribution to theological literature and is excellently summarized. With its aid every Bible student will find the difficulties chronological and otherwise, of the Gospel harmonies eliminated. To pastors, Sunday school teachers, and other religious workers, the volume will be very helpful.

A few quotations concerning the nature of the work are now taken from Professor Boettner's introduction. They explain the purpose and nature of the book.

"It is the purpose of this summary to weave together in chronological order and in one continuous account all of the material which is found in the four Gospels of Matthew, Mark, Luke, and John,—to include everything without repeating anything which is given by these writers. The dates of events and also the places of their occurrence have been given so far as it is possible. The material is thus systematically arranged, and all that the four writers have to say about any particular event or teaching is brought together in one compact statement. Full Scripture references are given, usually by means of footnotes."

"The work is divided into 137 chapters. In instances where two or more of the writers have told of the same event, the account from the gospel which gives it most fully is printed complete; the additional details which are told by the other writers are inserted in parentheses at the appropriate places. The summary is thus a purely Scriptural account. It is not a "harmony" of the Gospels, for a harmony commonly gives the full account as told by each writer and prints these accounts in parallel columns. And in no sense is this work to be looked upon as a commentary on the Gospels."

"The present arrangement is ideally adapted for Bible classes in which the four Gospels are studied together. In fact, it

of twigs. Partners for the feast are determined upon by matching the gay colored bandanna handkerchiefs, or by giving each girl a slip bearing some word suggestive of the art of hoboing, such as blind baggage, backdoor spread, bulldog, handout, woolpile, strawpile, or tramp. To the boys give the same names; thus a boy and a girl will each have the words "blind baggage," and so on.

Divide the group into groups of fours or fives, and give to the captain of each group an envelope containing pieces of remnants of goods, and see which group finds all the pieces that belong to their original piece that was fastened on the outside of the envelope.

On brown wrapping paper sketch the gro-

tesque, life-sized figure of a tramp. Fasten it to some post or wall. Distribute to the players various colored advertisements of food, plates of soup, sandwiches, coffee pots, or pie. The object of the game is to pin the food on the tramp's hand.

Hide in the yard candy objects representative of tramp life, such as candy sticks, and the guests are divided into groups and are told to hunt for these objects. The groups are given names of objects of tramp life, and the leaders only can pick up the candies when found. The persons of the respective groups call out the name of their group, then the leader answers the call and picks up the object.—C. E. World.

Phoenix, Arizona.

home missions would be a fine work for the objective. As you all know, our own denomination has supplied banks to be used for home missionary offerings until Thanksgiving. The plan is working out very well in our church, and especially are the young people interested. When the idea was presented to our Christian Endeavorers they very eagerly voted to get two banks to use in that society, and when they are filled we plan to get more. It is the young people who will become interested in work of this nature, and when we realize that we are really the older people of tomorrow it is necessary that we begin working with a definite purpose for Christ and the Church.

Young men have gone out and started missions, young people have been attracted and won for the Lord, and they in turn have labored until a church is built up. Offerings are taken in this church for mission work elsewhere, and in that way the borderlines of the cause of Christ are continually extended.

When we realize that many churches have been built up in this manner, we know that the labors of the past have not been in vain, and from this knowledge we should gain new courage and strength to continue this work throughout our country.

The story is told of a man who set out in a yacht to circumnavigate the globe with the sole purpose of showing the world that the feat could be accomplished single-handed and alone. He manned the yacht and cooked his own meals. Many times during the trip he was forced to labor with a storm, battling with the elements of wind and water. The purpose of the whole thing was merely one of personal pride and personal achievement. There was no real objective but it was purely a selfish motive to satisfy a personal whim which was without beneficial results.

We have been commanded to go into the whole world and preach the gospel to all nations, being Jesus' witnesses in Jerusalem, Judea, Samaria and the uttermost parts of the world. Our world tour has the benefit of every creature at heart, the bringing to each one the thing that will build in him that which God would have built in every creature.

Hagerstown, Maryland.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
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1925 East 5th St.
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MISSIONS

Send Home Missionary Funds to
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Berne, Indiana

Young People and Home Missions

By Jane Artz

(Address at Young People's session of the Southwestern District Conference).

If I were choosing a text I know of no better than Matt. 28:19-20, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world."

Jesus gave this Great Commission to his disciples, and it has come on down through the ages until it is still a challenge to us today. We are just as responsible for heeding this command as the disciples were in those days. It is a command with promise. "and lo I am with you always, even unto the end of the world," he said.

Our first duty is at home right here in our own United States. Jesus was a home missionary. He preached in Jerusalem and the outlying districts, and then he expected the disciples and others who followed after to carry the message to the uttermost parts of the world." Jesus told the disciples that they should be his witnesses first Jerusalem, then Judea and Samaria, and to the uttermost parts of the world. Jerusalem to them meant home, so applying these words to ourselves it means home to us also.

Our forefathers heeded this command and felt the responsibility very keenly. They settled in the East when they first landed in this country, but were they content to keep to themselves and not spread their religion? No, theyoung men and young women pushed out to other points and built up new settlements, trusting in God and spreading the gospel as they went along. If it would not have been for them we would not be enjoying the Christian life today. It is up to us as young people to see that the underprivileged and less fortunate than we hear about Jesus and his wonderful saving power.

In all walks of life, those who are particularly blessed in any way are expected to share with others. Those who are rich share with the poor—the educated are responsible for teaching others—and so it is that we who are enjoying salvation and

church homes are obligated to pass the gospel along.

We can accomplish this task in many ways. Of course, we cannot all go and teach, but there are so many ways to help. First of all, we can think home missions and talk home missions, becoming acquainted especially with the program of our own denomination. There is plenty of literature available for us to read, and when we are familiar with our own program we might broaden out and study other fields. Let us put home missions on our prayer list and ask God to bless those who labor in the fields and also others who help in these many ways. Remember too that it takes money for this work, and we can all give a part of our income for its support.

Nothing stimulates young people to work more than a definite project or goal, and

Young People and Foreign Missions

By Mrs. Leonard G. Mason

(Address at Young People's Session of Southwestern District Conference).

We, as young people of the Brethren Church are thankful for the opportunity of being members of a church that has for its motto, "The Bible, the whole Bible and nothing but the Bible." Because we have this for our motto, we believe in fulfilling all the commands of Jesus as far as we are able to do so with God's help. Since the topic assigned to me is "Young People and Foreign Missions." I wish to base my facts on the commands given in Matthew 28:19-20. "Go, ye, therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you and lo. I am with you always, even unto the end of the world." We believe that this command of Jesus is just as important as others, therefore, we stress Foreign Mission work as a very vital work in our church.

Listen, God had but one Son and he was a Foreign Missionary.

The followers of Jesus were first called Christians in a Foreign Missionary Church.

Every Book in the New Testament was written by a Foreign Missionary.

Every Epistle in the New Testament was written to a convert of Foreign Missions or to a Foreign Mission Church.

The Book of Revelation was written to seven Foreign Mission Churches.

The Gospel of Luke was written by a Foreign Missionary Convert.

The Book of Acts describes the first Foreign Missionary journeys.

Every Apostle but one became a Foreign Missionary. The only one who did not become a Foreign Missionary was a traitor.

Not only because we are commanded, but because they are pleading "Come over and help us," do we want to tell the story. If

we name the name of Jesus and profess to be followers of him, we must either give him out to others or give him up. If "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have eternal life" instead, isn't the pardon worth giving to those who know it not?

How unmindful we are that all our blessings, the comforts of home, of relatives, and friends are ours only because of our Lord and Saviour, Jesus Christ. Shall we who enjoy the love of Christ and his blessed salvation deny to those in darkness the light that has been given to us?

A little girl in India, who visited the mission school for the first time, and heard the story of the Cross, lingered behind after all the others had gone. A missionary saw her and asked if there was anything she could do for her. The girl replied, "Did Jesus do all this for us just because he loved us?" And the teacher had to say, "Just because of his great love." Then the little girl said, "I want to ask him if he won't help me to love him too." And the story goes on to tell that so great became her love for him that in a few years she was one of the greatest native workers, bringing many, many souls to her Saviour. So when we too, become concerned about those in darkness, we want them to know the love of our Saviour.

Just how can we as young people help others to know of the love of Christ? First, we can give ourselves to field work. Allen Lee Bennett, our youngest missionary, who gave his life for the African work was only twenty-two years of age when he went to the field. He was a talented young man, full of ambition for the Lord. We know not why a life of such suffering and devotion should have so early culminated in death. We know not why talents so extraordinary should have been so early obscured to earthly vision. We question not. Like Enoch, Allen Bennett walked with God and he was not for God took him. May it be that through his death, not one, but many others shall go forth to dark Africa.

God doesn't intend that all should go to the Foreign Field. Young people are needed here at home to keep the home fires burning. Just how can we help in the Mission cause and remain at home? There are sev-

eral ways: Be it remembered that our prayers are needed at all times. Then to support the missionaries and keep up the mission stations money is also needed. We, as young people can deny ourselves many things, even at a great sacrifice, so God's work will not have to suffer for lack of funds.

I am proud to be a member of the Sisterhood Society because I think if we meet our goals, and carry out our devotional programs and do the other things for which the Sisterhood stands, we will, in our humble way, have a very definite part in Foreign Mission work, even though we stay at home. I wish it were possible for the young men of the church to have an opportunity to belong to a like organization for young men. May this possibility be a reality soon.

When we are conscious of the great need, and are personally interested, then follows more intense prayer on our part then are we first moved to give of our wealth and ourselves, that this great work may be carried on and Light be scattered to the uttermost parts of the world.

Will they say,

"Is it because our skin is dark

Our souls are darkened too?

White brothers, do you have a Light

Our fathers never knew?

We heard it whispered, there is One

Could turn our night to day.

It must be that he died,—at least

He never came our way.

We even heard it said that he

Could wash us white as snow.

If we but knew the way to him,

How gladly we would go!

Some said that he was lifted up,

A Light upon a hill!

A cross, a crown! O can it be

That Light is shining still?

Was it for us as well as you?

It cannot be. We know

That you are fair,—were it for us

You would have told us so!

White brothers, we whose skins are dark

Whose souls are darkened, too.

Must we forever plead in vain

For Light? We're trusting you!

—Martha Snell Nickolson.

Winchester, Virginia.

acles of Calvary." We can't see how anyone, hearing those messages, could continue in indifference to the cross of Christ. We were brought closer to him than ever before.

We have four Christian Endeavor Societies: The Adult, Senior Young People, Intermediate Young People, and Junior. They hold a service once a month at the Sailors' Rest Mission in San Pedro, furnishing speakers, music, and a meal for the men. Men have been wonderfully saved through these meetings. Just last month a young man accepted Christ after much persuasion by those in charge. He couldn't understand how he could be saved from the burden of sin on him but finally saw that Christ took that sin on himself at the cross; and this month when our meeting was held he was there happy to be in the service of the Lord.

Fourteen of our young people attended the Brethren Young People's Conference at Camp Bethel and came home much enthused and more willing that Christ should have the pre-eminence which was the conference theme. The young men have recently been organized into a Fishermen's Club and are meeting once a week learning how to do personal work.

We just finished a four days' meeting with the Ashland College Quartet. We are glad to have had these young men with us even for so short a time. Their message in song and testimony are certainly worth while, Christ being the center of both.

We are planning for a two weeks' revival campaign in the fall if the Lord tarries and request your prayers that many might be saved and that many others might fully surrender to him.

LUELLA BURK,
Corresponding Secretary.

OUR DAILY VACATION BIBLE SCHOOL FIRST BRETHERN CHURCH, PHILADELPHIA, PENNSYLVANIA

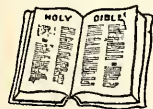
As has been our custom, for nine successive years, we again conducted our Summer Bible School.

Each preceding effort along this line was always successful, but this summers' work crowned them all. Everyone capable of judging will agree that this vacation school was the best we have ever had. There were fewer inducements offered this year than ever before owing to the financial conditions but even then the attendance was larger than at any other time reaching some days as high as one hundred and twenty-six with an average of one hundred and twelve for the term of three weeks. There were some community church schools not far from ours representing several different denominations that could not cope with ours for attendance and they offered longer play periods and other attractions aside from Bible study.

The school was well advertised by the women of the church who canvassed the homes in our immediate vicinity for prospective pupils and in this way brought many from the neighborhood who do not attend our Sunday school. The week preceding the opening of the school we had our annual parade of enrolled scholars. The parade was led by detailed police in a red automobile and was followed by a band car of music playing hymns and the children followed in private automobiles with banners flying and flags waving and horns tooting. The children enjoyed the parade very much and the people of the neighborhood knew

NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a
Great Correspondent*



FIRST BRETHERN CHURCH OF SOUTH-GATE, CALIFORNIA

We of Southgate have much to be thankful for. We thank and praise him for all the many blessings we have received. More and more of our members are seeing the necessity of putting God first and are being blessed abundantly.

At our last business meeting, July 11th, our pastor reported that our church attendance had made a substantial increase in the past year and especially in the last three months. The average attendance for the past twelve months is as follows: Sunday A. M. services, 91; P. M. services, 86; and prayer meeting 41; and for the past three

months: Sunday A. M. 105; P. M. 92, and prayer meeting 50. Our prayer meetings are services of definite prayer and Bible study.

We now have three Home Bible Classes a week. We ask your prayers for these and that more might volunteer to teach other classes.

A prophetic Bible conference was held April 2 to 9 with Rev. Geo. Hunter and Rev. W. H. Pike of the American-European Fellowship and the Bible Research Society. The subject of the conference was God's great time piece "Israel." Following this our pastor continued the meetings until Easter, using as his theme, "The Six Mir-

that something was happening at Tenth and Dauphin.

The school began on July the fifth with an enrollment of one hundred and thirty pupils, eleven efficient teachers and our good pastor as principal of the school. This was truly a Bible school for everyday was spent in learning Gospel songs, Scriptures, Great Bible Themes and the Way of Salvation. This school was a splendid proof of the fact that young people and very young people, can be attracted and held by the Word of God when presented by consecrated teachers, who know the Word and have a desire for lost souls. We cannot give too many thanks or too much praise to all our splendid teachers who gave their time and energy gratis for such great work for the Master. Many of our teachers came a great distance each day to teach in the school and some have been serving faithfully in this work for nine successive summers. Our greatest day was "Decision Day", a day set apart toward the close of the sessions when the older boys and girls were given the opportunity by our pastor to accept the Lord Jesus Christ as their personal Saviour and we are thankful to say that twenty-one took their stand for Christ. Surely this is worthwhile aside from the work among the smaller children and the contact with the parents through the school.

On Wednesday evening July the twenty-sixth, the closing exercises were held in the church auditorium. The congregation was large and many new faces were among it but all enjoyed and appreciated the service. The program rendered was indeed wonderful for we saw how these children from six to sixteen years of age had worked and in the short time learned much of the Word of God and its great truths. Their note books were placed on tables for inspection and I am sure the older folks would have found it quite a task to answer the Bible questions, recite the verses and whole passages of Scripture and prepare the note books which these young people did so efficiently. Surely this precious seed sown in these young people's tender hearts by the patient teachers, will bear much fruit in the days to come.

On Thursday, July the twenty-seventh, the entire school enrollment were taken in automobiles to one of our parks where lunch was provided for them and in this pleasant way, ended the greatest Daily Vacation Bible School in our history.

MRS. H. RAUDENBUSH,
Church Correspondent.

The Brethren Church for Such a Time as This

(Continued from page 6)

nate in the clearly defined Scriptural position taken by these founders and organizers, and, that after fifty years, our position remains unchanged.

The Task of the Church has not Changed

It is apparent that the work of the Brethren church in this day of need, is EVANGELISM. But what is evangelism? The definition is, "The preaching or promulgation of the gospel." It might be defined as the church at work, busy at her divinely appointed task; it is the continuing of that which had its beginning nineteen hundred years ago when the disciples went

everywhere preaching the Word. No one can thoughtfully read the New Testament without being persuaded that this is true. The early disciples never questioned the obligation resting upon them to preach the Gospel as a Witness to all nations. Through the Great Commission our Lord and Master is placing great obligation upon us. As if he were here speaking, we hear him say: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world" (Matt. 28:18-20) This then is our task, but until we are all agreed on this point, no great results can be realized. It is the work of the whole church; all her resources must be brought into action; all the institutional and auxiliary activities of our beloved brotherhood must be made to contribute to this end. Through leaders trained over a long period of time, through the printed page speaking the truth in Christ, through numerous gifts large and small and made at great sacrifice, the story of redeeming love, of cleansing from sin, of eternal hope through faith in Christ must be told at home and abroad, yea, even to the uttermost parts of the earth. Conditions existing over the world, among all peoples, requires haste. However much the conditions of the present are like other times, this must be admitted: Never has there been such widespread organized opposition to the cause of Christ as at the present. The purpose of Satan is apparent—the setting aside of Jesus Christ and the exaltation of Man. What is done in the way of evangelizing must be done quickly. Many world rulers, denying the existence of God, are closing the door of opportunity.

A Rotten Core Endangers the rest of the Apple

It is apparent, that if we as a people, are to be used mightily of God in our evangelistic and missionary endeavor, we must experience a spiritual revival within the church. An extreme condition within the economic world does not make for greater spirituality. There is little evidence that the low mark of the depression caused God's people to return to their altars of prayer and sacrifice, and to holy and righteous living. There is within our country at present a seeming return to material prosperity. But though we should come back to a normal condition economically, this is no guarantee of increased spirituality. Admitting that the supreme need of the hour is a revival of religion, it is to be noted that revival means life again, and can occur only where there has already been life; or, a revival is something which must take place within the church. But how is this to be brought about? In Israel, a revival was repeatedly brought about through the forsaking of the altars of Baal, and the reconstructing of the altar of prayer and sacrifice to Jehovah; in the early church, the fires of spiritual life and activity were kept burning by faithfulness in prayer and the preaching of the Word. The same spirit of forsaking sin and turning to the Lord, of faithfulness in prayer and testimony, will make for a revival of religion today. It was while they were praying that the place was shaken where they were, and the Holy Spirit was poured out upon them with power.

Men Must Hazard their Lives for the Faith

Without presuming to instruct the church, there are a few things which, in my humble judgment, I feel should take place within our fold if we are to be more largely used in the Lord's service. Not least among these, is the possession of the spirit of sacrifice. An aggressive and progressive work of evangelism and missionary endeavor can be carried on only at great cost. A willingness to sacrifice is the one thing needful. The early church evangelized under adverse and unsettled conditions. Persecution, hardship and privation were the lot of those who went forth with the Gospel story. These men of God were imperiled but faithful; they were steadfast in things fundamental, obedient to heavenly visions, and gave to the cause their earthly possessions. They rejoiced being counted worthy to suffer for their Lord, and counted not life dear unto themselves. The cause they had espoused was bigger than life; they could suffer persecution and even death, but they could not be faithless and unbelieving. As has been pointed out: "The historians of the Roman Empire have written the record of those tragic years, through which the early Christian church passed when its saints died their martyr deaths and all the hopes and promises they had surely believed seemed false. It was an age when life was hard and brutal and cruel; when not only shame and loss and contempt, but pitiless torture caught the humblest Christian folk in its grasp."

And all along the line from the days of these disciples to the present we find the same spirit of devotion to the cause of Christ; the same loyalty and heroic sacrifice. There has been throughout Christendom a willingness to march or halt, to endure much, to live or die as the cause demanded. It was this spirit of duty and devotion, of faith and fidelity, of sacrifice and service which gave Protestantism to the world, and the Bible to the common people. And it is this spirit which has given to the world Brethrenism. And let it be said without any fear of contradiction that this is the only spirit which will continue it. It is not too much to say that the founders of our beloved church were men who were willing to sacrifice and die if necessary for their convictions.

As a people, we need to adopt some effective method of advertising. It is generally conceded that we are poor propagandists. Many are not with us because they do not know about us. Or, if they have heard, their knowledge is incomplete or incorrect. If people at large come to know what we believe and why we believe it, we are the ones to make the facts known. William Wrigley says: "The secret of successful salesmanship can be stated in five words,—Believing something and convincing others."

Extreme Ecclesiasticism and Congregationalism

Though we, as a Whole Gospel People, stand upon a foundation eternally secure, we need from time to time to determine our security upon this foundation. The Brethren Church, to be consistent, must avoid the extremes of ecclesiasticism on the one hand and congregationalism on the other. Ecclesiasticism interferes with individual liberty. Centralization of power in the church is dangerous as we note from the history of Christendom. On account of the frailties of humanity, too much authority must not be centered in any individual or group of

individuals, as the temptation to misuse power is too strong. Let us realize that history repeats itself, and prevents the centralization of ecclesiastical influence. Elder Brown in an address before the 1883 convention made this statement: "Had the pernicious system of obedience to Elders and Councils, as inaugurated about the middle of the second century . . . remained unbroken, it would have left the world without a Luther, a Huss, a Wesley, a Knox, a Mack, a Holsinger. All would have remained in serfdom."

But a great danger confronting our beloved fraternity, in my opinion, is extreme congregationalism. No one church is complete in itself; each is a part of the whole. "By one Spirit are we all baptized into one body" (1 Cor. 12:13). This fact means great privilege and responsibility. To belong to that body of which Christ is Head over all things, and we are members in particular; to be fused by the power of the Holy Spirit into a oneness with Christ, is the most unique relationship known among men. In the human body we have a perfect illustration of what is possible through the coordination of members. I realize the fact that, as a people, we are widely scattered, and to get together is extremely difficult, but the gains are worth the effort. It occurs to me that every church should be represented at National and District Conference by at least the pastor and one lay delegate. Each local unit would then participate in all matters of interpretation and in the formulating of the policies governing the church. With firsthand information many misunderstandings would then be cleared up; with knowledge more widely distributed, with facts more generally known, there would be a more unanimous support of the church's program. It is a dangerous thing to criticize a project where not all the facts are known. Woodrow Wilson once said: "If the American people do not govern themselves, they must submit to being governed." Which means if American citizens do not go to the polls they are in no position to find fault with what has been done. Many a righteous cause has been lost because of failure at the ballot-box. Being congregational in government, the church has the last word in all matters; but in our conferences and local congregations the action is often that of the minority, because the majority is not present to voice its opinion. We are certainly agreed on this point, no one is sufficient within himself. Each of us needs that something which comes through the fellowship and counsel of others. "It is the magnanimous spirit of unanimity which has made possible the extensive carrying on of the actual work of the church at home and abroad."

Brethrenism Should Find New Homes

The Brethren Church must give more attention to the conservation of her membership. In order to promote and preserve, special attention must be given to our isolated groups. At whatever cost, our beloved faith deserves, and must be established in new localities. We are not overlooking the very faithful work being done in this direction, but we need greatly to multiply our efforts. In accomplishing this work, no small burden of responsibility rests upon Brethren people living in communities where we have no church. Groups of Brethren laity should work for the organization of the local church. Let such get together and organize into a class. The mission boards will

assist to the extent of funds entrusted to them, but it is not necessary to wait for this help. Sunday school and even preaching services can be carried on with but little financial outlay. The Methodists built up their great denomination by the aid of the class leaders, who, in the absence of the preacher, got the people together for prayer, and eventual organization. And our own church, in its early history, depended upon the local group, with their elders, to keep the church going and start new ones. A number of our best churches have grown out of just such small but determined efforts. There are several things essential to the successful carrying on of such a work. Those who constitute the group must be established in the faith, must be separated from the world, and must be at peace among themselves. Such may expect heaven's blessing. God will not disappoint, but through the power of the Holy Spirit will multiply the numbers, increase the influence and eventually establish the church. Who, among our isolated members have the initiative, the faith and the courage?

The Endtime is Evidenced in a Falling Away

But there is a still greater loss among us than that above to which we referred. It is something which is taking place within each congregation, the falling away of those who once professed the name of Christ. The apostasy within the Brethren church is indeed alarming. The fact that this condition is not peculiar to the Brethren, but is found among all denominations, is little comforting. The extent of this falling away and its evil influence is best known to the ministry and to those closely associated with them in the work of soul saving. Many there are who, though they have united with the church by confession of faith and baptism, and were at the time apparently sincere, have departed from the faith and are seen no more. Wherein is the church at fault and what is the remedy? We would not decry evangelism, but in our eagerness to add numbers, wrong methods have at times been used; but, perhaps, our greatest weakness lies in our failure to nourish and instruct. The new convert should be taught the true meaning of the Christian life. He should be made to realize that his acceptance of salvation carries with it serious obligations, that he is voluntarily agreeing to certain moral obligations. He should be reminded of the fact that he is agreeing to support the work and services of the church with his presence and his offerings; that he is agreeing to participate in the work of the church in keeping with his spiritual gifts and opportunities. He should be impressed with the place of Christian stewardship, and made to realize that his allegiance to Jesus Christ must be transferred into action. He should be told that he will be expected to support the good name of the church, that wherever he goes he must guard zealously her reputation as he would the character of one he loves. It is not too much to say that the bitterest foe of the church comes not from without but from within. That foe is indifference, neglect of the means of grace, spiritual paralysis, a falling away. This condition does present a serious problem to the church which cannot be passed over lightly. It may be an easy way out of the dilemma to say: "Let them go, we will find others to take their places." But is this the way of a mother with her child; is this the way of

Christ for the believer? The lambs of the flock wandering away from the fold do constitute an obligation. As pointed out by another: "The spiritual house must inspire her own to live nobly and above reproach in all relations, in secret, in private with all men; and she must cultivate in them the fruits of the Spirit. The church shall be prompt in stating her position, in exercising reasonable discipline; and will speak with no uncertain sound against evil, especially within her folds." It is the duty of the church to do her best in the conserving of her membership, not alone for the sake of those who are drifting away, but for the sake of the church herself, for her standing in the community and for influence over others. The benefit of the church and its institutions must be measured by the fidelity, truthfulness, purity, courage, and self-sacrifice manifested in the lives of those coming out from it. Special attention needs to be given to the care and proper training of our youth of whom we have many. The dropping away from the church on the part of the teen-age folks is indeed appalling. It is apparent that, where the youth are taught by precept and example in the home and the church, many are saved for Christ and his cause.

The Needs of the Hour

It is the opinion of many among us that the need of the hour is the adoption of a definite program as an incentive and guide to the furtherance of the Lord's work in our midst. The outlining and promoting of such a program would be no new experience for us as a church. It might be a difficult matter to sum up the results of recent efforts, but there is sufficient evidence of substantial gains having been made to justify another effort in this direction. The Ohio District, at its recent Conference, has taken a forward step, and in this has challenged the entire brotherhood. I would recommend that this Conference adopt a promotion program along the lines of loyalty and evangelism with a view to setting the whole church at work with renewed energy. There are abundant spiritual resources in the church to meet and stem the tide, and set in operation spiritual power. But if we are lacking in spiritual strength, such an effort would reveal the fact. Weakness or strength are disclosed in times of testing. P. T. Forsyth once said that the ancient prophet responded to the summons with the quick answer "Here am I." But the modern prophet speaks out of confusion and despair, and asks: "Where am I?" Where are we in keeping with our claims as a Whole Gospel People? If our position is Scriptural, this fact should be reflected in large results. The day of testing is upon us as a people.

Beyond that which has already been stated, I have no recommendations to make to this Conference. The program has well provided for the consideration of each interest. I beg the privilege, however, of making an appeal to the church at large for a more adequate support of the institutions and general interests of our beloved fraternity. May I speak concerning our publications? The making of a literature is one of the supreme tasks of the church. We need to give ourselves more whole heartedly to this particular phase of our work. The printed page addresses itself not alone to the day in which it is written, but to future generations. Our fathers were makers of history, and many of the things which they did are preserved on the printed page and

inspire us to Christian duty. We, too, are makers of history, and may be an inspiration to those who follow through the literature which we make in our day. Our publications are of a high rank and merit a larger patronage. No Brethren church, or Brethren home is complete without our literature. There is nothing which so tends to unify thought and belief as the reading of the same thing. Our editors are men of God, they are sound in the faith, and through the various publications are leading us to a high plane of unified faith and practice.

Our educational institution has been brought, through much toil and sacrifice, to a place of high rank, good standing and widespread influence. That our College and Seminary are essential must be conceded. Their contribution in the past to the general work of the church cannot be estimated, and they promise still greater things for the future. The support which has been given needs not only to be continued, but should be greatly increased. Are we giving to the cause of Christian education as it is carried on, by us as a church, the support it merits? The number of Brethren students in the College should be greatly increased. It is possible for some to send sons and daughters, and here is the best place for the training of our young people. Adequate support means the continuation of financial contributions—large gifts should be made, no gift is too small to be of value.

We, of the present day, are greatly indebted to the past. "Others have labored and we have entered into their labors." At the time of the organization of our beloved church the membership was about three thousand; these were without buildings, equipment or the means of providing the same. Today we have a membership nearly ten times as large, and modern buildings with their adequate equipment. Nor have we become what we are in numbers and possessions without great cost. Upon a passing generation did the heavy burden fall. Some of these are still with us. They sit in retirement waiting the summons to the life beyond. We can never repay them for their services, except, as we, like them, through much toil and sacrifice, contribute to the future. We speak of our contribution to these in retirement as a benevolence; I prefer to think of this as a pension which they have rightly earned. They are not objects of charity. When a man and his good wife have labored for the cause of Christ, perhaps over a long period of years, that which is given them when their services have ceased, is only their just dues. We should greatly increase our gifts to the Old Folks' Home and the Superannuated fund. Such gifts should be made cheerfully as an expression of gratitude for blessings from the hand of God through his faithful servants.

The work of the Lord as it is being carried on by the Brethren Church through her mission boards has been going forward with marked success. We have great reason to thank God and take courage. The secret for victories won is not hard to find; the fundamentals of the Christian faith have been preached; there has been much waiting before the Lord in prayer; life has been poured out in great sacrifice upon the altar; there has been a mighty going forward in faith and obedience. It seems to me that the great need of the hour, is the voluntary enlistment on the part of Brethren people who have in the past been indifferent to the

cause of Christian Missions. The call of Christ is not to the few, but to the church to go forward in the work of preaching the unsearchable riches of his grace. The supreme sacrifice of our missionaries on the foreign field; the hard work and faithfulness of our missionary pastors in the home land, should shame us out of our lethargy. We need to enter with them into the fellowship of suffering with Christ. Let us then, through much prayer, unite our efforts in a great program of Evangelism and Missionary endeavor. Paul says: "I have not shunned to declare unto you all the counsel of God" (Acts 20:27). God's anger and wrath, on account of sin, are as real as his grace and love, and both must be preached at the foot of the cross. It must not be said of us, as Dr. Joseph Parker affirmed of many religious teachers of his day: "Hell gone, the devil gone, and God Going." These words are prophetic of our times. To offset the unbelief and base denial so prevalent everywhere, we need the exultant testimony of a multitude of believers who have had the glorious experience of being saved through faith in the Son of God.

Separation to The Great Task

May I bring this message to a close with a plea for loyalty to Jesus Christ. We have named his name, espoused his cause, and accepted his salvation. Having accepted him, Christ has certain claims upon us. We are his by right of purchase; he has bought us with his precious blood. Christ calls upon his followers to live the separated life: "Wherefore come out from among them, and be ye separate, saith the Lord" (2 Cor. 6:17). A separated life is defined: "As one that finds the center of its interests, its plans, and ambitions outside the circle of the world's principles and practices, so that the believer will not be involved in the world's schemes, and ambitions, and therefore will be able, as a faithful witness, to bear a fearless and consistent testimony against all forms of sin." Let it be noted that we are called not alone to the hope of glory; not alone to the joys and privileges in Christ; but to a faithful and consistent life of Christian service. In a very literal and true sense, the believer has become a new creation, even the workmanship of God, created in Christ Jesus for good works "in righteousness and holiness of truth." We who are thus favored should see to it that the peace of God rules in our hearts, and that the word of Christ dwells in us richly in all wisdom; and whatsoever we do, in word or deed, we shall do all in the name of the Lord Jesus, according to the spirit of the Master, who did all things that pleased the Father. God is calling upon the Brethren Church to do a great and eternal work. It seems to me that our heavenly Father has made us what we are for just such a time as this. Allow nothing to interfere with your loyalty to Jesus Christ and you will be happy as the days go by that you have kept the faith.

Waynesboro, Pennsylvania.

CITIES IN BIBLE LANDS

(Continued from page 10)

masculine attire, with closely cropped "bobbed hair", a false beard, called herself King Maker, grasped the scepter of authority from her young husband, and brother, the Pharaoh Thutmosis II, and lorded it

with rigorous authority over the land. She is accredited in anticipating DeLesseps in the digging of a canal connecting the Nile and the Red Sea. She dispatched an elaborate expedition of five galleys down the Nile into the far distant and mysterious and fabled land of Punt for commercial and explorative purposes. The expedition, after its long absence of many months, returned successfully to Thebes, bringing back a precious cargo of gold, sycamore, incense, trees, dwarfs, and other miscellaneous products and curios, as the rich reward of their hazardous adventure.

(To be continued)

THE TIE THAT BINDS

TIGER-WEIR—At the First Brethren church of North Vandergrift on Thursday evening, July 27, 1933, occurred the marriage of Mr. Harry C. Tiger and Miss Mary Irene Weir. These young folks are both consistent Christians, and both members of our church here. A host of relatives and friends crowded the church for the ceremony and to wish them well on their voyage of life together.

One of the great pleasures of pastoral work is to see these young folks come to Christ in youth and come to manhood's and womanhood's estate with a deep and abiding faith in Christ. Surely they are fortified against the storms that beset life's pathway. **SAUEL H. BUZARD, Pastor.**

MACK-HELSER—The marriage of Lloyd R. Mack and Valeria May Helser was solemnized on June 24th in Glendon, Ohio. Both are residents of this place and intend to make their home here. They are willing church workers. Miss Helser has served several years as our capable church pianist. The ceremony was read by the writer.

NORMAN H. UPHOUSE,

IN THE SHADOW

SHEELY—Mrs. Mary J. Sheelf, widow of Isaiah E. Sheelf, died at her home, 369 South Locust Street, Hagerstown, Maryland, Saturday evening of complications, after an illness of one week, aged 82 years.

She was born and reared in the Beaver Creek district and was a daughter of William and Charlotte (Miller) Kinsey. She was a member of the First Brethren church and the last surviving member of her family.

Funeral services were held at the home by the Rev. Frank G. Coleman. Interment in Rose Hill cemetery.

LESLIE—Within the confines of the Ashland, Ohio congregation on Sunday, August 13, 1933, occurred the translation of Brother Guilford Leslie from scene terrestrial to scene celestial. Brother Leslie's demise came in the 80th year of his earthly pilgrimage, and as a fitting close to a life that long years ago had been surrendered and dedicated to the service of him whom Brother Leslie loved to salute as "Gracious Master and Lord". Death came as the result of a cerebral hemorrhage suffered some four weeks previous.

Guilford Leslie was born in Elkhart county, Indiana, January 13, 1854, the oldest child of John and Sarah Leslie. Four children there were in his family, and two boys and two girls, and of the four Brother Leslie is the first to answer the summons of the death messenger. The brother, Mr. T. C. Leslie, of Nappanee, Indiana, the two sisters, Mrs. H. B. Meyer, of Uniontown, Pennsylvania, and Mrs. Lillie Tillman, of Nappanee, Indiana, are the surviving members of his father's family.

On September 28, 1876 Brother Leslie took unto himself as life's sweetheart Miss Sarah C. Early, of North Manchester, Indiana, and for almost fifty-seven years they have shared life's sympathies, joys, sorrows, and trials, and ever been broken by Brother Leslie's passing to be with the Lord. To this union six children were given of the Lord. Of this number five still remain, together with the wife and mother, to sorrow at the loss of a faithful and devoted husband, a dear and sympathetic father, a constant and consistent Christian. Ten grandchildren and one great-grandchild also survive him; one son having preceded him in death.

Early in life, Brother Leslie united with the Brethren fraternity, and throughout the years has remained true to the teachings and practices of that fraternity. For some thirty years he has been a resident of Ashland and a member of the First Brethren church of this city. Repeatedly he has served on the Official Board of the church, serving always with fidelity and earnestness, and with a firm adherence to the principles and teachings of his Lord as he understood them. Guilford Leslie was always the courteous, kindly, consistent Christian gentleman, and those who knew him best admitted the sincerity of his motives and the fine consistency of his Christian life.

Funeral services for Brother Leslie were conducted at the First Brethren church on Tuesday afternoon, August 15, in the presence of a large concourse of relatives, friends, neighbors and members of the Ashland congregation. The services were in charge of the undersigned as pastor, and assistance in the services was given by Dr. J. Allen Miller and Dr. R. B. Teeter. "Adventure or Departure" was the subject of the pastor's address, based on II Tim. 4:3-8. Burial was made in the Ashland cemetery in the family plot, there to await that great and final reunion that shall be ushered in with the trumpet blast and the arch-angel's shout, and shall reveal him for whom our hearts long. God bless and keep the bereft. "Till he come". **DYOLL BELOTE.**

THE BRETHREN EVANGELIST

Pray for the Spirit's Presence in the New Church Year

Prayer for God's Spirit and Tasks

*Lord of life and death,
Save us from contentment with things that perish;
Save us from entanglement in delusion and desire.*

*Make us pure with thy purity,
Hating, as thou hatest, sin and oppression,
Seeing with thine eyes the fatal tragedy of self-indulgence,
Hungering and thirsting after thy righteousness.*

*Make us humble and obedient to thy voice;
Teach us to find our life by losing it;
Give us the will to follow thy guidance
Wherever it may lead us, in loneliness, in pain, and in grief.*

*Form in us thine own likeness, the image of thyself;
May we be clothed continually with thy nature of love.
Vouchsafe unto us the perpetual sacrament of thy grace;
The perpetual sharing of thine own redemptive purposes.*

*If we sleep, awake us mercilessly from our lethargy,
Stir us to desperate faith,
Drive us to the undertaking of impossible tasks for thee;
Use us this day and every day for the salvation of thy world.*

—From a Book of Prayers For an Indian College.



Spirit of God, Descend upon my Heart

By George Croly

*Spirit of God, descend upon my heart;
Wean it from earth, thro' all its pulses move;
Stoop to my weakness, mighty as thou art,
And make me love thee as I ought to love.*

*Teach me to feel that thou are always nigh;
Teach me the struggles of the soul to bear,
To check the rising doubt, the rebel sigh;
Teach me the patience of unanswered prayer.*



Signs of the Times

by
Alva J. McClain

MOST IMPORTANT NEWS OF THE DAY

Il Popolo d' Italia, Mussolini's own personal newspaper, declares itself in favor of the creation of a "completely autonomous Jewish State" in Palestine. The only solution of the vexing Jewish problem, the paper says, is to give the Jew the ancient homeland where they can maintain their own government, army and navy, without the restrictions of the English mandate. It sees no reason why the new Jewish State should not have at least 5,000,000 Israelites in its population, which would compare favorably with its population during the ancient glory.

In certain respects this is the most important piece of news of the century. Mussolini, despite predictions of the wise men to the contrary, has reached a place of power which enables him to obtain whatever he wants in the Mediterranean region. If Mussolini wants the Jews to have the land of Palestine, it is probable that the Pope wants the same thing. And what Mussolini and the Pope want they are quite likely to get. For that matter, England would doubtless be glad to get rid of her troublesome mandate if her eastern interests are properly protected.

Surely the end is near! Remember the prophecy uttered by the Lord of Glory: "JERUSALEM SHALL BE TRODDEN DOWN OF THE GENTILES UNTIL THE TIMES OF THE GENTILES BE FULFILLED" (Luke 21:24). The passing of Jerusalem from beneath the last vestige of Gentile dominion will mean the end of the present age and the translation of the Church. Lift up your heads, for your redemption draweth nigh.

THE POPE MAKES HAY

Along with the rise of political dictatorships in Europe one notices a corresponding activity at the Vatican. Following the triumph of Mussolini in Italy, the hierarchy almost immediately began negotiations which resulted in an iron clad treaty giving to the Roman Church some remarkable rights. No sooner had Hitler met success in Germany than the prelates of Rome began to discuss possible agreements with him. The result is the signing of a concordant of thirty-five articles between the two.

Rome never sleeps. It was always rather difficult for her to deal with democracies. She is more at home with monarchies and dictatorships. The dictators need her influence to maintain their power, and they are willing to make concessions in order to secure that influence.

The Woman will yet ride the Beast, but there is no love between them. The peace between them is a peace of expediency. At the last the horns of the Beast shall hate the Woman and burn her flesh with fire. (See Revelation 17).

DOES TRUTH HAVE DIFFERENT SIDES?

Professor Zwicky of the California Institute of Technology has recently presented to the scientific world what is termed a new theory of truth. He points out that just when the scientist feels that he has a truth which is absolute and universal, some one discovers an exception to it. This does not mean that all so-called truth is merely relative and there is no final truth, but rather that truth has various sides which may sometimes seem to contradict one another. This theory of truth is called by Professor Zwicky "many-valued truth."

Such a theory of truth is interesting, but is not wholly new. For a long time Christianity has presented a similar view of truth, and has been scoffed at for alleged inconsistency and irrationalism. For example, the Bible teaches the absolute sov-

About this utterance two remarks should be made. First, it proclaims the perversity of fallen human nature. And second, it should teach us the utter folly of trying to change human nature by passing laws against things.

The Apostle Paul discovered the same thing long ago when he wrote of himself: "When the commandment came, sin revived." Better preach the Gospel instead of the commandments of law, if you want to change men. And remember that some men have not yet discovered, namely, that the Gospel is GOOD NEWS, not a system of commandments.

DO THE ANGELS WEEP?

Not many days ago I sat down to glance at the news on the front page of a daily newspaper. This is what caught my eye:

A large cartoon pictured effectively the starving people in Russia and beneath it we were informed that the famine-stricken dead there would number millions this winter. In another column the pitiful details of another Chinese famine were given. No rain had fallen in this region since 1928, thousands were already dead, many had turned to banditry, others to cannibalism, and many half-starved were being carried off by wolves.

With these matters before my mind I turned to another column of the same front page and read there of our Government's efforts to raise prices: cotton was being plowed under; men were being paid to stop raising wheat; pigs were being killed to keep them from growing up.

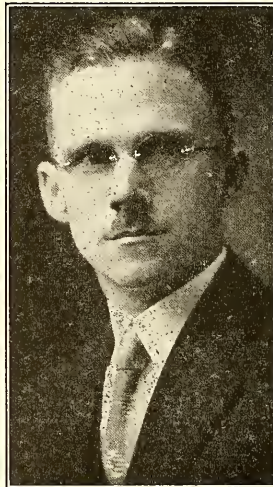
Surely the angels must weep and the devils laugh at the spectacle of a world like ours. Once before, we are told in Isaiah 59, Jehovah saw the state of mankind "and it displeased him that there was no justice . . . therefore his own arm brought salvation—"

Jehovah is still the only hope of the world.

PROGRESS OF "CIVILIZATION"

While in the West I was asked whether I noticed any marked changes in the country through which we had passed on our recent trip. One rather vivid impression received was the astonishing number of

(Continued on page 16)



PROF. A. J. McCLAIN
Moderator of
General Conference

ereignty of God and the freedom of man side by side. To the human mind the two are irreconcilable. More than one thinker has tried to solve the problem and ended by holding to one and denying the other. The Bible teaches, both and makes no attempt to reconcile them. Perhaps now that science has found some antinomies in its own field, it will display more sympathy toward the problems of Christian theology. At any rate, the scoffing should cease. "We know in part."

WHEN THE COMMANDMENT CAME

A friend of mine some time ago remarked that much of the syndicated "humor" in our daily newspapers was really SAD. Undoubtedly there is much to be said for this writer gets off something that is both humorous and true. Here is a case in point. "A LOT OF PEOPLE NEVER KNOW WHAT THEY WANT UNTIL THEY HEAR A SERMON AGAINST IT."

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Send all moneys to the
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General Conference and Some Things It Did

Another General Conference has passed into history, and there was widespread satisfaction and not a few who were ready to say it was our best conference. One is always tempted to say that about the last conference, particularly if he has been strongly affected by it. That would be a difficult thing to prove, but it is a good way to feel about the last conference. It indicates not only that it was a good conference, but that the individual thus speaking was in the proper attitude to appreciate it and consequently to do his part toward making it a good conference. And when practically all delegates are speaking highly of a conference, it indicates that not only their attitude was right, but that the conference itself really had the quality to make a worthwhile impression. And that was true of our recent conference. The officers, the speakers, the leaders, and all who participated, gave good account of themselves and helped to make the conference a really inspiring and profitable event.

The Organization of Conference

The Tuesday morning business, the first of the Conference, showed the unusual interest in organization and there was considerable freedom exercised by the delegates in participating in the organization. Out of a goodly number of nominees, the following persons were elected officers of the conference: Prof. Alva J. McClain was elected the new moderator and his ability is too well known to require comment. Suffice it to say that he presided with his customary courtesy and fairness. Prof. M. A. Stuckey was elected to the position of vice moderator, and it is needless to say that he proved a very capable and helpful assistant. The office of secretary requires more real work during conference than any other position, if we have them judged aright, and Brother J. L. Gingrich, having won the confidence of conference through several years of faithful service, was re-elected, and we are indebted to him for providing us with an account of the business sessions promptly for publication in this issue. The assistant secretaryship was given to Brother Lester V. King, who has had secretarial experience on more than one occasion in district conferences. Brother Ira C. Wilcox, well known layman from Pittsburgh, Pennsylvania, who has filled the treasury position perhaps more often than any other person, was again selected to handle the finances and succeeded in bringing the conference to a close with all debts paid. Brother Geo. E. Cone, for a number of years the persistent and persevering statistician, was re-elected to that position. We imagine he has the most nerve-trying position within the gift of the delegates, for it seems that nothing is more difficult to get than prompt and accurate statistical reports. The Committee on Committees has come to occupy a very important place in the set-up of General Conference, inasmuch as it brings in nominations not only for all the regular standing committees, but for all special appointments, unless otherwise decided by Conference. Consequently great care is exercised in its election. It is composed of three persons and the three men selected this year are Brethren A. V. Kimmell, K. M. Monroe, and C. L. Anspach.

Conference Attendance Encouraging

The attendance was not large, but it was encouraging from several standpoints. The number of delegates registered during the week was far below the number for last year, there being 216 against 282 for the preceding year. But conditions are too well understood to require any explanation. But the attendance was quite representative, there being delegates present from every part of the brotherhood, and every district being well represented. It is good that it was so, and has been for several years, for this coming together and the sharing and consideration of common

problems helps wonderfully to make the various sections of our church into one brotherhood. Then the number of young people, both boys and girls, gave cause for encouragement. The church has a future when the young people can be brought to take a vital interest not merely in the social features of church but in its business and conference life as well, and this the young people are being brought to do,—largely, we think, through the service of Christian Endeavor. The Sisterhood organization has done a great work in bringing together the girls of our churches at our conferences and building up in their hearts a lively interest in the general activities of the church. And with the new interest in boys' work that promises to develop, there will be an added interest for boys at our conferences.

Some Things Conference Did

The Conference did many things of importance, but a few things stand out as of unusual significance and contribute to this as a history-making conference.

1. A Paper Merger

First, it was decided to merge the several departmental magazines into the church paper; that is, the Brethren Missionary, the Brethren Witness and the Woman's Outlook have all agreed to combine with the Brethren Evangelist in one large publication. It is planned that the enlarged paper will contain 32 pages, which will furnish ample space for these special interests to promote their particular tasks at least as effectively as they are now able to do, and at the same time will bring to the brotherhood the news and the messages regarding all the interests in one publication. We have been preaching such a merger for years. Others have seen the importance of it and urged it. Sentiment is ripe for it. The merger is to go into effect the first of May in 1934, and at that time the old publication board will go out of existence and the new board constituted at the recent conference will take over the publishing interests. The merger plan was worked out by a committee composed of representatives of the Publication Board and the other boards concerned. The personnel of that new board is as follows: five members from the old publication board—J. C. Beal, E. G. Mason, R. D. Barnard, L. T. Black and N. G. Kimmel—and two members from each of the cooperating boards—from the Foreign Mission Board, J. Allen Miller and A. J. McClain; from the Home Mission Board, R. Paul Miller and Freeman Ankrum; and from the Woman's Missionary Society, Mrs. U. J. Shively and Mrs. K. M. Monroe. These eleven persons constitute the new board. The remainder of the reorganization has not yet been effected, but will be accomplished by this new board in the near future, we are told.

2. A Program of Evangelism and Loyalty

A second thing of significance launched by the recent conference was a program of evangelism and loyalties, fashioned after the program launched in June by the Ohio Conference. This was definitely recommended by the retiring moderator, Rev. W. C. Benshoff, in his masterful address delivered before General Conference and published in the last issue of *The Evangelist*. That is aiming right at the heart of progress and if the churches of the brotherhood shall take seriously this program, which will be set forth more definitely next week, we shall soon find ourselves entering upon a period of advancement that will bring rejoicing to the heart of the great Head of the church. Nothing is more important to the advancement of the kingdom of God and to the extension of the church than evangelism and nothing is more important to the strengthening and empowerment of the church than the building up of souls in knowledge of and loyalty to all the

teachings and practices and activities of the denomination. It is a simple program with which conference has challenged the brotherhood, but it is most vital and comprehensive and deserves the cooperation of every leader and worker of every congregation. Doubtless our readers will hear much about it through the columns of this paper in the days to come. A promotion committee was appointed by conference and Dr. Charles A. Bame is chairman of that committee, as he is also chairman of the Ohio District promotion committee, and he will be coming to you with plans, setting forth the ideals and objectives of the program. These are the days of great opportunity and challenge because of the world's dire and unparalleled need, and if we fail to do what we can, they shall turn out to be days of judgment to us. Conference caught the vision, will the brotherhood see it and follow it?

3. New Organization for Boys and Young Men

One of the real needs of the Brethren church for a number of years has been some uniform and popularly accepted means of promoting work among the boys as the Sisterhood of Mary and Martha is operating among the girls. Time after time effort has been made to devise a scheme that might prove to meet this need, but not until this year has conference agreed upon any such proposal. A very simple organization and one that is very responsive to local needs and desires is proposed. It is to be known as the NATIONAL BOYS' AND YOUNG MEN'S BROTHERHOOD

(Continued on page 8)

EDITORIAL REVIEW.

Brother Lester V. King was elected the new treasurer of the Brethren's Home Board and all money for the Home at Flora should be sent to him. Address him at New Lebanon, Ohio, during September and after that at Mexico, Indiana.

Brother J. L. Bowman informs us that he is beginning an evangelistic campaign of three weeks' duration in his church at Linwood, Maryland, under the leadership of Dr. Charles A. Bame, our Sunday school editor. The meeting is to begin November 12th.

A line from Brother Lester Myers, of 3407 W. Van Buren St., Chicago Illinois, states that he will be glad to arrange for lodging in Christian homes for any Brethren people who may be contemplating attending the World's Fair in Chicago. He says good rooms may be had for the very modest sum of 75 cents. He will be glad to perform this service merely as an accommodation to our own people.

Dr. C. F. Yoder writes from Argentina concerning the Lord's work in that mission field. An epidemic of influenza is hindering temporarily the attendance. Brother Sichel is engaged in evangelistic meetings in the different missions. Brother Yoder held a few services in an independent mission in Buenos Aires and baptized fourteen with Gospel baptism and conducted communion service. These people want to become a distinctly Brethren mission.

Our good correspondent from Limestone, Tennessee, tells us that the work at that point is going forward under the leadership of Brother Hill Maconaghy. Some baptismal services have been held this summer, but we are not told the number of persons baptized, but that three children await baptism. Bible instruction is being emphasized, and the training of the young people is being taken care of by means of two Christian Endeavor societies. Brother W. C. Benshoff is to conduct another evangelistic meeting for them during October.

Brother Alan S. Pearce, the efficient secretary of our Southern California Conference, supplies us with an interesting report of an unusually interesting conference. It was held in the First church of Long Beach, as usual, and is said to have been the "finest conference" yet held and was most largely attended. Dr. Bauman, pastor of the entertaining church, was also moderator and brought a challenging message which will shortly be published in the *Evangelist*. Prof. Alva J. McClain was the special Bible lecturer and his messages were keenly appreciated. This thriving district now numbers 2,614 members, divided among eight congregations, and has a church property valuation of \$418,761.36.

The editor enjoyed the privilege of preaching in Dr. G. C. Carpenter's pulpit in Smithville, Ohio, on Sunday morning, Septem-

ber 3rd to a good sized audience. Again we made our trip in company with Brother J. C. McBride and his Ford coupe, and this time his son acted as the chauffeur. Brother McBride entertained the evening congregation delightfully with his stereoscopic pictures of Southern California. He has a collection of very beautiful pictures and after he got through showing them and telling his story, some of the people expressed a desire to go in person to see the beauties of Southern California. The Smithville church is going forward under Brother Carpenter's leadership and the people are a loyal and cooperative group, truly Brethren, and faithfully supporting all the interests of the Brotherhood. The church is on the Evangelist Honor Roll and the Sunday school is making use of our own publications.

Sample copies of *The Evangelist* will be sent to churches wishing to distribute them among their members with a view to securing new subscribers. Many of the members of our churches not now taking their church paper, do not realize the value and benefit that it would mean to them, because no one has brought it to their attention. The editor has visited a number of churches in recent weeks and distributed papers among the members and has been greatly reassured by the appreciation expressed and the response to his appeals for subscriptions. Following is an excerpt from one of the very encouraging letters recently received, which we pass on not for any selfish reason, but for the sake of *The Evangelist*, which is the agent and organ of the church, and which is made what it is by the splendid cooperation of leaders throughout the brotherhood. This writer, under date of August 21, says: "The Brethren Evangelist, issue of July 22, was handed out in our church August 26, and I have just read for the second time your article, 'A Preference for Hot Christians' and I just want to say if there was a writeup like that in every issue and everybody could be gotten to read it, surely people would wake from sleep." Other correspondents have made mention of other features of the paper as being specially appreciated by them. We believe the paper can sell in any congregation on its merits if the pastor and other leaders will take the pains to point out the immense value of the Bible studies, discussions, sermons, special departments and the news from the field. It is to the interest of every church to give your church paper real support.

SHALL WE DISPLAY THE NRA IN OUR CHURCHES?

Some of our ministers have received requests to preach in support of the National Recovery Act and to display the "NRA" in their churches. This matter was up for discussion before the National Ministerial Association meeting at Winona Lake, Indiana, recently, and after much discussion the following resolution was passed by a majority vote:

"We appreciate the liberties we enjoy under the government of the United States. We are grateful for every lawful and wise effort our President is making toward the solution of our present economic problem. But as the Brethren Church is a spiritual institution employing neither political nor industrial methods in her work; be it resolved that we do not favor the display of the NRA emblem in our churches as such."

As implied in our introductory statement to the quotation there was considerable difference of opinion as to the proper attitude for the church to take toward the government's desire for cooperation. There was no feeling expressed on the part of any of the ministers present other than that of cooperation and obedience on the part of every Christian citizen to every lawful and right measure the government may launch. But the feeling was quite widely expressed that the government had no right to make any encroachment on the rights and liberties of the pulpit's message and influence, nor to use any pressure to bring the church as such to support any particular political or industrial measure it might devise. In the discussion of this particular problem, it must be said in fairness, that many were not ready to take any definite stand because of insufficient information at hand as to just what the government was asking and also because of insufficient time to consider it in the light of Scripture. It should also be said that in taking the action that the Association did, there was no desire to compel conformity on the part of any minister or church, but merely to discover if possible what most of the ministers might feel to be the proper attitude for the church to take, and to prepare the way if possible for a united stand on the matter.

Sharing General Conference

These Impressions are Representative of Practically All in Attendance

A Symposium by

L. G. Wood
J. W. Hathaway
J. L. Bowman
C. C. Grisso
A. B. Cover

My Impressions of the Late Conference

By L. G. Wood

Home Mission Pastor at Fort Scott, Kansas

There is no doubt in my mind whatever, as to the recent conference being the outstanding assembly of the Brethren church in recent years.

In fact, I believe, it will prove to be, history-making by the permanent influence it left on the minds and hearts of those in attendance.

How much of that sweet spirit of harmony, loyalty and devotion, which so beautifully characterized each session, may be traced to that quiet but wonderful 45 minutes of prayer and praise in the early morning, no mortal can know. But we all know such a beginning of a day is the biggest asset to a day's achievement, that one can avail himself of, in conference or otherwise.

These early morning services were conducted, just as indicated on the program. "Prayer and Praise" was the center of each service, in which men and women could and did unburden their hearts to the Lord in an atmosphere of sympathetic devotion.

Certainly it seemed a mountain top experience, and also featured that spirit of "one accordness" of the upper room.

These services were held in the Auditorium from 6:30 a. m., to 7:15 a. m., and were well attended and the general response to the leader, in prayer and testimony was fine.

The leaders were: Wm. H. Schaffer, Robert Ashman, A. L. Lynn, Ray Klingensmith, Wm. H. Clough, and W. S. Crick.

All of these leaders, I am sure, were to be commended not only for the excellent manner in which they led these morning devotions, but also for their promptness in keeping the meetings entirely within the time allotted by the program committee.

These services furnished an inspirational and devotional slant to the entire day's program.

May the delegates be able to pass on to their respective peoples many of the things which so stirred our hearts with earnest zeal, for Christ and the Brethren church, throughout the year.

Fort Scott, Kansas.

The Impressions Made Upon a Missionary by the General Conference

By John W. Hathaway

Missionary on Furlough from French Equatorial Africa

All the space allotted for this article could be used in telling of the joy received in meeting the brethren in the Lord; of the whole-hearted way in which they received us back to the homeland and the refreshing to our own soul's after having been shut up for the last five years in the heart of Africa from such privileges, in

being permitted to settle down and listen to the faithful preaching of the conference speakers. However, desiring to enumerate in part the impressions that the conference made, will do so by four simple statements.

1. THE SPIRIT OF UNITY that existed through the entire conference made the first great impression. Never has the writer been at a conference of equal size where this was more manifest. It reminded one of the first great Christian conference on the day of Pentecost when all were of one accord.

2. LOYALTY TO THE OLD BOOK we mention as the second impression. Something very uncommon in these days of falling away from the faith is to find a denominational conference where the message of every speaker rings true to the teaching of the Book of Books. This was true of this conference to the extent of not even leaving a doubt as to the loyalty of each speaker to the Word of God.

3. CHRIST AND THE CROSS AS THE ONLY CURE FOR INDIVIDUAL, CHURCH, OR NATIONAL PROBLEMS, so greatly emphasized by the speakers, we mention as the third. It is gratifying to find such a large body of people who recognize our responsibility to God, the ultimate misery of those who forget God, and back to God as the only permanent relief from the financial, economic and religious complications in which humanity is now immersed.

4. JOY WITH WHICH ALL DELEGATES RECEIVED THE SOUND WORD, we mention as the fourth great impression made upon the writer by this conference. Nothing is more encouraging than to find a people who love sound doctrine. There can be no question as to the future growth and spiritual prosperity of any people that loves God's book and hides his word in their heart.

There were seven thousand in Israel who had not bowed the knee to Baal during the terrible apostasy of Elijah's time. May we become (if we are not) and remain (if we are) the chosen few of faithful ones who love the pure Word of God, and delight in doing his will during this terrible apostasy that now engulfs us.

Echoes from Winona Bible Lectures

By J. L. Bowman

Pastor of the Brethren Church at Linwood, Maryland

The Brethren church is very fortunate in having in her number men of ability who are able to instruct others in the deeper things of the blessed Book. These inspirational Bible lectures are greatly enjoyed by those privileged to hear them. They are also very beneficial to the casual Bible reader as well as the diligent Bible student. They throw light on and give inspiration from difficult passages. They make Bible reading most fascinating. They make Bible reading less difficult. They enable the hearer to trace out causes which produce legitimate results. The Bible becomes a living message to a dying world. These messages help the hearer to know

how solidly fundamental the teachers of Ashland Seminary and others are.

The church is safe as long as her leaders do not drift into modernism and formalism. Here in these wonderful Bible lectures you are privileged to judge whether our leaders bring messages that are true to the Book, true to the distinctive doctrines of the church or not, true to the faith of our fathers, true to a faith that we have learned to love and cherish with a devotion that is dearer than life. I am glad to say that so far as the writer is able to judge every Bible lecture, sermon, song and prayer was strictly true to the teaching of the Book, no sign of drifting, no sign of modernism in any of its forms. There is real comfort in this fact.

Perhaps an additional word as to how these Bible lectures are received may not be out of order. I am glad to pass this word along, and those of us who were permitted to attend this conference know that it is true, that no part of our conference was attended by larger numbers than these prophetic and didactic lectures. This to me is significant. It shows that our people are hungry for the very best things that God has in store for his children. In these days of apostasy, false teaching and loose interpretation, men and women have become tired of feeding upon husks and shells and really desire the kernel and meat of the inspired Word of God and in these lectures you get the conclusions of men who have studied long on the subjects assigned them.

To mention the name of one of these instructors and not the others is not quite fair. They were all good, though not equally good. They were all strong and showed intensive preparation and careful thought. You sometimes hear that we are a small church which is perhaps relatively true but the statement I am about to make is positively true, that if we are a small church we have a big message for this age and the message is more important than numbers.

One thought more and I am through. Perhaps no one thing has more power in shaping and molding the future of our church than these fundamental Bible messages. If this sentence is true then the future trend of our church will be along lines that God can own and bless. A glorious future is ours if we believe and obey the whole Gospel.

Linwood, Maryland.

A Few Outstanding Impressions of Our General Conference

By C. C. Grisso

Pastor of the Brethren Church at Lanark, Illinois

The writer has been in attendance at our general conferences for nearly thirty years. These years have brought many changes in the personnel of our conference. We miss today many of the leaders of the church of those days, especially in the ministry; a loss indeed, were it not for that splendid group of young men who have recently entered the ministerial ranks and who are carrying on so splendidly the work as it has been handed down to them. This suggests to me the first of four outstanding impressions that I want to mention briefly.

First, **The presence of so many young people.** The young men were there. The young women were there. If any one failed to look in on the sessions of the Sisterhood of Mary and Martha they surely missed one of the bright spots of the conference. Their sessions will be reported by those in authority to do so, and I only want

to say here that their work has been one of the outstanding features of our conference. It was the writer's privilege to speak to them Saturday morning. The atmosphere had been created by previous sessions, and the interest was intense. At the close of our message when the invitation for reconsecration and definite life-work and also for a public confession of Christ was extended eight of them came forward, one accepting the latter invitation. The future of our church I believe is assured if the lives of these young people are directed aright.

Second, **I was impressed with the emphasis that was laid upon the fundamental teachings of the Word.** Any person inside or outside of the church attending this conference could quickly discover that the ministry of the Brethren church is determined at any cost to set forth in these last days the great fundamentals of our common faith, and are attempting, as our Lord's representatives, to call the world back to Christ, and to his final authority in all things. The slogan of the entire conference could well have been, "Set for the defence of the Gospel," and it would have been true to its slogan. To the writer it seems a great privilege to be a member of such a body of believers.

Third, **I was impressed by the spirit of optimism in spiritual things.** These are trying times for most people. But withal there seemed to be that spirit of deep settled peace. Although through the year past there had come many trials and testings, financial and otherwise, there did not seem that disposition to become discouraged, to give up and to quit, but rather to "Go forward." It may be a day of real testing for us, but God forbid that we should surrender until we have at least done our best. God has highly favored us as a church. He will continue to pour out his blessings upon us if we are true to him even "In a time like this."

Fourth and last. We cannot fail to mention the interest on the part of our leaders and laity being manifested toward **church extension and evangelism.** The spirit of the conference was voiced by the moderator in the beginning and emphasized throughout. It was this, "that the whole church be set to work with renewed energy at the task of evangelism." Plans were outlined and adopted for an aggressive evangelistic effort in every church this year which I believe will prove to be more than sentiment. This is possibly the most important duty to be placed upon the church at this time, and every possible means should be employed to get every unit of the church into line for its accomplishment. I believe that the goal and program as outlined for us will help us if we follow their plans for us.

All of this and very much more that we have seen and heard at our late conference cheers our hearts, gives us increased hopefulness for the church's future and spurs us on to greater faithfulness in all that our Lord has entrusted to us.

Lanark, Illinois.

My Impressions of the Evening Sessions

By A. B. Cober

Pastor First Brethren Church, Los Angeles, California

The opening session of our Conference is an evening session. Delegates gather from the length and breadth of our beloved land. According to custom the vice moderator brings the opening message, which this year was

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Some Modern Educational Ideals as applied to the Denominational College

A General Conference Address By

Dr. Martin Shively
Bursar of
Ashland College

It is a well known fact that education,—the training of youth, had its birth in the minds and hearts of the religious leaders of the world. Before the rise of Christianity, the priests were universally the teachers, and while one object must have been the general training of the student, the chief purpose was the training of religious leaders. Religion was the center round which everything revolved, including the state and all of its activities. This fact was not materially altered with the coming of Christianity, and the church was everywhere the all but sole factor in this field of endeavor. And so far as the church was and still is concerned in the matter, the object was, and remains, the training of leaders for both the pulpit and all fields of endeavor, whose acts shall be influenced by knowledge of the Word, and motivated by a devotion to man, as a creature formed of God, and responsible to him.

With the desire that men may know him, and love and serve him, the church launched the school movement, and with this purpose still uppermost, the church continues its work in this field. Almost, if not without exception, every school in the world, until in comparatively recent years, was launched for these purposes. The public school, from primary department to university, is an American institution, but even here, originally, the aim and goal remained the same. The Bible as well as the spelling book had an honored place there, until comparatively recent times. But now the Bible has been dethroned, not only as a text book, but too largely as an authority in any field. In fact it is to be deplored that in far too many of the tax supported institutions of learning in our land, men and women often preside who do not only say they do not believe it, but are too ready to go out of their way to speak contemptuously of the Book, and of those who profess to believe it, or to live according to its teaching.

And by the very fact that such teachers occupy so prominent a position in the field of learning, and in the employ of the state, by their position as well as by their attitude toward religion, they weaken, if not entirely destroy, the faith of those who sit in their class rooms. Many a young man or woman, coming from a Christian home, and themselves adherents of the church, have returned from such a school, not only with no faith, but a real menace to the society in which they move. Their mental training has only made them the more dangerous, for it has made them to be accepted as leaders in the communities into which they come. I am not disputing the assertion that not a few students do return from such institutions with a faith undimmed, but feel sure that they are the exception rather than the rule.

The situation thus described, has compelled the church to expend vast sums of money for the erection, equipment, and support of the denominational colleges, and this in spite of the fact that Christians have contributed their full share in taxes for the establishment and support of the state institutions. They have been forced to yield their hope that the church can fill its pulpits and

man its congregational programs with men who have received their training in such institutions. There are exceptions, of course, but in far too many instances the leaders accepted from such schools, have been men who preach a devitalized gospel, and the church dies under their ministrations.

Modern Educational Ideals, so far as the church is concerned, can only be realized, as training is offered under positive Christian influence. I do not mean by this that either students or faculty need be fanatics in religion, but that those who impart instruction shall be acknowledged believers in Christ, and lead such lives as will reflect that faith. That situation we have realized. We have a place where the Bible occupies an honored position, and a definitely religious service is held daily; a place in which men or women of unquestioned ability and training still believe in the Book, and find no contradiction between its declarations and the actual facts as revealed by the sciences. That place is Ashland College; for all reports to the contrary, I have been associated with it long enough, and am sufficiently familiar with its heart and soul, to say truthfully, that it is an institution which is loyal to the Book, as well as to the highest order of scholarship.

I have already mentioned the fact that to achieve such ideals, it is necessary that there be adequate buildings and equipment, and a faculty of unquestioned ability and character. Thanks to the generosity of the friends of such an education as Ashland College seeks honestly to give, the buildings and equipment are already provided and paid for. And with all my heart, I believe the faculty is also provided. One other thing is fundamentally essential, and that is consecrated money, to meet the legitimate needs of the institution.

So far as I am acquainted with its aims and ideals, it is not the desire that it shall ever become a really large college, with thousands of students on its campus and in its class rooms, but rather it shall be large in the quality of the men and women whom it turns out from its halls. To meet the needs of such a goal, it should be necessary to have an endowment of \$500,000.00, the income from which at 6 per cent would amount to \$30,000.00 annually. For let it be understood that no denominational college can live in competition with tax supported schools, on its tuition income. At Ashland where tuition is \$170 per year, a more moderate charge than in practically every other college of its grade, the actual cost of student training to the school, is something more than \$300 per year. If fees at state schools are less, do not deceive yourself into thinking that we are extravagant, for the actual cost in the state school is far more, but the tax payer has furnished the difference.

In the case of Ashland College, thanks to the generous help of our Brethren and friends, we have an endowment fund of something more than \$350,000.00, which yields an income of round \$17,000.00 per year. And that is \$13,000.00 less than is absolutely necessary to satisfy the needs of the school. This accounts for the fact that

an annual Educational Day is observed in the church, by action of the General Conference, and appeal is then made for the support of the College. We cannot ask for the additional \$150,000.00 to bring the endowment to where it would take care of the needs, and thus we ask for the Educational Day offering, which, if capitalized at 5 per cent, it is hoped will bring the total to such a figure as will satisfy the accrediting agencies, and keep the college out of debt.

If the doctrines and policies of the Brethren Church were dear enough to our fathers to lead them to willingly sacrifice much that men ordinarily hold dear, and then to offer freely of the means with which God had blessed them, to build and equip such an institution as we have at Ashland, and if other denominational schools will not train men for our pulpits or pews, then it seems to me that we ought not even to dream of stopping so near the end of the road, but we ought enthusiastically to go on until the task is finished. Your servants at the college, for they are your servants, deeply appreciate your loyalty as expressed in what you have done for the college, and pledge themselves to continue to give of their best to carry out the purpose you had in mind as you made your gifts, and they earnestly ask that you give them a place in your thought as you pray. You will help more and be less suspicious as you approach the Throne of Grace in their behalf. Ashland, Ohio.

My Impressions of the Evening Sessions

(Continued from page 6)

brought by Robert F. Porte, pastor of our South Bend church. He used as his theme, "The Obedience of Christ." The message voiced the position of our distinctive plea and it was a masterly presentation of the theme. Thus with a setting of such high order, the evening sessions following kept the pace.

Tuesday evening was given to emphasizing "The Progress Realized in Christian Endeavor." Brother Riddle, pastor of our church, at Waterloo, Iowa, gave a splendid discourse in the theme indicated above. This address was based upon facts gathered by Brother Riddle and set forth the accomplishment of real Christian service. Brother J. L. Gingrich followed the above with a searching inspirational message upon the theme of, "The Divine Indwelling."

Wednesday evening service stressed Sunday School endeavor. Brother Whetstone, pastor of our Goshen, Indiana Church, brought a helpful message on "Some Needs of Brethren Young People." Prof. Kenneth Monroe followed this address by a striking message on, "The Art of Teaching." His message was directed to the teaching function and qualifications essential to effective teaching. These two addresses were followed by our Brother, A. T. Wirick on the subject, "A Whale of a Difference, or a Modern Jonah." This message was delivered in the characteristic style of Brother Wirick to the edification of all.

Thursday evening witnessed a Candle Light Service given by the Sisterhood of Mary and Martha which proved very impressive. This was followed by an inspirational session by members of the Foreign Missionary Society. "Have we Done Our Best?" was ably presented by Mrs. U. J. Shively, president of the Woman's Missionary Society. Brother A. V. Kimmell of Philadelphia, Pa., brought a challenging message on the subject, "Is the Day of Missions Over for a Whole Gospel Church?" This was followed by a forceful sermon by our Brother E.

L. Miller of Mauretown, Va. Usually we think of the speaker as "Brother Ed." Notwithstanding the serious accident which befell our brother during the year he delivered a searching message on the theme, "Christianizing, Civilizing, or Modernizing the Heathen."

Friday evening was devoted to our College and Seminary. Appealing Messages from Brethren Shively, J. Allen Miller and Charles Anspach.

Saturday evening session was given to the Home Mission Interests. President of the Board C. L. Anspach brought a forceful message on the theme of "Great Lessons 1933 has Taught as to the Value of Home Missions to the Brethren Church." This was followed by a sermon on "The Glorification of the Church," by Freeman Ankrum, vice president of the Board.

The Sunday evening session was devoted to Christian Endeavor and the closing message of the Conference was brought by C. A. Bame, editor of our Sunday School literature.

There was no uncertain sound uttered in any of these interests emphasized in the evening sessions as to its loyalty to Jesus Christ. The messages were of a commendable type, in style and content. The attendance was splendid and we are of the conviction that the seed sown will produce an abundant harvest in the coming year.

Los Angeles, California.

General Conference and Some Things It Did

(Continued from page 4)

OF THE BRETHERN CHURCH. It is stated that "the purpose of the National Brotherhood shall be to supply an Annual Brotherhood Conference Program at the time and in connection with the National Conference, . . . and whenever possible in conjunction with the program of the Sisterhood of Mary and Martha." Also it shall be the purpose of the national organization to give "helpful advice" to "all boys' groups that are members of the Brotherhood," and to suggest "goals or points of emphasis," to the local organizations. It is not necessary to disrupt any existing boys' or young men's organization in any local church or Sunday school. Any such organization "may be a member of the National Brotherhood." The suggested age limits for membership are 9 and 25. It is suggested that local organizations shall meet as they may determine and that such meetings shall "minister to the four-fold needs of life—physical, mental, social and spiritual." In addition to the local and national meetings, it is suggested that there shall be state or district meetings in connection with state and district conferences. More detailed information will be given in a later issue concerning the organization. The General Conference made provision for the expense of launching this new movement by means of a generous offering.

OUR BIBLE STUDY DEPARTMENT

Miniature Studies in the Divine Library

By Prof. M. A. Stuekey

I Corinthians

Of late, the city of Corinth has enjoyed a new resurrection from the dead. This ancient center, once called the "star of Hellas," "the gate of the Peloponnese," and the "bridge of the seas," has been a treasure house for the archaeologist. Recent excavations have resulted in rich discoveries and today the thought and imagination of the world have been stirred anew at the remarkable material splendor of the maritime center immortalized by the writings of St. Paul.

Corinth, in Paul's day, was one of the most important cities

of Greece. It was the capital of Achaia, and surpassed the cultured Athens in commercial and political importance. Julius Caesar was chiefly responsible for its great wealth, beauty, and power, having built it anew following its destruction in 146 B. C., at the hands of Mummianus.

The inhabitants of the "City of the Two Seas" were cosmopolitans. Greeks, to be sure, outnumbered the incoming foreigners from all points of the compass. Jews and all sorts of Gentiles sought the cultural and commercial advantages which were freely offered to its inhabitants. Halls of rhetoric and schools of philosophy abounded everywhere; workshops and studios were widely scattered; wickedness and moral corruption, an adjunct of pagan culture, prevailed nightly; Corinthian banquets and Corinthian drinkers ate and drank in Epicurean style and then turned to Worship Venus and the Egyptian and Asiatic cults of impurity.

The Church of God in Corinth

To this pagan city, the intrepid Paul came after a stormy session with the cultured Athenians. He tarried there alone, friendless, companionless, comfortless, in the midst of godlessness and licentiousness, until he met two welcome members of his own race—Aquila and Prisca. They were fellow-sufferers with the mighty apostle, having been driven from Rome because of their faith. The comfort of their home and the satisfaction of tent making with them must have refreshed the missionary greatly.

Upon the arrival of Silas and Timothy, Paul's friends and companions in the faith, the greatest men on earth since Jesus began a preaching campaign which resulted in the formation of a new church. There were numerous hardships to be endured during his stay of eighteen months, but none the less the work was greatly honored by the Spirit of God. Honor him and he honors his work as well as his workers.

He left the infant church in excellent condition and later revisited it. In the meanwhile, however, certain facts of a disturbing nature reached his ears while he sojourned at Ephesus on his third missionary journey. It seems that factions arose, discipline became lax, differences led to legal entanglements, immoralities pervaded the social life, problems arose concerning marriage, meats offered to idols, and "gifts" of the brethren; and, in addition, the Lord's table was profaned and the resurrection was denied. Paul was shocked beyond measure. His letter is his answer to queries arising in the church which he established under God.

The Seat of the Trouble

As in the first century, likewise in the twentieth century, when the world enters the church instead of the church entering the world, the Gospel of Christ is impeded in its progress. The Corinthian church members—many of them—were carnal, not spiritual. They were saying no doubt something like this: what we need is to catch the spirit of this great age and build our church upon modern moorings free from the Puritanic conceptions of that narrow-minded Jew, Paul. Our wisdom must be supplemented with the wisdom of the Gospel. Well, that way laid defeat. It was defeat for the Corinthian church members and it means defeat for the modern church members who ride the Corinthian train.

What the church needs and always has needed it not more of the Spirit of the age within its borders but less of it; we absolutely need more of the Spirit of God within and around the Church. To say that the city should enter the church and not the church invade the city, is to forget the high responsibility and privilege of the church in the world. Can our cities make our churches better? Shall the sour-grapes say to the sweet grapes, "sweet grapes, you become sour in order that you may become better sweet grapes?" Nay, a thousand times, nay!

The church, if it descends to the inferno of the modern city may expect to lose its power and lose it permanently; but if the church separated from the world, preaches its Gospel fearlessly in the modern city, she will find the city rising to her level. Surely that way leads to God and not to the Devil.

The Remedy of Love

The remedy prescribed by the Apostle Paul for every wrong condition in the Corinthian church is to be discovered in his fa-

mous thirteenth chapter. It is "the more excellent and unfailing way of love." Love in the church makes for unity and harmony; it is the product of regenerated living and not of Christian bickering. It is the way of ways in all matters pertaining to Christian life and action; it is a gift which all may exercise and find daily reward at the setting of the sun. Note how Paul uses this magic key to unlock the barred doors to frozen hearts and wayward spirits!

1. When factions arise over preachers, and mar the harmony of the church, try the principle of love which unites the Bridegroom and the Bride. Is Christ divided? (1:10-13).

2. When one offends notoriously, remember the position of the Christian in the world (in it, but not of it), and purge out the old leaven. (5:7).

3. When legal entanglements develop, remember our common brotherhood in the Lord Jesus Christ (6:6).

4. When marriage is questioned and impurity is rampant, try "the expulsive power of a holy affection." (7:29).

5. When meats offered to idols trouble the weak, let the strong in love help the weaker brother. (10:33).

6. Where head covering is an issue, let tolerant and sober expediency prevail. (11:2).

7. When the Lord's table is desecrated, remember him who was dead and is alive in holiness and in communion. (11:26).

8. When "speaking with tongues" is in evidence, let order, decency, and wisdom be manifest. (14:1ff).

9. When the resurrection is denied, call to mind the power of the resurrected One whose Kingdom is spiritual and one of love. (15:44).

The Resurrection Body

(Sumarized Truth)

1. It is assured by Christ's resurrection.

2. It will be the resurrection of the same body.

3. It will be, nevertheless, a different body whose powers identity is preserved.

4. It will take place when Christ returns to the earth.

5. It will be the glorious experience of the living saints to receive the new body incorruptible.

Dr. Scofield has an interesting array of facts pertaining to the resurrection of the dead which will be appended here:

"(1) The resurrection of the dead was believed by the patriarchs (Gen. xxii. 5 with Heb. xi. 19; Job. xix. 25-27), and revealed through the prophets. (Isa. xxv. 19; Dan. xii. 2, 13; Hos. xiii. 14.), and miracles of the dead restored to life are recorded in the O. T. (2 Ki. iv. 32-35; xiii. 21).

(2) Jesus Christ restored life to the dead (Mt. ix. 25; Lk. vii. 12-15; John xi. 43, 44), and predicted his own resurrection (John x. 18; Lk. xxiv. 1-8).

(3) A resurrection of bodies followed the resurrection of Christ (Mt. xxvii. 52, 53); and the apostles raised the dead (Acts ix. 36-41; xx. 9, 10).

(4) Two resurrections are yet future, which are inclusive of "all that are in the graves" (John v. 28). These are distinguished as "of life" (1 Cor. xv. 22, 23; 1 Thes. iv. 14-17; Rev. xx. 4), and "of judgment" (John v. 28, 29; Rev. xx. 11-13). They are separated by a period of one thousand years (Rev. xx. 5). The "first resurrection," that "unto life" will occur at the second coming of Christ (1 Cor. xv. 23), the saints of the O. T., and church ages meeting him in the air (1 Thes. iv. 15, 17); while the martyrs of the tribulation, who also have part in the first resurrection (Rev. xx. 4), are raised at the end of the great tribulation.

(5) The mortal body will be related to the resurrection body as grain sown is related to the harvest (1 Cor. xv. 37, 38); that body will be incorruptible, glorious, powerful, and spiritual (1 Cor. xv. 42-44, 49).

(6) The bodies of living believers will, at the same time, be instantaneously changed (1 Cor. xv. 50-53; Phil. iii, 20, 21). This "change" of the living, and resurrection of the dead in Christ, is called "redemption of the body" (Rom. viii. 23; Eph. i. 13, 14).

(7) After the thousand years the "resurrection unto judgment" (John v. 29) occurs. The resurrection-body of the wicked dead is not described. They are judged according to their works, and cast into the lake of fire. (Rev. xx. 7-15).

W. I. DUKER,
President
Goshen, Indiana

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Maurertown, Virginia

NATIONAL SUNDAY SCHOOL ASSN.
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Vanished Empires and Buried Cities in Bible Lands

By Rev. Milton Bennett Lambdin

(Continued from last issue)

As an outstanding result of the long war of independence in the expulsion of the foreign Hyksos invaders of the seventeenth dynasty, Egypt emerged as

A Great Military Power

The succeeding, or eighteenth dynasty was the most heroic or dominant in the military art in all of its annals, lasting from 1650 to 1400 B. C. Its first great conqueror was Thutmosis III, the Alexander by anticipation of his times, obsessed by an insatiable craving for conquest and carrying the dread prowess of Egypt from the equatorial lakes to the south to the distant Euphrates, bringing Syria, Mesopotamia, Arabia, Lybia and North Africa, with the islands of the Egean Sea, under the supremacy of the Egyptian arms.

Upon the walls of Karnak you can see to this very day the chiseled pictures of the of the platoons of his spearmen, bowmen and charioteers. It was his proud boast that he placed the frontiers of Egypt where he pleased.

Siti I, of the nineteenth dynasty, continued his conquests, but greater than he was his son and successor, Rameses II, in his long reign of sixty-seven years. Rameses is identified as the Pharaoh of the Oppression. The writer of this article has looked upon his photograph in stone, cut into the recess of a cartouche on the side of a mountain cliff overhanging the Nahr El Kelb—Dog River—some four or five miles to the northeast of Beyrout, to commemorate one of his military campaigns in the north. Rameses is said to have led his army into Thrace-Europe, but was prevented from farther advance by the severity of the winter's climate.

An inscription that he cut upon the walls of Thebes of a treaty of peace with the Hittite king of the North, and a redoubtable rival for the supremacy of Western Asia, contained, it is said, the first historic provision of an "Extradition Treaty" between nations.

Crowned with the immortels of earthly renown, Rameses II died at the ripe old age of one hundred years. His august majesty, while a stern believer in the extinction of Egypt's enemies, could hardly pose as an ardent advocate of Egyptian racial suicide, so far as his personal example went, as he left behind a tidy little group of 166 sons and daughters to mourn his departure. To be exact, something like fifty-five sons and 111 daughters. There may have been even more enumerated, were not the record very much mutilated.

Succeeding this, said to be the last of the conquering Pharaohs, the prestige and glory of Egypt as a great world power started in on its decline. And each of its subse-

quent kings in the ironic language of Jeremiah 46:17, was the target for the derisive tagging, "Pharaoh, king of Egypt, is but a noise, he hath passed the time appointed."

As the successive centuries passed away, Egypt glided down the toboggan slide of national disasters to her final doom of extinction as an independent and powerful nation. In successive order, she fell under the power of Assyria, Babylon, Persia. She was overrun by the armies of Esar Haddon, Ashurbanipal, Nebuchadnezzar, Cambyse, Darius, Xerxes Artaxerxes, Alexander, when it finally passed under the power of the Ptolemies, with the Greek Queen, Cleopatra, as the last Pharaonic ruse.

It was during one of these periods of Egyptian depression that the Hebrews made an alliance with her in the desperate hope of finding Egypt a national helper in the

THE CHURCH BY THE SIDE OF THE ROAD

By Mrs. D. A. C. Teeter

*One bright, sunny morning in April,
When raindrops of yesterday's showers
Were clinging to buds and to grasses,
And helping to bring forth the flowers;
The birds, too were happily singing,
All nature was just at her best.
So we went for a ride in the country,
From our problems and duties to rest.*

*We saw many farms on our journey,
Passed a man struggling on with his load,
Turned a corner where plum blossoms fragrant
Touched "a church by the side of the road."*

*There it stood, so lonely and dreary,
The steps had all rotted away,
The windows were broken and dusty—
The sight gave us sadness that day.*

*And so on the very next morning
We started again on our search
For a goal with a happier ending,
And we spied quite a different church.
By the side of the road it was standing
Looking brave in its dress of pure white,
While the church yard was neat and so tidy,
And the windows were shining and bright.*

*The bell in the belfry was ringing,
"You are welcome," it just seemed to say.
So we stopped and went in to worship
And were happy, so happy, that day.
And now when we go on a journey
In our quest for relief from the load
Of our daily problems, we find it
"In the church by the side of the road,"
Bunker Hill, Indiana*

invasion of its territory by the Assyrians and Babylonians, and found her naught but "a broken reed" in the time of her extremity.

The Prophet Ezekiel (19:15) made a remarkable prediction of its future humiliation and can be read today in the light of its complete fulfillment: "Egypt shall be the basest of the kingdoms, neither shall it exalt itself any more above the nations." And yet another, likewise in open evidence: "And there shall be no more a prince of the land of Egypt" (Ezekiel 30:13). And thus Egypt exists today, an outline shadow,

An Empty Phantom of Her Former Self, in a literal carrying out of the Divine decree made more than 2,500 years ago. Foreign rulers from that day to this have held authority over her, with a puppet king of an alien race now seated on its tottering throne, as a vassal to England. But, as

"In the wreck of nobler lives,
Something immortal still survives,"

Egypt in her decrepitude, no longer "Egypt the Imperial," yet sustains and will forever continue to maintain immortality of renown for what she once was and what she has left behind as the glorious evidence of her former greatness.

She needs no illustrious "Hall of Fame" to emblazon her name to succeeding centuries. Stark and bare as she stands in the midst of her ruins, she herself is her own "Hall of Fame." Her awe-inspiring pyramids, her rifled tombs, her stately obelisks, her shattered temples, her dreamlike river, her mystic scenery of mountain and desert and sky, bespeak a vanished greatness and a grandeur, more vocal and eloquent than spoken words, that no land nor nation of all the bygone centuries can hope to compete or equal.

And the marvel of it all is the mummied, life-like remains of her august Pharaohs, and queens, and priests, and generals, and nobles, who wrote her name deep and permanent and illustrious upon the emblazoned pages of history. Nothing like it anywhere among the races of mankind. We may read the story of the famous heroes and kings and statesmen of the past, but while the written records and legends of their lives abide, their mortal bodies have moldered into the dust.

But otherwise so with "Egypt the Imperial." Think what it means to look upon the very forms and faces of the many of its historic personages whose deeds illuminated its ancient life. To list the names of but a few: Severan Ra, prince of the Thebiad, who headed the War of Expulsion of the hated Hyksos, Thotmes III. Seti I, Ramos II, and others yet of possible equal or lesser note. And think too of the prodigious amount of decorated royal coffins and carved and embellished furniture and costly jewelry brought to the light of modern day. But we must come to a final halt somewhere in what we have to say about "Egypt the Imperial," lest our readers grow weary, though "the half hath never been told" by my joyous pen, nor even yet the hundredth part.

And we make a needed pause, to impress

The Obvious Moral of It All

Visit the Valley of the Tombs of the Kings directly across the Nile from Luxor-Karnak, the site of ancient Thebes, for fifteen hundred years the capital of ancient Egypt. Tread the shifting sands of that former mighty empire and look upon her in-

numerable sculptured ruins. Pay your five plasters — twenty-five cents — and pass through the wide portals of the Cairo museum, to stroll its many corridors filled to the overflowing with the priceless antiques rifled from Egyptian tombs. Look with awe upon the faces and forms of her renowned mummied Pharaohs, whose scepters were wielded in coercive power over conquered nations, and whose lips spoke the words of life or death to cringing subjects, captives, and slaves.

And what does it all mean, as they sleep the unbroken sleep of death, and with stony eyes unseeing, as winged time flights its passage by their caskets?

What is the moral that Imperial Egypt enforces in its grandeur and its decay? What but this:

“The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Await alike the inevitable hour,

The path of glory leads but to the grave.”

“Vanity of vanities, saith the preacher, all is vanity.” And it bids us to lift our hearts and minds above the vapory mists of our life below the stars, to behold the city of the New Jerusalem, and a destiny there eternally, through an humble faith in Jesus Christ, the soul's only hope of salvation, in its grandeur and felicity unspcakably beyond what eye hath seen, or ear heard, or the heart of man hath conceived.

Washington, D. C.

—The Christian Observer.

**STUDYING THE SUNDAY SCHOOL
LESSON**
at the
Family Altar
with
Dr. R. R. Teeter

SOLOMON

(Lesson for September 17)

Lesson Text: 1 Kings 5 to 8; Golden Text: Psalm 100:4.

MONDAY

Solomon's Wise Choice. 1 Kings 3:4-9.

When Solomon was elevated to the exalted position of King of Israel he remembered two things—first, that Saul had been denied the privilege of having a son succeed him as king, and second, that David's loyalty to God has secured for him the privilege denied to Saul and he was given a “son to sit upon the throne of Israel.”

Remembering the experiences of his two predecessors the young king was in no wise “puffed up,” but rather was humbled, and in his humility asked Jehovah to grant to him “an understanding heart” that he might rightly judge his people. Exalted position too often results in conceit rather than humility. Humility enabled Solomon to make the wise choice.

TUESDAY

Solomon a Wise Judge. 1 Kings 3:16-28.

There is little that can be added to the account of Solomon's method of judgment in this case of two mothers laying claim to the same child.

Modern courts would hardly approve of this method of procedure, and some folks may insist that it was but a simple application of a principle of psychology on

the part of the king; but psychology or no psychology, it was a master stroke on the part of the young ruler, and has come down through the ages as one of the wisest acts of judgment ever performed by mortal man. And we must believe that it was in direct answer to the request the humble king made to Jehovah upon his ascending to the throne of his father, David.

WEDNESDAY

Solomon's Knowledge. 1 Kings 4:29-34.

If “knowledge is power,” then Solomon must have been one of the most powerful kings civilization has known. We do not know just how Solomon attained all his knowledge; but as we read the passage of Scripture assigned for today, we are amazed at the breadth of his knowledge.

The thousands of proverbs he spake and the great number of songs he wrote are not enough so far as numbers alone are concerned to indicate any great fund of knowledge; but when the divine recorder tells us of all the things about which he wrote, of trees and plants, of birds and beasts, of creeping things and fish, we are compelled to give him credit for being the possessor of all the wisdom and knowledge the rulers of the surrounding nations ascribed to him.

THURSDAY

Solomon Builds the Temple. 1 Kings 6:1-10.

The outstanding event of the Hebrew monarchy was the building at Jerusalem the Temple of the Lord which is commonly spoken of as Solomon's.

It had been the ambition of David to erect such a temple for use in the worship service of the Lord God who had delivered the children of Israel out of Egypt; but because David was a man of blood, he was not to be favored with this high privilege. Yet he was privileged to have a large part in it in following the instructions of the Lord in gathering together the materials out of which it was to be built; and Solomon, faithfully following the instructions given to him, with the aid of 160,000 workmen, and \$2,450,000,000 worth of gold and silver, was able to complete this most marvellous building of all time.

FRIDAY

The Ark in the Temple. 1 Kings 8:1-11.

It matters not how magnificent the walls of a building may be, yet if it has not proper and harmonious furnishings, it is but an empty shell. With the aid of Hiram and his skilled workmen Solomon was able to have constructed furnishings for the temple that would be in keeping with the glory of the outer structure; but even then the temple was incomplete. There was one thing lacking, the sacred thing for which David wanted to build the temple, even the “ark of the covenant.” So Solomon made elaborate preparations and with much pomp and ceremony the ark was brought by the priests from the place where David had it safely preserved on Mount Zion and given its sacred resting-place in the Temple of the Lord.

SATURDAY

Solomon's Prayer of Dedication. 1 Kings 8:22-26.

The apostles said to Jesus, “Lord, teach us to pray as John also taught his disciples,” and he gave to them, and to all be-

lievers as well, that wonderful model prayer as recorded in the Gospels; but Solomon had no such specific instructions. Yet, as one reads the prayer the king made at the dedication of the temple, one is caused to marvel at the all-comprehensiveness of his supplication. It may have been an extemporaneous prayer but it came from a heart that had meditated many hours upon the graciousness of a loving Jehovah. Many rambling and indefinite prayers might be greatly improved by sincere meditation before they are offered.

SUNDAY

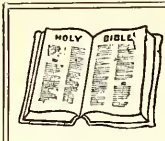
A Call to Praise. Psalm 100:1-5.

One might be led to believe that all true praise is so spontaneous that it should be entirely unnecessary to ever call upon one to give expression to it. But this does not seem to work out in life. Even at a football game it seems advisable to have a “cheer leader” to call out the most enthusiastic expressions of approval of the “rooters” in the bleachers or stadium. So it seems, to get the best results, it is essential to have one's attention called to the fact that one owes praise to Jehovah and the Psalmist in a very few well-chosen words causes men to understand just why they should praise the Lord, and he earnestly calls upon them to give expression to their feelings of joy.

THE MIRACLE FOUNTAIN

The miracle fountain of Andersonville is still flowing seventy years after lightning brought water to the wilderness in time to save a multitude of Federal prisoners, dying in a hostile land. There is a monument there now. It is a national shrine. More than 12,000 Unionists died at Andersonville. Its tragic story is told by the thousands of tiny tombstones that line the hills down to the spot where water miraculously spouted from the earth at a time when men were dying of thirst. Some authorities say the tales of the horrors of Andersonville were exaggerated and that records prove the men were not killed wantonly. The prison was a stockade where 45,000 men were herded. Many were wounded. Sanitation was the prison's greatest problem. Disease was rampant. The South, its ruined acres supporting its own armies and the invaders, could scarcely furnish doctors for its prisoners. Even water was scarce at Andersonville. The supply was contaminated. It was August and the blistering South Georgia sun scorched the prisoners and their Confederate guards—men too old to fight. All suffered. “Water,” pleaded many. And all that was left was alive with germs. Some prayed. Many sang. A black cloud dropped low and a bolt of lightning crashed over the stockade and tore away the earth almost in the center of the prison. And from the hole gushed water—enough for all. Many thought a little pool had been struck and that the supply would soon run out. Years after the war somebody remembered the spring and a monument was built around it.—Baltimore Sun.

Life is a slowly unrolling scroll. Do the duty just before you, and the next duty will come into view. Courage for all the road may well be beyond our claiming, but only a little courage is required for just the next step.



NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a
Great Correspondent*



LA ARGENTINA

The winter in Argentina this year has been unusually severe and the poor people lack proper clothing. Many are unable to attend our meetings on this account.

At present there is an epidemic of influenza so prevalent that public schools have been closed ten days on account of it. This is a pity for children go to school only half of each day even when they are open and half of that time is spent in recesses or in teaching the rites of the church instead of the things that should be taught. The lady school teachers are as a rule the helpers of the priests and a great hindrance to the work of the Gospel.

Brother Sichel is holding evangelistic meetings in different missions, which are well attended and which he will doubtless report later.

The writer recently visited Buenos Aires and preached a few nights in an independent mission there which for some time has wished to change to a distinctly Brethren mission. Fourteen adults, including the pastor and his family were baptized and the Lord's supper was instituted as we observe it. I did not go further, however, as I could not promise any financial aid and I do not know whether the home church would approve of having a mission which uses the Salvation Army method of receiving support.

This group of believers gave good testimonies and are well spoken of by the people around them. I have known them for eight years and feel sure that they are sincere, good people.

For several years also, I have been asked by a pastor far to the north, on the border of Bolivia, to come and baptize him and his flock, but the distance is great and I have not been able to go.

Pray that these isolated groups may grow in grace and in the knowledge of the Lord and a way may be opened to maintain the full Gospel among them.

C. F. YODER.

Almafuerte. Argentina.

SOUTHERN CALIFORNIA REPORT

Twenty-Third Annual Bible Conference of Brethren Churches of Southern California District

"The finest Bible Conference ever held in Long Beach" was the testimony given on the part of many who attended and enjoyed the rich spiritual feasts daily spread from July 21 to 30 in the First Brethren Church of Long Beach. This church annually throws open its doors to its sister churches of the Southern California District who send their delegates as official representatives and many others drive in their automobiles from their homes to the various sessions of this great ten day Bible Conference. The membership of this splendid church also throw open their homes to entertain the delegates during conference and friends desiring to stay over night any time during this period.

The messages delivered this year were

unsurpassed in their spiritual content, quality and delivery. The Conference opened with one of the greatest challenges to progressive service ever presented to a District or to the entire brotherhood—that challenge being set forth in the Moderator's address delivered by our beloved brother Louis S. Bauman, D.D. This address will appear in the pages of our Evangelist and additional copies are to be printed for distribution among the brotherhood of our district, hence no need of elaborating on this splendid address in this report. Copies of this address may be had by writing the Secretary whose name and address appear at the close of this report. The series of Bible studies this year was delivered by our own Brother Alva J. McClain, Th.M. These never-to-be-forgotten, edifying, doctrinal messages delivered in such a convincing and masterly manner were the means of establishing many of God's children in the "faith which was once for all delivered unto the saints." So often in past conferences, men outside of our own denomination were called upon to lead our conference in such a series of Bible study, but it was clearly demonstrated this year that we need not go outside of our own fold for such ministry. We wish we might have given the readers of our church paper much of the meat of these addresses but neither space nor time will permit. For the subjects upon which Brother McClain spoke we refer you to the Evangelist issue of July 1, 1933 page 15. The California Male Quartet, who travelled by machine from Ashland, holding meetings in the various churches on their way to California, contributed largely to the success and blessing of the musical part of the program. In addition to their greatly appreciated musical numbers, some of these splendid young men delivered inspiring addresses. As they, with Brother and Sister McClain, return to their duties and studies at Ashland the prayers of this conference will follow them. Inspirational and practical messages were brought by the pastors of the district. Speakers from other denominations were as follows: Cortland Myers, D.D., of Pasadena; Rev. Louis T. Talbot, Acting President of the Bible Institute of Los Angeles and pastor of the Church of the Open Door, Los Angeles; Charles E. Fuller, D.D. Managing Director of the Gospel Broadcasting Association, Los Angeles.

The attendance this year was the largest known at such conferences. With a seating capacity of 1200 at a few of the evening sessions we were obliged to request some of the younger generation to come to the platform and sit on the steps leading there to in order to give their seats to the older folk.

All conference expenses were met by the free will offerings and the usual amounts donated by the churches of the district. With a good surplus in the treasury the new executive committee and other committees appointed by the conference will be enabled to carry out many of the suggestions presented in the Moderator's address.

The executive committee chosen to serve the conference for the ensuing year is as follows: Moderator, W. A. Ogden; Vice-Moderator, John G. Lienhard; Secretary, Alan S. Pearce; Assistant Secretary, A. D. Cashman; Treasurer, Charles W. Mayes; Member Executive Committee, H. V. Wall. District Statistician, John G. Lienhard.

We praise God for his manifest blessing upon the twenty-third conference and should our blessed Lord tarry until another year we look to him through the indwelt power of the Holy Spirit to work through each one in the District to the salvation of many precious souls and the extension of his cause through the Brethren Church in Southern California as never before. Brethren, may we pray one for another to this end throughout the entire brotherhood.

In his service,

ALAN S. PEARCE.

Secretary, Southern California District.

NOTE:

We are happy to add to this report another brief statistical report prepared by our faithful statistician, Brother John G. Lienhard, Pastor of the Second Brethren Church of Long Beach.—A. S. P.

Statistician's Report

There are eight Church Houses in this District, and one parsonage. During the conference year forty-two members were added by Letter or Relation, two hundred and eighty-eight by baptism, making a total of three hundred and twenty new additions. Throughout the year there was a loss of one hundred and seventy-four members by death, letter and dismissal. The present total number of members in this District is 2,614. This company is divided into 1,041 male members and 1,568 female members.

During the year a total of seven revivals and eight Bible Conferences were held. There was an average attendance of 608 at the weekly prayer meetings.

Total valuation of church properties amounted to \$418,761.36. The pastor's salaries amounted to \$15,777.67. Evangelistic services cost \$1,223.52 and Bible Conferences \$595.16. Improvements cost \$356.42 and the current expenses amounted to \$17,447.11.

The District gave to Home Missions \$1,120.97, to District Missions, \$1,545.41, and to Foreign Missions, \$10,545.17. For Superannuated Ministers \$199.93, Brethren Home \$127.09, Ashland College \$371.79, Brethren Publishing Company \$322.10 and the total amount paid out, inserting an amount of \$18,515.63 which was spent for miscellaneous obligations, was \$67,151.98.

The Churches of the District reported forty Deacons, forty-six deaconesses and twenty-two Elders.

J. G. LIENHARD.

District Statistician.

LIMESTONE, TENNESSEE

The latest news from the work here was given last fall at the end of our evangelistic meeting which was conducted by Brother Benshoff of Waynesboro, Pa. Therefore a number of months have elapsed since that time and it is now fitting that another report should be given. I should like to say, by way of review that our last evangelistic meeting accomplished much in building up and strengthening the faith of the member-

ship of our church. Brother Benschoff was undoubtedly chosen of God for this field. At the close of the meeting there was a spirit of unity, fellowship, and good will prevailing among pastor, people and the evangelist, which was definite proof that God had manifested his power in the services. Brother Benschoff was universally loved by both pastor and people, and in the beginning of this news letter, I am happy to state that we are again looking forward with a great deal of pleasure to having Brother Benschoff conduct our evangelistic meeting again this coming October. We covet the prayers of all that the Word of the Lord may have free course, and that many precious souls may be saved. In one sense of the word, this is a very hard field. There are so many churches, and it seems that some have become Gospel hardened and also, there is a class of sinners in this section of the country who will not attend evangelistic services for fear they will become convicted. How we should pray that God might loose them from Satan's chains with which they are bound and do not realize it! There are also some people in this community who feel that they are justified in the sight of God because of their morality. This class of sinners is always struck hard by the evangelist but it seems as if they do not want to be impressed by the Gospel. Since I am now on the subject of soul saving, I am so glad to report that during the summer when our pastor, Brother Maconaghy, would give the invitation, a number of our young children have spontaneously responded to the Gospel call. It has been very impressive to observe these children as they so boldly and so sincerely gave their hearts to Jesus, and this, too, without persuasion on the part of the older people. In their tender years, they have felt the call and did not quench the Spirit. We have had two baptismal services this summer, and there are three children now awaiting baptism.

Now, in getting down to a general report, I am pleased to say that we have had no summer slump which I hear is prevalent in many of our churches. Our attendance and interest is not always what it should be, however, under the leadership of our conscientious and consecrated pastor, Brother Maconaghy, the various activities of the work have been making marked progress during the past months. The attendance at our Bible class and prayer-meeting has increased a good percentage over the winter months. Since January 1, the prayer-meeting has been placed in the hands of a committee whose business is to secure leaders. We have had some very interesting meetings. In case a leader fails to come, the pastor holds himself in readiness to take charge of the services.

Some weeks ago, in our Saturday evening Bible class, which is taught by the pastor, we completed a study of the Messianic Psalms. Truly those who attended the class can testify to the fact that their vision of the Savior was very much enlarged as a result of this study. At the present time, we are taking up the study of dispensations and covenants. We have never had a more interesting study and the knowledge gained from this study is of vital importance if one desires to grasp the deep things of God's Word. There is so much material for discussions which lends a great deal of interest to the lessons.

Our Intermediate and Senior Christian

Endeavor meet each Sunday evening. The attendance at the Senior Christian Endeavor is not what it could be, but those who attend are faithful and the topics for study are very profitable indeed.

On the third Sunday evening of each month, the Senior C. E. has a missionary program. In this way, the men of the church have an opportunity to attend a missionary program once a month. In fact, this year, the missionary committee consists of three men who make out the programs and conduct the meeting each third Sunday evening.

The Intermediate C. E. is in charge of sister Maconaghy with Miss Nola Brobeck as her assistant. Both are very consecrated leaders. The attendance at the intermediate C. E. is usually good and we trust that these young people are heeding the instruction given out by Sister Maconaghy and Miss Brobeck each Sunday evening. Both the Senior and the Intermediate C. E. Societies are having quarterly business meetings this year. At the business session of the Senior C. E. Sister Mary Pence, who is president of the society, always gives some very helpful suggestions and instructions relative to the conducting of the Sunday evening C. E. meetings. If all leaders and those who take part in the program would always heed the advice of the president, all the meetings would be quite interesting and inspiring. At the close of these quarterly meetings, a social time is enjoyed together, which adds spice to the meetings.

The teachers and officers of the Sunday School are, also, having quarterly business meetings to discuss the problems arising in Sunday School and the best means of solving these problems. We have learned, however, both as a church and a Sunday

School, that prayer is the best solution to all problems that confront us. How true were the words of Jesus when he said, "Without me ye can do nothing."

The first Sunday in July, there was a merged service of Sunday School, Children's Day and the regular preaching service. The house was pretty nearly filled on this occasion. At the close of the children's program, Brother Maconaghy brought a message in which he made a special appeal to the young people to invest their lives in God's service. As a result of this message one little girl accepted Christ as her Savior, which seemed a very opportune time, since it was the occasion of Children's Day.

The Easter season is always a time of spiritual refreshing and this year it was enjoyed very much indeed. Our spring communion is always observed on Saturday evening prior to Easter. On Sunday morning an inspiring message was brought by the pastor. The music for the Sunday morning Easter service was furnished by the Intermediate Christian Endeavor. This act of the young people was appreciated and enjoyed by all. A special effort was put forth in Senior Christian Endeavor to get as many people out to the C. E. meeting on Easter Sunday as possible, in order that they might become informed concerning our Mission work, and the great need for the best Easter offering that could be raised.

In closing we desire to say with the Psalmist of old, "The Lord hath done great things for us whereof we are glad." May our hearts ever be filled with praise to him for his continued goodness to us. "Oh, that men would praise the Lord for his goodness and for his wonderful works to the children of men."

Lelia Arnold, Corresponding Secretary.

National Conference Minutes for 1933

MONDAY EVENING

The Forty-fifth Annual Conference and the fiftieth anniversary of the organization of the Brethren Church was officially called to order by Moderator W. C. Benschoff. Dr. Chas. A. Bame was presented as the Conference music director, who conducted a spirited song service. Devotions for the hour were conducted by Homer Kent, who read Col. 1:1-18 and invoked Divine Guidance upon conference convened. "Pass Me Not" was prayerfully sung which prepared the hearts for the Vice Moderator's address which was delivered by R. F. Porte upon the theme, "The Obedience of Christ." The opening session of conference closed by singing, "Blest Be the Tie" and the benediction by A. V. Kimmell.

TUESDAY MORNING

"Ring the Bells of Heaven" introduced the morning song service. L. V. King read Romans 12 and offered the morning prayer. Business session ensued which was devoted to Conference Organization. The initial report of the credential Committee revealed the presence of 62 ministerial and 94 lay delegates or a total of 156 delegates. This report was adopted. A motion prevailed that the chair appoint a member to substitute for a vacancy on the committee on Rules and Organization. A. L. Lynn was appointed. Conference agreed to extend to Raymond Blood the courtesy of Conference until he be able to present properly filled

out credential. The new Conference Executive Committee was next submitted and approved by conference and is as follows. Ohio: Dr. E. E. Jacobs, R. D. Barnard; S. Calif., A. J. McClain; N. Calif., J. Wesley Platt; North West, Fred Kinzie; S. Eastern, J. L. Bauman, Herman Koontz; Illiokota, E. M. Riddle; Mid West, L. G. Wood; Indiana, D. A. C. Teeter, C. D. Witmer; Penna., A. V. Kimmell, Geo. Jones. By prevailing motion the secretary of National Conference was asked to secure before hand the names of the new Executive Conference and read same at Conference.

The result of the election for Conference Organization follows: Moderator, A. J. McClain; Vice-Moderator, M. A. Stuckey; Secretary, J. L. Gingrich, Assistant Secretary, L. V. King; Treasurer, Ira C. Wilcox; Statistician, Geo. Cone; Committee on Committees, A. V. Kimmell, Kenneth Monroe, C. L. Anspach. Vice-Moderator presented the moderator who read his address captioned "The Brethren Church for Such a Time as This."

The newly elected moderator was escorted to the platform, presented to conference and regularly inducted into office.

The first Bible lecture, "The Woman and the Three Measures of Meal," was brought by A. J. McClain at this period. Morning session concluded with the benediction by A. J. McClain.

TUESDAY AFTERNOON

Conference joined in singing, "The Prom-

ised Land". John Hathaway represented the people before God in prayer. L. S. Bauman lectured on "Prophetic Signs of the Times." Frank Gehman pronounced the benediction.

TUESDAY EVENING

The first portion of the evening session was devoted to Christian Endeavor and was presided over by R. F. Porte. "Tis So sweet to Trust in Jesus" opened a spirit song service. Fred Vanator was responsible for the devotions and read Rom. 12 and lead in prayer. E. M. Riddle spoke on, "The Beginning and Progress of C. E., in the Brethren Church." Miss Dorcas Bame rendered a vocal solo which every one appreciated.

The closing message of the day was delivered by J. L. Gingrich using as a subject, "The Divine Indwelling." Benediction was pronounced by A. E. Whitted.

WEDNESDAY MORNING

Chas. A. Bame announced song, "Am I a Soldier of the Cross" to begin the morning session of conference. G. L. Maus read Eph. 4:1-18 and prayed for Divine Counsel upon the session to follow. The Credential Committee reported to date the presence of 76 ministerial and 110 lay delegates which makes a total of 186. Conference accepted this report.

The minutes of the previous business session were read and approved.

The following reports were read and approved by conference:

Annual Report of the Finances of the Missionary Board of the Brethren Church 1932-1933

This abbreviated financial report means the saving of about fifty dollars in printing under that which an elaborate report would cost. The tremendous reduction in support given to Home Missions this year makes impossible any full operation of any department of our work. We regret these conditions but they are the facts.

The following are the points to which financial aid has been given by the Missionary Board of the Brethren Church during the year 1932-1933.

Location	W. M. S.	Home Bd.
Phila., Pa. (3rd)	\$ 100.00	\$ 99.96
Roanoke, Va.	200.00	388.60
Grafton, W. Va.	50.00	69.63
Ellet, Ohio	150.00	58.26
Osecola, Ind.	75.00	809.94
Peru, Ind.	200.00	179.26
Ft. Wayne, Ind.	375.00	520.80
Ft. Scott, Kans.	375.00	325.01
Huntington, Ind.	50.00	
Krypton, Ky. (C. E.)		15.00
Krypton, Ky.		1127.48
Lost Creek, Ky.		271.25
Uniontown, Pa.	100.00	
	\$1675.00	\$3850.19
C. E.		\$ 15.00

Treasurer's Report August 1, 1932—August 1, 1933

General Fund	
Balance on hand, Aug. 1, 1932	\$ 1624.71
Received during year	8671.07
	\$10295.78
Disbursements during year	\$10295.78
Balance on hand, Aug. 1, 1933 . . . . .	.00
Church Erection Fund	
Balance on hand, Aug. 1, 1932	\$ 382.80

Received during year	34.56
	\$ 416.86
Disbursements during year	416.86
Balance on hand, Aug. 1, 1933 . . . . .	.00

Muncie, Indiana Building Fund

Balance on hand, Aug. 1, 1932	\$ 93.95
Amt. invested and accrued interest	1560.00
Total in fund	\$ 1653.95

Wheeler Estate Fund

Balance on hand, Aug. 1, 1933	\$ 93.95
Amt. invested Aug. 1, 1932	\$ 2465.68
Amt. received during year	1716.36
	\$ 4184.04
Interest accrued	90.46
	\$ 4238.50
Amount invested	\$ 4238.50

Annuity Fund

Balance on hand, Aug. 1, 1933 . . . . .	.00
Annuities received	\$ 7500.00
Interest accrued	235.73
	\$ 7735.73
Annuities invested	\$ 7735.73
Interest received	39.70
Interest paid out, Gen'l Fund	446.17
Total interest paid out	485.17

Stationery and Printing

Balance on hand, Aug. 1, 1933 . . . . .	.00
To balance on hand, Aug. 1, 1933 \$	93.95

Certificate of Auditing Committee

I hereby certify, that I have audited the books of the Missionary Board of the Brethren Church for the fiscal year ending July 31, 1933, and in my opinion, the foregoing statements of receipts and disbursements are correct statements for the period mentioned.

E. W. BAUMGARTNER,

Cashier, First Bank of Berne, Berne, Ind.

Operating Expenses

Stationery and Printing	\$ 26.03
3,000 Fin. reports, 1932	15.50
Total stationery and printing	\$ 26.03
Postage	75.75
Office Rent	129.42
Salaries, Office Sec. & Sec. Treas. \$	1694.70
Total operating expenses	\$ 1925.90

Literature

Brethren Witness magazine, one year total, including cuts, etc.	\$ 570.45
Thanksgiving offering propaganda \$	445.16
Total	\$ 1015.61

Field Work

Field work (secretary)	\$ 581.16
Traveling expenses	227.06
Expense tent meetings	102.87
	\$ 911.09
Offerings received by secretary	225.89
Total	\$ 685.20

Miscellaneous

Insurance	\$ 53.04
Board meeting, Winona, 1932	60.00
Frank Gehman, Conf. expenses	25.00
Executive Committee meeting	8.00
Tent	468.59
Car	210.00
Sundry expenses such as typewriter, office supplies, telephone calls, etc.	68.72
Total	\$ 893.35

Refunds
Refund 2nd Los Angeles, Cal. Ch.\$ 50.00

Report Showing Gain or Loss in Offerings According to Districts

State	1931	1933	Decrease
	1932	1933	
Ohio	2194.98	1420.54	774.44
Indiana	1786.53	1235.28	551.25
Pennsylvania	5199.72	1371.35	3828.37
Southeastern	1269.10	908.89	360.21
Illiokota	623.39	242.43	380.96
Mid-West	413.15	237.84	175.31
No. California.	194.27	37.50	66.77
So. California.	1230.59	674.46	556.13
Northwestern	261.65	18.00	243.65
	13086.38	6146.25	6937.09

Receipts From Other Sources

National W. M. S.	\$ 1750.00	\$ 1675.00
National C. E. Soc.	123.00	15.00
National S. M. M. . . . .	.00	242.00
An. Conf. Offering	509.00	339.25
Interest received	177.06	39.70
Field work	142.00	225.89
Sundry unclassified receipts	150.67	22.50
Total	2851.73	2259.34
Grand Total	\$15935.11	\$ 8705.63

The Leading Churches

Fiscal year offerings—1932-1933

1. Washington, D. C.	\$ 352.24
2. Dayton, Ohio	338.29
3. Ashland, Ohio	283.00
4. Hagerstown, Maryland	246.07
5. First—Los Angeles, Cal.	227.78
6. Third—Philadelphia, Pa.	205.24
7. Whittier, Calif.	173.23
8. Berne, Ind.	165.56
9. Smithville-Sterling, Ohio	152.80
10. First—Johnstown, Pa.	143.25

Financial Report of the Brethren Publishing Company for the Fiscal Year Ending July 31, 1933

Gross Sales and Income

Bank Balance, Aug. 1, 1932	\$ 334.20
Brethren Evangelist	3,574.11
Commission Goods	1,632.01
Job Work	8,285.02
Loans Secured	3,600.00
Miscellaneous	932.26
Rents	1,365.50
Sunday School Literature	9,914.04
Tracts	35.26
Total	\$29,663.39

Resources

Fixed Assets

Building and Grounds	\$40,000.00
Machinery and Equipment	17,000.00
Furniture and Fixtures	600.00
Total	\$57,600.00

Current Assets

Bank Balance, Aug. 1, 1933	\$ 703.63
Accounts Receivable	3,555.52
Paper Stock	810.00
Engravings and Electros	600.00
Tracts	290.00
Stamps and Petty Cash	2.90
Total	\$ 5,962.05
Current Assets Aug. 1, 1932	\$ 4,838.90
Gain in Current Assets	\$ 1,123.15
Fixed Assets Aug. 1, 1932	\$62,900.00
“ “ August 1, 1933	57,600.00
Depreciation	\$ 5,300.00

Liabilities

Building Debt	\$ 9,500.00
Current Notes Payable	2,200.00
Accounts Payable	1,176.03
Tract Fund	200.00
Total	\$13,076.03
Total Resources	\$63,562.05
Total Liabilities	13,076.03

Net Resources\$50,486.02

Year's Expenditures

Advertising	\$ 64.45
Book Binding	275.18
Building Upkeep	100.18
Commission Goods	1,297.85
Current Supplies	38.81
Engravings	151.05
Equipment	65.60
Freight & Truck	133.83
Interest	715.54
Insurance	240.55
Ink	35.89
Labor	14 424.28
Laundry	11.05
Light, Heat & Power	1,138.79
Miscellaneous	219.58
Paper Stock	2,829.75
Postage	844.13
Refunds	288.50
Repairs	180.96
Repaid Loans	2,800.00
Stories	417.50
Taxes	1,037.04
Telephone Rent	60.75
Type Metal	186.87
Water Rent	102.02
Total	\$27,660.15
Bank Balance, Aug. 1, 1933	703.63
Total	\$28,363.78
Bank Balance, Aug. 1, 1932	\$ 334.20
Cash Received	\$28 029.58
Total	\$28,363.78

We have this day checked the above report with the books of The Brethren Publishing Company, and find it correct according to the record of the year's business.

Signed,

ANDREW MILLER, Accountant,
E. G. MASON,
L. T. BLACK.

Equipment and Improvements Purchased with Earnings from the Business in Approximately Twelve Years

No. No. 43, two revolution Babcock Optimus Press	\$ 3,500.00
Two New Intertype Machines	9,000.00
Three Folding Machines	1,000.00
Two used and one new Ford Delivery Trucks	800.00
One Stitching Machine	400.00
Three New Typewriters	300.00
One Adding Machine	125.00
Electric Addressing Machine	300.00
Bench Saw Trimmer	65.00
One Hot Air Furnace	160.00
Incinerator	400.00
New Roof on Building	400.00
Replaced all Hot Water Pipes in Building	200.00
Wired and Installed Electric Lights in 104 Rooms	800.00
Total	\$17,450.00

An average of \$1,454 per year.

Brethren Christian Endeavor Union Financial Report—August 31, 1932 to August 31, 1933

Receipts during year:
Two Payments on Certificate of deposit in Geo. D. Harter Bank\$ 11.44
Interest on certificate63
Pledges received 128.60
Interest on Savings Account79

Total\$141.46
Disbursements:
Printing, postage, etc.\$ 3.52
Brethren Home 25.00
R. Paul Miller 15.00
G. M. Spice (services for 2 years) . . 15.00

Total\$ 58.52
Balance in Bank, Aug. 31, 1933\$ 82.94
(Open account)

Other resources:
35% Stock participating certificate in Geo. D. Harter Bank\$ 32.42
65% Certificate of Deposit in Harter Bank, \$60.22—less 2 payments—\$11.44\$ 48.78
Balance in Harter Bank (which will eventually pay out)\$ 81.20

Note: The prospects of the above account in the Geo. D. Harter bank are very bright. We hope that it will not be more than another year when final settlement will be made.

GLADYS M. SPICE,
Secretary-Treasurer.

Pledges received and paid during year 1932-33:

1. New Lebanon, Ohio\$ 5.00
2. Maurertown, Va. 10.00
3. Oakville, Ind. 5.00
4. Masontown, Pa. 4.00
5. Berlin, Penna. 15.00
6. Conemaugh, Penna. (below) ...
7. Berlin, Penna. 21.00
8. Whittier, Calif. 10.00
9. Washington, D. C. 25.00
10. Waterloo, Iowa 10.00
11. Louisville, O. 2.50
12. St. James, Md. 5.00
13. Hagerstown, Md. 5.00
14. Lanark, Ill. 1.10
15. Uniontown, Penna. 5.00
16. South Bend, Ind. 5.00

\$128.60

(Conemaugh sent \$10.00 direct to R. P. Miller), South Bend society also sent another \$5.00 gift, but because of bank being closed before the check was cashed, same could not be credited.

THE BERLIN, PENNSYLVANIA, C. E. CERTAINLY DESERVES SPECIAL HONOR FOR THEIR WONDERFUL GIFT, OF \$36.00 this year; Washington, D. C., gets second mention with their \$25.00 gift. ALL WERE APPRECIATED however, and we trust that in the coming year more societies will cooperate, even though it may only be in a small way.

National Statistician's Annual Report

Milledgeville, Illinois, August 17, 1933.
Dear Brethren In Christ, Greetings:

The Statisticians of the various Districts cooperating with your National Statistician have gathered what they hope will be useful information. Doubtless there is Romance and more or less tragedy concealed in the information here presented.

There are 144 churches which have seen fit to report and some 20 which did not re-

port. The churches reporting record 144 church houses, 7 union houses, 7 school houses and halls used, 57 parsonages and 21 other properties. One church is reported as, to be sold. Some of the smaller churches have had no pastoral care for so long they are becoming discouraged. Some of the larger churches, because of some indebtedness, refuse to hire pastors thus discontinuing Church worship services and forcing pastors out of employment in the Denomination.

During the past twelve months additions of 190 by letter, 108 by relation and 1775 by baptism, or a total of 2073 are reported. The Romance of Love to God and his Church is written large in these figures. But immediately we turn to another side of the picture. Losses through death number 260: By letter, 232, and by dismissals 919, or a total loss of 1,411. Here there is the probability of tragedy, for some precious souls turned from a church home. Souls for which Christ died, sent away without Spiritual nurture.

The Net gain for this year is 662, which is very small.

A male membership of 15,015 and female membership of 26,486 nurtured by these churches. Of the 20 not reporting a conservative estimate would be 1,350 souls making a grand total of 27,836. This is a loss of more than 1,100 over last year's report. Some churches have been doing some severe revising of church rolls.

Looking to the salvation of souls, 101 evangelistic meetings were held at a cost of \$6,303.62 and Bible Conferences to the number of 23, at a cost of \$735.86. This work may well be greatly extended in scope and intensity. In the ministry of the churches 195 ministers and elders are reported at salaries totaling \$119,243.14. With deacons numbering 445 and deaconesses numbering 335.

Other than the Lord's Day services of the churches, there are 119 prayer meetings held with an attendance of 3,136 attendants per meeting.

The church houses together with lots and fixtures are valued at \$2,050,546.98 with union houses at \$400.00 and parsonages at \$189,300.00 and other property—mostly houses, vacant lots and the like, \$62,490.00, or a total property evaluation of \$2,302,736.98 owned by these Brethren.

They have spent \$6,399.91 in improvements and \$63,334.75 for current expenses.

In the General Interests of the Church, Home Missions was granted \$6,817.84, Foreign Missions \$26,253.10, Superannuated Ministers \$1,258.58, The Brethren's Home \$1,148.77, Ashland College \$776.90, Brethren Publishing Co., \$1,225.52 and other expenses of \$28,663.42, making a total of \$267,855.49 spent in the nurture of those whom the Lord calls to himself. This averages a small fraction over \$10.00 per capita for all church work for the year. Would the per capita income of these Brethren be so low as only \$100.00 for the year do you think? It would appear to be so if Brethren are living up to the Lord's instructions in Malachi 3:10-11.

A reported balance of \$18,755.14 was in the treasuries on the date of reporting. Only two items reach or exceed the total of last year's report for the same item. Those are Brethren's Home and Miscellaneous Expenses.

Pastors' salaries dropped many thousands

of dollars and most of the General Interests of the Church dropped greatly. Doubtless in many cases much suffering was experienced by these losses but in some cases the great joy and blessing—not to say romance—of a more complete trust in Christ and a fuller leaning on the promises of God were experienced.

May he who is our Lord and Savior more mightily use the Brethren Church in these trying days. Your Statistician, GEO. E. CONE.

Superannuated Ministers Report

Rev. G. L. Maus, Sec'y.

Receipts	1932	1933
Ind. - Mich.	\$ 511.31	\$ 333.17
Ohio	595.42	196.85
Penn.	823.78	213.71
Illiokota	143.15	44.62
Mid - West	121.60	71.72
Calif. - Wash.	221.59	105.23
Md. - Va.	147.64	141.43
Personal	647.76	239.45

Grand Total	\$3211.73	\$1346.18
District with the largest offering was Indiana		\$333.17
Paid to Frank Roscoe, Treasurer		1308.79
Refund Check to Farmers National bank, Napanee		\$19.53
Tax on checks		.10
Total Disbursements		\$1328.42
Balance on Hand, Aug. 5th, 1933		\$17.76
Rev. G. L. Maus, Sec'y.		

Report of Treasurer of The Superannuated Ministers Fund for Conference Year Ending Sept. 1, 1933

Disbursements in Detail:

Printing, postage, etc.	\$ 17.32
Rev. C. E. Glenn	200.00
Rev. J. E. Shope	100.00
Rev. Samuel Keihl	181.25
Mrs. Orpha Beekley	90.63
Mrs. Sarah Keim	90.63
Mrs. J. F. Koontz	90.63
Mrs. W. C. Teeter	90.63
Mrs. Ethel Harley	90.63
Mrs. S. W. Wilt	90.63
Mrs. Mary Spanogle	25.00
Mrs. P. J. Brown	32.50
Rev. B. H. Flora	362.50
Mrs. J. L. Kimmel	181.25
Eugene Beekley	32.50

1676.10

Each member has been paid up to and including the first week of April, leaving a balance due them to date of \$984.25.

Rev. Glenn has been paid for entire month of April.

Balance on hand, Sept. 1, 1932. 370.39

Received from our secretary, Rev. G. L. Maus 1308.79

Total 1679.18

Less disbursements for year 1676.10

Balance on hand 3.08

FRANK ROSCOE, Treasurer.

Financial Report of The Brethren's Home for the Fiscal Year Ending July 31, 1933

Receipts

Balance in General Treasury,	Aug. 1, 1932	\$ 25.25
Received from Churches		1598.50
Received from Individuals		275.54
Off of Farm		501.47
Eyman Estate		311.41

On Sharp Note	137.00
Gift from State Conference	75.00
Gift from State Conference for Coal	108.29

Total Receipts—General Treasury \$3032.46

Disbursements

E. E. Landis, hardware	\$ 13.20
Digging Graves	16.00
Three Giltis	30.66
For Ice	20.00
Land Bank	283.82
For Legal Advice	25.00
For Horse	125.00
For Feed and Grinding	98.75
Roy Good, for Gas	75.00
Dr. H. E. Brubaker	75.00
Cyrus Meyer, Superintendent	536.66
Wm. Leiter, Funeral expense	75.00
Paid Mrs. Nettie Cook	325.00
Insurance	46.30
Telephone and Lights	118.73
John Oaks, for coal	241.60
John Oaks, old coal bill	100.00
Annuities	508.00
New Roof on Hen House	43.23
Painting Roof on Main Building	33.15
Paid for Little Chicks	22.00
For new Pump on Farm	14.00
Jennie Hendrix, on old account	35.00
Edith Hendrix, on old account	35.00
Mrs. Cyrus Meyer, for Home use	25.00
Incidentals	101.42
Tax on Checks	5.28

Total Disbursements, General Treas. 3028.40

Matron's Financial Report

Money Received	\$ 295.94
Paid Out	295.94

Balance in Treasury \$.00

Recapitulation

Money Received—	
By General Treasurer	\$3032.46
By Matron	295.94
Total—All Sources	\$3328.40
Disbursements—	
By General Treasurer	\$3028.40
By Matron	295.94
Total—All Sources	\$3324.34
Cash Balance on Hand, July 31, 1933	\$ 4.06
Amount in General Treasury	\$4.06
Amount in Matron's Hands	\$1.00

Estimated Value of Stock and Grain

Horses	\$200.00
Cows	150.00
Farm Implements	100.00
Hogs	100.00
Oats	150.00
Corn	150.00
Poultry	100.00

Total \$950.00

Estimated Value of Brethren Home

Farm Land	\$ 800.00
Main Building	3000.00
Furniture and Bedding	2000.00
Other Improvements	1500.00
Coin Property	3500.00
Rinehart Property	4000.00
Rinehart Farm	9000.00

Total \$58000.00

For information as to Admission, Gifts, Bequests, Annuity Bonds or any other matter pertaining to the Home write the Superintendent or any of the officers of the Board.

Send all money, gifts or donations for the Home to the Treasurer or the Superintendent.

Respectfully submitted,
HENRY RINEHART, Treasurer,
Flora, Ind.

(To be continued)

MENTAL PRESCRIPTIONS

FOR clearness, read Macaulay.
For logic, read Burke and Bacon.
For action, read Homer and Scott.
For conciseness, read Bacon and Pope.
For sublimity of conception, read Milton.
For vivacity, read Stevenson and Kipling.
For common sense, read Franklin.
For elegance, read Virgil and Milton.
For simplicity, read Burns and Whittier.
For smoothness, read Addison and Hawthorne.
For interest in common things, read Jane Austen.
For wisdom, read Emerson, Epictetus, and Marcus Aurelius.
For lofty, ennobling sentiment, for sympathy, candor and honesty, for comfort and consolation in affliction and for the promise of the life that now is and of the life which is to come, read the Bible.—Exchange.

SIGNS OF THE TIMES

(Continued from page 2)

"BEER" signs along the road. It seemed that almost every type of business place was selling beer, or trying to sell it.

I took occasion to make some inquiries from grocers and other dispensers, and was told that business was not so good with some. One or two declared that they would lose money for the year after the license was paid for, and they expected to give up the beer next year. It seems that the present younger generation, in the main, does not care greatly for beer. And this would seem to prove that the 18th Amendment has been effective to this extent—that the present generation will have TO BE TAUGHT TO LIKE BEER. And doubtless the brewers, with their usual efficiency, will attend to this matter. Just as the tobacco magnates made cigarette smoking almost universal within a few years. This afternoon, as I write, Madame Schumann-Heink and Pryor's famous band will perform over the air, to advertise a great BEER EXPOSITION in Cleveland. The cigarette advertising over the radio is bad enough. If Beer is added, one wonders whether any space will be left for the other activities and interests of mankind.

IN THE SHADOW

AULT—Mary Edith Ault, daughter of William and Elizabeth (Moess) Balsebaugh, was born near Denver, Indiana, August 25, 1879, and quietly slipped away to be with her Savior July 21, 1933.

On October 20, 1904 she was united in marriage to Albert Ault of Mexico, Indiana, who survives together with one son, James Elvin and one daughter, Ellen Marie, one son having preceded her in death.

She deceased united with the Mexico Brethren church in 1904 under the preaching of Brother G. W. Reich. Throughout the years she was a most faithful member, loyal and devoted to her Lord and to the church of her choice. The church and community kindly feel her passing, and the very large attendance at the funeral service is a living testimony to her unselfish life as hid with God in Christ Jesus.

The funeral service was conducted from the Mexico Brethren church by the writer, assisted by Brother L. W. Ditch, MARK E. SPACHT, Pastor.

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Number 35

THE

September 16
1933

BRETHREN EVANGELIST



*And when he had found it, he layeth it on his shoulders,
rejoicing.—Luke 15:5.*

*And just as silly sheep, to snares a
prey,
I wandered from the sheltering fold
away,
Till I was lost; none seemed to won-
der where;
But Christ, my Shepherd, missed
me; had a care!
He braved the night of darkness all
around me,
And searched the desert till with joy
he found me,
And brought me back, his loving
arms around me!
Now I am sheltered in the shep-
herd's care,
No more to wander in the desert
bare.*

—Edgar Cooper Mason.

Signs of the Times

by
Alva J. McClain

HOOF and Mouth Disease

One of the dread ailments to which certain domestic animals are subject is known as the "Hoof and Mouth disease." It has not been long ago that this country experienced a very serious outbreak necessitating state wide quarantines. During that time, when the phrase was constantly before our eyes in newspaper reports, a certain man was asked how his church liked their new pastor.

"O, quite well," answered the man, "except that he is suffering from an attack of hoof and mouth disease."

"But I didn't know that human beings were subject to the disease," protested the questioner. "What are the symptoms?"

The man replied, "He CAN'T PREACH and he WON'T VISIT."

HOUSE to House

There may be some preachers so great that they can win souls and build up churches without going into the homes of the unsaved. If so, they are greater than the Apostle Paul who declared that his ministry had been both PUBLIC and FROM HOUSE TO HOUSE (Acts 20:20). The pastor who neglects the "house to house" ministry will not see great results in his "public" ministry.

The false cults of the day are wiser than some of the most orthodox preachers. Quite often while the preacher is thundering against them to EMPTY PEWS, the Russellites are visiting the people that the preacher SHOULD HAVE VISITED.

It is not given to every pastor to be a great pulpit preacher, but the humblest pastor can be a great "HOUSE TO HOUSE" preacher. And if there were more "house to house" preaching, there would be more powerful pulpit preaching.

PREACHING with Signs

I am convinced that we do not exploit the possibilities of preaching by means of the sign-board. Great companies pay large sums of money for the privilege of erecting sign boards in conspicuous places near and in our cities. But the average church, while often having a well located situation, very seldom bothers to use it. Approaching every town and hamlet throughout the country you are exhorted to "Drink Beer," to "Smoke Cigaretts," to "Buy an Automobile," etc. But sign-boards heralding the Way of Life are almost unknown. And when they are put up, quite often the sign is painted by some one who knows nothing about either the art of spelling or advertising. Hence the notion has arisen that to preach the Gospel by the sign-board method is slightly moribund.

The average church is utterly asleep to the possibilities here. I do not refer to the modern movable letter board. Such signs are beautiful but few people look at them. This opinion is based on first-hand observation. Some years ago the Philadelphia First Church erected one of the regulation moveable letter boards and I spent several

hours watching the people passing on street car and side walk. I was disappointed. Very few looked at the signs I put up on the board. For one thing, the letters were too small to see clearly at any distance. And again, the Board was like all others of its kind, a case of stereotyped monotony.

So we tried something else. One of the men helped me prepare a rather large glass covered board, another got me a roll of fair quality wrapping paper which would take paint, and I began to paint signs. I am no artist, but like Paul I could make large letters. About the only merit my signs had was that they were different. But amateurish as the painting was, I found that people read them. And there are members in the Philadelphia congregation there today who came to the church for the first time because they read one of my signs. I tried to make them short and to the point, some arresting truth of the Word.

Let us preach the Gospel by EVERY MEANS. The time is short.

A GOOD Suggestion

The editor of the Evangelical Christian writes that the other day he saw a very ordinary sign on a building, one you can see almost anywhere in a large city.

It read: KEEP OUT—THIS MEANS YOU.

It impressed the editor and finally moved him to write an editorial in which he suggested that the invitation of the Gospel is just the opposite. The sign erected over the gate of heaven is: COME IN—THIS MEANS YOU.

Now if I were still painting signs, I think I would put this sign up in front of my church and let it stand for at least a week.

LORD GREY is Dead

To some this announcement will mean little. But those who are old enough to recall the events leading to the cataclysm of 1914 will remember Lord Grey as the Minister of Foreign Affairs for England when the war broke out. Of all the men who held responsible positions at the time, Grey was most fitted by ability and experience to understand the problems and tendencies which plunged the nations into that disastrous conflict. In fact, there are commentators who claim that Lord Grey might have averted the war if he had acted differently. Such a view is doubtful.

Grey's own view of the matter, as reported from an authoritative source, was that "when the war broke out, the lights were being turned down all over Europe. It was the beginning of the decline of civilization in Europe. The nations were like the herd of Gadarene swine in the Scriptures, which went violently over a steep place. . . . They are still struggling and cutting each other's throats."

THE Work of Demons

Lord Grey's reference to the Gadarene swine in describing the nations is very apt. Those swine, the reader will recall, did something abnormal, something which even beasts will not do under ordinary circumstances. They plunged into the deep, not because they were dumb beasts, but because they were POSSESSED WITH DEMONS.

So it was with the nations. Men even in their fallen and unsaved state do not delib-

erately plan to destroy themselves and all the values of civilization so laboriously wrought out. They may be sinful, selfish, prone to fight and kill, but under normal conditions they do not coldly plan the destruction of the world.

Whether the wise men of the world admit it or not, there is an Evil Genius in the affairs of men. The Bible calls his "god of this world" and the "Prince of demons." It is he who "deceives the nations." If you wonder how, read in Revelation 16:14 of "the spirits of demons, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

No Godless League of Nations, no Christless grandiose scheme of government or system of treaties can exorcise the demon influence in international affairs. Only Christ can do that. Some day he will cast them out together with their prince, and shut them up for a thousand years. Then the nations will not act like Gadarene swine.

AN ECHO OF BYGONE YEARS

*A song comes back from the bygone years
Whose melody never grows old,
And I listen again, through my smile and tears,
Though the singer lay dead and cold.
'Tis a song so sweet, by a voice so rare,
Far purer than any other,
And I hear it again, though troubled by care,
The lullaby sung me by mother.*

*There are times, it seems, when all alone,
The singer is by my side,
And I hear her voice in a monotone,
Like the rise and fall of the tide.
While the days go by, till the end of time,
And the struggle of life is ended,
May the singer never forget her rhyme
Till her bliss and mine are blended.*
—Foster Coates.

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GEORGE S. BAER
Editor

R. R. TEETER
Business Manager

Send all moneys to the
Business Manager

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Further Re-actions to "Re-thinking Missions"

At least one of our readers has gotten into a serious mental mix-up regarding the Appraisal Commission on Foreign Missions, and we are wondering how many more there may be who have been similarly mis-led thereby. This paper has on a number of occasions carried unfavorable comments about the so-called "Laymen's Report" because it is our conviction that it is vicious and wields an un-Christian influence. We did not think we had borne down too heavily upon it but it has seemed so to one of our correspondents, who took exception to our editorial insistence a few weeks ago that we cannot share the Gospel of Christ without proselyting. Now we are convinced that we have not said enough about that "Report", nor pointed out clearly enough its unchristian character.

Our last editorial utterance on this matter, which called forth the criticism, pointed out the folly of the Appraisal Commission in suggesting that the attitude of missionaries and mission societies needed changing from one of proselyting the devotees of non-Christian faiths to one of mutual sharing with them. We insisted that Christianity is imperialistic in its very nature, that it cannot adopt a fraternal attitude toward other religions because it is the only true religion, that its Founder is the one and only Savior of men, and that the church cannot do else than proclaim the Gospel of saving grace to a dying world and seek to win men from their false religions to the acceptance of Christ. We are obligated—every professed follower of the Son of God—to "go into all the world and preach the gospel to every creature", to share the blessed salvation we have experienced in Christ with men everywhere, and that sharing means effort to get men to turn from their idols and their humanly devised forms and notions to the religion of Jesus Christ, which is the only true revelation of God and the only saving faith.

Attitude of Laymen's Commission Toward Christ

This is not the attitude toward Christianity that is suggested by "Re-Thinking Missions", nor is it the attitude displayed by those who examined Christianity and the efforts of Christians on the mission fields. Their attitude is just what we pointed out in the recent editorial that elicited the criticism. It is that the old conception of "one way of salvation and one only, one name, one atonement" needs "re-thinking", that "this plan" with its old-time content and "with its particular historical center in the career of Jesus," and its insistence that this "must become the point of regard of every human soul" is no longer effective or tenable. These investigators proceeded with a conception of Christianity that is as far from the conception of the Apostle Paul as the east is from the west. Christianity loses for them its supernatural character and becomes wholly rationalized; it is a combined system of philosophy and ethics. And on that basis alone it must make its fight for universal acceptance. In describing the old view, they say: "The universal quality of Christianity lay not alone in its valid principles of truth and morals, but in an essential paradox, the universal claim of one particular historic fact, the work of Christ. General principles may be reasoned out, and perhaps proved, so that all men must accept them. But particular facts cannot be proved; they must be recognized. Hence, in respect to the central fact Christianity was necessarily dogmatic—it could only say *Ecco Homo*, Behold the Man; and it was committed to a certain intolerance, beneficent in purpose—in the interest of the soul it could allow no substitute for Christ. It came to proclaim truth, which is universal; but its truth was embodied in a particular person and his work." ("Re-Thinking Missions", pages 35, 36). With this positive, definite, dogmatic view, they are out of sympathy, and they tell us why.

This old view is no longer adequate; there is need of a changed

attitude. Christianity must grow along with the other great religions and help them. "So far from taking satisfaction in moribund or decadent conditions where they exist within other faiths, Christianity may find itself bound to aid these faiths, and frequently does aid them, to a truer interpretation of their own meaning than they had otherwise achieved." This cooperation with other faiths, and in fact, this purifying and saving of the old non-Christian faiths, will be found necessary in order to save the people from irreligion. For Christianity cannot hope to do the job by itself; it needs the cooperation of the old national faiths. Particularly is this said to be true of China. We quote again. "The fate of religion in China, in any time we can now foresee, depends chiefly on the fate of these religions: . . . We can reach the hundred thousands but not the hundred millions except through their media. The great need of China," say these nominal but unfaithful exponents of Christianity and investigators of Christian missions, "is for interpreters (not of the Gospel of Christ, but) capable of perceiving its deep-running spiritual life, and with all else that they bring, laboring with infinite patience and love to preserve the treasures within the old inheritance," rather than giving them a new possession. That is not the voice of men enthusiastic about Christianity; neither is it the voice of those who are loyal and true.

What the Word Says

If any person thinks that attitude is one of loyalty to the Word of God, let him read the following, among the many passages that might be cited. First we have the definite word of God that he will give all the people of the world to his Son, Jesus Christ, to be his possession: "I will declare the decree: the Lord hath said unto me, Thou art my Son, this day have I begotten thee. Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Psa. 2:7, 8). There is no suggestion here that he will be asked to share his possession with another, as these mission investigators would have him do. Again Christ is set forth in prophecy as the coming Savior of the world: "I will give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth" (Isa. 49:6). Again the word is given unto the prophet: "Thou shalt make his soul an offering for sin" (Isa. 53:10). Paul testifies that Christ was indeed the Savior of the world according to the purpose of God from the beginning: "Who hath saved us, . . . according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now manifest by the appearing of our Savior Jesus Christ" (2 Tim. 1:9, 10). And our Lord himself declared that he was come to "give his life a ransom for many" (Matt. 20:28).

Not only does the Word of God declare Christ to be the Savior of the world, but the only Savior. Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). Again he declares himself to be "the door of the sheep", and he that "entereth not by the door, . . . but climbeth up some other way, the same is a thief and a robber", and "all that ever came before" him are "thieves and robbers" (John 10:1, 8, 9). Peter proclaimed that "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). Such a Savior is exalted above all other beings, for God has "raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body,

the fulness of him that filleth all in all" (Eph. 1:20-21). Such uniqueness and distinction given to our Lord by God's revealed Word put him absolutely beyond all comparison; there is none other who can share his glory or power or dominion. And any person or group of persons who will not insist that all men, of whatsoever race or nation, shall leave their gods of wood and stone and their superstitions and false religions and bow in humble recognition of his sovereignty, are not worthy to bear his name.

The Harm and Their Bias

These men who have presumed to investigate missions without themselves having the missionary spirit are doing incalculable harm in the church, by influencing many of our splendid men and women of the church to lessen their ardor for the evangelization of the world. They are doing a great dis-service to the church at home and abroad. To verify this statement and to indicate something of the character of the survey made and the reaction of most of the missionaries abroad, we quote from *The Presbyterian* a paragraph from a report by the Japanese Mission of the Presbyterian Church of the U. S. A., prepared by Mr. and Mrs. Gordon K. Chapman:

"One comments on the visits of the Fact Finders and the Appraisal Commission with some hesitation, for we would not for the world cast any unfair reflection upon them. The fact-finding investigation was undertaken under the general direction of Drs. Galen M. Fisher and Harvey H. Guy, both of whom were missionaries in Japan at one time. In addition to these, at least three other Fact Finders and five of the members of the Appraisal Commission were either ministers or else involved in full-time Christian work. Thus one could not help but wonder wherein this investigation was any more a lay effort than the numerous other inquiries which have been made in mission history. While doubtless it was too much to expect that the inquiry would be absolutely unbiased and without the interjection of personal opinions and convictions, and while the time allowed was far too short to carry through a thorough-going investigation and appraisal of the missionary enterprise, the fact was that the personal views of the commissioners largely gave direction and color to their activity in Japan. It was almost immediately apparent that at least one leader was very much predisposed toward the non-Christian religions of the land, and it was most difficult to get him to inspect Christian work. He gave the impression that he was out here mainly to study certain aspects of Buddhism, Shintoism, etc. Fact Finders resolved themselves into critics on occasion, and thus came to be dubbed 'fact-finders.' The efforts to secure conferences with individuals and groups which seemed likely to support the views of the inquirers was altogether too obvious. Their antipathy for doctrinal preaching and certain forms of evangelistic work was most apparent, and we personally know of very successful projects of this type which were completely ignored. Take the attitude of the Report toward non-Christian religions which sees them as allied with Christianity in the struggle against irreligion and which fails to properly distinguish between just any religion and God's supreme revelation to mankind. This general viewpoint of cooperation with non-Christians, of being 'brothers in a common quest,' etc., finds very little support either among the Japanese Christian leaders or mission workers in Japan. Thus the Commission does not base its recommendations with regard to the non-Christian religions on any consensus of opinion derived from Christians in Japan, but rather supports its own preconceived notion in this matter with an appeal to an isolated instance known as 'a venture of understanding,' which is featured in Chapter II of 'Re-Thinking Missions.' The fact is that aside from a questionnaire which was filled out in part or whole by a number of Christian workers, there was practically no effort made to get the opinion of the Christian Church at this point. Most missionaries saw little or nothing of these commissions, and in cases where various ones met them, there was apparently little effort made to ascertain the viewpoint of these workers with regard to the various problems. We had the privilege of meeting some of them at a tea party and also when a thirty-minute visit was paid to our seminary chapel service. Some of the generalizations which were based on such casual

(Continued on page 8)

EDITORIAL REVIEW

Not only young people but other readers as well will enjoy Brother E. M. Riddle's article, begun in this issue, dealing with the "Rise and Progress of Christian Endeavor in our Denomination." It was a national conference address, and will prove both informing and interesting.

Dr. Bame speaks a word about the new quarterlies. It was a means of encouragement to have the Boys' and Girls' quarterlies

and the Youths' quarterlies all sold out during the two preceding quarters, though the House was sorry to have been compelled to disappoint some of the schools by being unable to fill their orders. A still larger edition has been printed this quarter so that it is not likely that any order will need go unfilled. Anticipate your school's growth and place a large order for supplies, both of quarterlies and Sunday school papers. You can't get better supplies elsewhere, nor any as good for Brethren schools.

It is an interesting letter that Mrs. Hattie Cope Sheldon writes this week regarding the progress of the Lord's work in and about the Bellevue station in French Equatorial Africa. In her opening paragraph she records a fact that pays high tribute to Christianity. The native Africans were afraid to eat with strangers before conversion to Christianity lest they be poisoned, but now that Christ dwells in their hearts by faith they trust one another, even though belonging to different tribes. It is true everywhere that Christ destroys, if he is really allowed to have his way, tribal and national and racial distinctions. Christians everywhere recognize each other as brothers and sisters in Christ. And people with that attitude can trust one another.

Brother R. Paul Miller, secretary-treasurer of the Home Mission Board, reports this week some items of interest relating to the business of that Board as transacted at Conference. Plans were laid for bringing home to every section of the brotherhood the importance of more generous support of national home missions in the immediate future. We sincerely hope these representatives of the Home Board will find ready response and that every district will do its utmost to prepare for a real supporting offering this November. Nothing is more important during the next few years than the launching of new preaching points and the building of new churches, and it is the obvious duty of every loyal Brethren to cooperate by giving this Board his wholehearted support.

DISTRICT CONFERENCES meet in four different districts during the month of October.

The Pennsylvania conference will convene in Berlin, October 2 to 5. Brother W. C. Benschoff supplies us with the program in this issue. Brother N. V. Leatherman is the pastor of the entertaining church. Prof. M. A. Stuckey is to be the special Bible lecturer and speaker.

The Indiana district meeting is to be at Shipshewana Lake, beginning October 3. Announcement regarding conference and entertainment is in this paper, but the program has not yet arrived.

The Illiokota conference meets at Milledgeville, Illinois, October 10 to 12, the program for which is found in the news department. Dr. Charles A. Bame is to be the special out-of-the-district speaker.

The Mid-West district convenes in conference at Beaver City, Nebraska, October 10 to 12. The entertaining church having no pastor or preaching services, the Sunday school and the W. M. S. are assuming the entertaining responsibilities.

Two members of Ashland College faculty were honored by being given a place in the recently issued "biographical directory of 10,000 of those in North America who have done most to advance the cause of education, whether by teaching, by administration, by publication or research." President Edwin E. Jacobs and Dr. L. L. Garber are the two whose names were included in this publication entitled, "Leaders in Education." The volume is issued by Science Press, and contains brief biographies along with scholastic records and achievements of those chosen. Dr. Jacobs' place among the educational leaders is based on his deanship of Ashland College for seven years, his presidency of the school, and success in college administration, his successful teaching experience, his work with teachers' institutes and as a chautauqua lecturer, Fellow of the Geographical Society, member of the American Association for the Advancement of Science, and Fellow of the Royal Society of Arts, London. Dr. Garber's recognition rests on his headship of the Normal Department of Ashland College in earlier years, his survey of schools in Ohio, five counties, in 1913, his headship of the English department of Kent State Normal, his work as superintendent of schools, his publications in the form of teachers' helps, his "The Educative Process in Religious Education" and "The Creative Study of Literature." The church as well as the college is to be congratulated on having such recognized leaders in the field of education, as well as others who are rapidly gaining such recognition.

A National Conference Program of Action

An aggressive, well-planned course of action that will get results

By Dr. Charles A. Bame,
Chairman Promotion Committee

"We believe that this time of apostate and lethargic Christianity among the churches generally is a most strategic time in our history for the promotion of New Testament Evangelism as interpreted by Brethren people and urge our churches and Districts to advance along these lines": Then follows the program as given in the "frame" as set on this page.

Without one dissenting voice, the National Conference of the Brethren Churches at Winona Lake put itself on record for what should be the most aggressive Home Mission Program ever attempted in our Brotherhood.

It has been made a most important item in the Moderator's Address. A similar program had been adopted with enthusiasm in the Ohio Conference at Dayton two months before. It had been voiced and stressed for many years as our one hope of progress and the background for all hope of measured advance in our own country.

It is well known that we are already overloaded with overhead as a people. It is only because of the heroic mold of many of our people that we have been able to maintain our status as a denomination during this time of stress and retreat in most denominations. More members make less overhead.

It was but five years ago that I had a conversation with a leader of another denomination as we conferred concerning another Cause. He asked: "How do you account for the present confusion of the people along almost every line of thought"? I answered: "Well, I believe, and our people believe, that Jesus will soon return to the earth to become its King and Ruler. Confusion will dominate the thinking preceding that time and we are surely enough confused. We await a Ruler who will rule in righteousness." He answered: "Well, I believe that too".

It must now be fifteen years ago that a young man asked me, "Shall I go into business, seeing the coming of the Lord seems to be so near"? I answered, "Surely, go into business; no one can tell the day nor the hour". He did and must have been able to do the Lord good service in these fifteen years of his earnings.

Only during this National Conference, a man who is contemplating uniting with our church but who is confused because of family hindrances asked me what I thought he should do. I answered, "I would not like to have my

church letter in my pocket when Jesus comes." I believe it went home.

I have now reached the climax of my argument: even though the Lord should come before we have completed this program of advance, I'd rather be trying to enlarge his kingdom and winning men to Jesus Christ than sitting idly by or hoarding my money for a time of utter destruction. We'll only prove ourselves good Brethren if we are working.

I have been in many conferences on Evangelism and in great state conferences on Church Work in general and I profess boldly that I have never seen a better program for conquest than the one here outlined. I shall not rehearse the outline here again. Just look it over and pray about it and then, get busy in your own field.

If you have a church that needs a school for evangelism, ask for it. If a revival is needed, ask for that. If you know where a new Sunday school could be started or where you yourself, could start a Bible Class in a small nucleus near your home, get busy.

Let it be noted that this program stresses first, a revival in every congregation this year. But some one will ask, how can this be done? But that is a poor question to ask, or one easily answered, at least. Just get busy and work toward that end. Plan a campaign. Evangelists, as I know them, are ready to do this kind of work for the opportunity. There is small hope for many of our smaller groups unless we get busy and add new members. A program of evangelism can be promoted in every church if there is enough zeal to do it. Do it with the pastor if he will, or with an exchange if that seems better, but better still with a man whose experiences proves to you that he knows how to get it done. The objection that a church can not afford an evangelist no longer holds as can be proven by writing to the evangelist. Many of them will go now, without a guarantee. All should do so in this year of programmed evangelism. There is no point more needing stress than this: **A REVIVAL IN EVERY CHURCH THIS YEAR.**

Of course, this revival should be preceded by a school for evangelism. These ought to be in process of organization in each District NOW! But in case groups are too far apart for this, a school can be started in each congregation. One

PROGRAM OF EVANGELISM

This program shall give chief prominence to promote aggressively the winning of men to the church through New Testament Evangelism by fostering:

- 1—An Evangelistic Meeting in each congregation this year.
- 2—A Bible Institute in each church or group of churches properly situated.
- 3—A Lay-Visitation Campaign. (To be done by the Deacons or a group like the Seventy).
- 4—A School for Evangelism for all pastors and others who desire to carry forward a successful campaign.
- 5—Definite efforts to establish preaching places or Bible Study Classes in at least TEN new Communities in each District.
- 6—All the churches supporting loyally and faithfully, the program of their own Mission Boards.
- 7—Promotion Day in each congregation; setting forth the program and receiving an offering to promote the work herein offered.
- 8—The Board of Evangelists shall be charged with the formulations of plans they shall make for the execution of this program.

The Committee:

Charles A. Bame,
A. V. Kimmell,
J. C. Beal,
R. Paul Miller,
Ray Klingensmith.

successful evangelist in a group for a single day could tell folks how to get things done and a day of this sort of study would work wonders in many a campaign. But most of our churches are so grouped that several could meet in a few inspirational sessions and the spiritual members would doubtless respond to a call for service if they can be brought to realize that the whole brotherhood is working in the same effort. Ohio will soon be called for such a meeting to perfect the organization and exchange ideas as to the most important and strategic phases to advance.

Promotion Day in each congregation might be the first rally of the churches this fall. Get the best man in the group to rouse the people to action by stressing these points one by one and I can conceive of no better way to arouse the people to action than by letting them know that this is to be a year of aggressive action in Evangelism. Pastors will please take note of this suggestion at once.

Finally, let me stress sacrifice on the part of the men of our denomination to put money in the background and go everywhere and anywhere in this campaign of arousal and enlistment. It can be done. There is no other alternative.

Church Conferences meeting this fall should take some action concerning this program. If the Conference is past, then the duty devolves on the Board of Evangelists to start things in their Districts. Surely, Moderators of Conferences have some responsibility in this matter. "Action, and action now," has been the key-word of our government and, right or wrong, we surely have had action so swift that few of us can realize what all has happened, but all—every home and business—are supposed to have the NRA Blue Eagle in it by now, or have refused it. ACTION AND ACTION NOW, IS THE WATCHWORD OF OUR NEW ADVANCE. "Onward, Christian soldiers!"

More Conference Impressions

That help to pass on its blessings

George C. Pontius
Delbert B. Flora

Some Impressions of the 1933 Conference

By George C. Pontius, Pastor of the Roann, Indiana, Brethren Church

Another year's work has been added to the history of the Brethren Church, but better, than the history that has been added to the record, are the impressions that have been written on the hearts of men and women. That such impressions have been written cannot be denied. No one could have been in attendance at these sessions without having lasting impressions to carry away with them. Just what was uppermost in the minds of the many hearers would be pretty hard to say. But to those who for many years have watched the growth and strides of our beloved denomination this year's conference was certainly significant.

Can we be blamed, if we, as we heed the world events and as we watch the deliberations of various churches, say that we listened with great concern to the reports of our various activities and as we listened to the various

programs that were given? Was our program to pass without the devil taking some part in forcing his way in and making some feel that the Brethren church was going backward and losing some of the ideals and doctrines that we have held dear for many long years?

But, Praise the Lord, we stood true. Not one note of modernism, not one atom of compromise with worldliness; not one change in the policies and doctrines that are dear to all Brethren people; not one change in the message that we carry to those who are lost; not one bit of retrenchment in our mission endeavor! On all these we stood firm and in instances even planned advancement.

Every sermon, every Bible lecture, rang true to "the faith". The added afternoon Bible lecture hour proved a source of real inspiration to all who attended. And the delegates were loyal, loyal not only to the inspirational programs but to the programs devoted to our denominational interests as well. On a program that was crowded to the limit, it seemed that pleasure was a secondary matter and the week's service was climaxed with a wonderful Sunday service.

So, another year has passed. Another year is before us. May the Brethren Church continue to remain faithful. May we profit by our past mistakes. May we go on giving to a lost world the message of life. We thank God for the Brethren Church: for the Brethren ministry and for the loyalty of Brethren people.

Roann, Indiana.

The Bible Lectures at Conference

By Delbert B. Flora, Pastor of the Brethren Church of Muncie, Indiana

Surely the Brethren Church can be proud of her message to the world as sounded out during the periods given over to Bible lectures at the General Conference which has just convened. Our beloved brotherhood still believes in the Old Book which has withstood so many storms and the passage of so many centuries. The message came from that Book in certain tones and uncompromising language. It came that way because the Author of the Book expected it so to be broadcast and because the lecturers recognized that fact. They believed (and still believe) Christ meant what he said when he said, "Go . . . and preach the Gospel." What courage we ought to take unto ourselves when we find there are yet men who are not afraid to "preach the Gospel"! How we ought to "preach the Gospel" from every pulpit of the Brotherhood! And if we really "preach the Gospel" as sincerely and uncompromisingly and zealously as it was heralded from the Conference platform, the world will beat a path to the door of the Brethren Church. And how dare we do less when Christ commands?

Muncie, Indiana.

All real and wholesome enjoyments possible to man have been just as possible to him since first he was made of the earth as they are now; and they are possible to him chiefly in peace. To watch the corn grow, and the blossoms set; to draw hard breath over plowshare or spade; to read, to think, to love, to hope, to pray—these are the things that make men happy. Now and then a wearied king, or a tormented slave, found out where the true kingdoms of the world were, and possessed himself, in a furrow or two of garden ground, of a truly infinite dominion.—John Ruskin.

The Privilege of Drawing Near to God

By Dr. Florence N. Gribble

Draw near to God, and he shall draw near to Thee" (Jas. 4:8). Who, when he came and had seen the grace of God, was glad, and exhorted them all that with purpose of heart they would cleave unto the Lord.

If even Saul of old could say: "Let us draw near hither unto God" (1 Samuel 14:36) in order that he might ask counsel of him, how much greater is our privilege and our responsibility in drawing near to him!

Indeed we may declare with the Psalmist (73:28): "But it is good for me to draw near to God. I have put my trust in the Lord that I may declare all thy works."

Tonight we are privileged to be missionaries, ambassadors of Christ, declaring his works. But we could not be thus privileged had the call not come to us early, perhaps even in childhood, to draw near to him. It is told of Adam Clarke, the great Bible expositor, that even when a small boy, clerking in an English haberdasherie, he had drawn so near to God, that he refused to assist the proprietor in stretching cotton goods beyond their actual length. For this refusal he received his discharge and found God in faithfulness drawing nigh to him. *

Thus Adam Clarke chose early in his career to draw near, positively unto God, loving him not alone "in word or in tongue but in deed and in truth" (1 John 3:18). For there is a negative manner of professing to draw near, to which human nature is not a stranger. Isaiah (Ch. 29: v. 13) rebuked those of his day who drew near to the Lord with their mouth, who honored him with their lips, but who had removed their hearts far from him, and whose fear toward God is taught by the precept of men. We praise God, however, that there is also a positive manner of approaching God, a manner with which the human heart is also acquainted. We read of this manner in Jeremiah 30:21: "For who is this that engaged his heart to approach unto me, saith the Lord." How many a young man seeks the heart of some beloved one: who became literally his "sweet-heart," because in accepting him she has not only given him her hand, but also her heart, actually engaging her heart to the one who has sought her. In the same tender manner our Heavenly Father would have us, as we draw near to him, engage our hearts unto him.

"Let us therefore draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water."

How blessed, that he does not leave us comfortless, but that we may have engaged hearts, that we may have true hearts, and that in these frail hearts, engaged to him, and true to him, we may have an absolutely full assurance, confident of his love and rejoicing in his faithfulness.

For just as an earthly fiancée redeems his promise to his beloved, so, our God draws nigh unto our souls and redeems them even as we confide in him.

We have striven to draw near, we have longed that we might do so through our obedience to his laws—only to find that the "law hath made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh to God." In our poverty we have barely accepted salvation, but we have felt we must provide for our spiritual life through our own works. How few frail mor-

tals are willing to trust him for all. It is said that a man recently crossed on one of the great Atlantic liners, but provided crackers and cheese for his diet. On the last day, passing the kitchen, his hunger was aggravated by the smell of roast turkey. He made bold to inquire of the steward the price of a meal and was told that all the abundance of the ship's bountiful table might have been his. How often HE would have fed us with the finest of wheat, how often HE would have satisfied us with honey out of the rock! (Psalms 81:16). Truly we may exclaim with the Psalmist: "Oh, Lord of hosts, blessed is the man that trusteth in thee."

As we look back upon the heroes who throughout the ages have drawn near to God, we realize how necessary we are in that perfect consummation of God's plan for the church when we read in Hebrews 11:39 and 40:

"And these all, having obtained a good report through faith received not the promise, God having provided some better thing for us that they without us should not be made perfect."

Faintly there is borne in upon us some of the happiness of his continual presence.

"Then", as we read in Isaiah 58:14, "we shall delight ourselves in the Lord, and he will cause us to ride upon the high places of the earth." For in his presence is fullness of joy, and at his right hand are pleasures forevermore." But what is "joy"? Some one has said: "It is only as we delight in Jesus that we can ascertain the meaning of joy. Which is first Jesus—then Others—then lastly Yourself, thus forming an indelible acrostic for our memories.

As long as I live my heart shall delight in the majesty of the 37th Psalm, especially the fourth verse: "Delight thyself also in the Lord, and he shall give thee the desires of thine heart."

As we delight in him we come to realize that God our Father is the great first cause. For did not Jesus himself say as recorded in John 6:44: "No man can come to me except the Father which hath sent me draw him, and I will raise him up at the last day."

And yet so inseparably one are God the Father and God the Son that in John 12:32 we read: "And I, if I be lifted up, will draw all men unto me."

There are many combinations of letters and figures found in dealing with locks. There was a lock which only one combination of letters would open. Those letters spelled the name of Jesus. Oh, may it be true of our hearts tonight, locked though they may be with a difficult combination that one name and only one will open them, and that the name of Jesus!

In Isaiah 5:19 we find the words: "And let the counsel of the Holy One of Israel draw near that we may know it."

In his majesty and wisdom God transcends his creatures. We cannot take the ground that we will not believe him because we cannot understand him, for, as a man once said to his friend, "We must expect to let God know some things which we do not understand." Yet, though we do not understand all, may we yet believe all and may we enter upon the business of this Conference

with the earnest prayer that the "counsel of God may draw nigh unto us."

Ten years ago tonight the founder of the Oubangui-Chari mission lay dying. Throughout his brief and troublous life, he had resolutely drawn near to God. And now in the last hours of his life as he felt God drawing infinitely near to him, his prayer was that the Lord might come quickly to claim his completed bride. And so, praying repeatedly, "Even so, Lord Jesus, come quickly," his prayer was heard. Without us, and without the remnant of the completed church he shall not be made perfect, but the last name on his life in time was the first on his tongue in eternity. He had drawn nigh. May we too be faithful until he comes or calls, conscious that we have been instruments, magnetized by the Holy Spirit for the drawing near of others to our Lord.

Oubangui Chari, French Equatorial Africa.

SIGNIFICANT NEWS AND VIEWS

THE TROUBLES IN SPAIN

Spain has for centuries been the most dominantly Roman Catholic country in the world. Until recently Protestant churches were forbidden, and it was against the law to sell a Bible in the land. Since the overthrow of the monarchy, the country has been rapidly swinging away from Catholicism. Protestant churches are permitted under certain restrictions, and the sale of the Bible allowed. Recently the government passed a Religious Orders Bill which provides for opening seven thousand public schools with teachers who are not clerics, and taking away from the Roman Catholic clerical orders the right to teach in the public schools. This has called out fierce resentment from the Vatican at Rome. The pope has pronounced the legislation to be 'A Masterpiece of Iniquity in the sight of God and man,' has excommunicated all the members of the Spanish government connected with the movement, and called upon the people of Spain to resist the new legislation by every legal method. Evidently the Roman Catholic Church is true to its ancient motto, 'Ever and everywhere the same.' The leader of the Roman Catholic party in Spain says that the separation of church and state in that country may actually benefit the former by making religion more spiritual. He says religion had become a mere formula and was exercising but little influence upon the lives of the people.—J. D. Rankin in United Presbyterian.

THE POPE'S HOLY YEAR

Each year Toronto has a Sunday parade of the Roman Catholic Holy Name Society. With the primary aim of the Society no right-thinking Protestant would quarrel. Generally however, the parade is climaxed with a fervent sermon extolling Romanism as the only hope of the world. This year was no exception in that respect. When the parade was held recently, Rev. J. B. O'Reilly preached the sermon. He said in part: "The historical event of paramount importance in the annals of religious history for this year of grace 1933 is undoubtedly the solemn promulgation by our Holy Father Pius XI of an extraordinary jubilee year commemorating the nineteenth centenary of the death and resurrection of Jesus Christ, our Lord and Saviour."

No doubt Mr. O'Reilly believes this. but he will have a job convincing the rest of the world not under the Roman See that this is true. As an event of "historic importance" the encyclical issued by the Pope this year will have little influence on this or succeeding generations. Historically, as a matter of fact, the inauguration of 1933 as a jubilee year is wrong. There are few scholars today who will admit that this present year is one thousand, nine hundred and thirty-three years since the Saviour was born. All the evidence points the other way. Secular history for one thing can confirm the time of the death of Herod the Great as before A.D. 1, and we know that our Lord was born before he died. And what is this "Holy year" to consist of? The making of pilgrimages to Rome if possible, and the granting of so many indulgences for so many visits to so many shrines. That will, no doubt, bring large revenues into the coffers of Rome, but as influencing the

course of human events it will have as much effect on the history of our times as any other of the Pope's encyclicals have done. "Today two paths lie open before the modern man," the speaker went on to say, "one leading to chaos, the other to Catholic Christianity." Had he said, "Evangelical Christianity" we would have accepted this statement. Roman Catholicism will never solve the problems of this world. The Evangel of the Grace of God can and will.—Evangelical Christian.

Further Re-actions to "Re-thinking Missions"

(Continued from page 4)

meetings, however, were most amazing indeed. The moderator of this presbytery, in characterizing the activity of the Layman's Inquiry, said: 'It reminds me of an American moving picture company. The plot is conceived in America and then the directors come to Japan to select a suitable cast and film the play. Under these circumstances, unless one can fit into their previously conceived plot, he is ignored and left out.'

OUR BIBLE STUDY DEPARTMENT

Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

II Corinthians

"God effects all—that the spirit aspires to
Is by him consummated,
And all signs that are like seed
Scattered 'mongst regions of dark heathenfolk,
Will one day wave in ears of gold.
The heartfelt supplication—in eternity
Receives its answer through the Lord."

"Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction." (II Cor. 13: 10).

Occasionally it becomes necessary for even modest, meek, and gracious men to defend themselves against misinformation and misinterpretation. Such a man was St. Paul, the pioneer missionary preacher of righteousness, slave of the Savior, and defender of the faith.

Strange as it may seem, the world always has had and always will have gossip-mongers and idle tale bearers. The best men of history have been the targets of pernicious and destructive criticism. Unscrupulous men and women—America has a veritable horde of them—persist in lamponing maliciously the characters of our great and worthy Christian people. No truly great man can escape the spurious and uncertain mouthings of the incompetent and low-brow element of society.

Pertinent Examples

Witness the meek Moses and the puritanic Joseph subject to abuse and calumny! Watch Elijah, accused of being one "that troubleth Israel." Of John the Baptist it was said, "He hath a devil," while Jesus, to whom he pointed, was labeled as a "gluttonous man and a wine-bibber." Augustine, Calvin, Luther, Jonathan Edwards, George Whitefield, Billy Sunday, and others, have had their earnest and sincere motives questioned and their characters besmirched time and time again.

Shall men always accept criticism graciously and never respond? By no means. When it becomes necessary for a man to speak in self-defense, let him speak. Billy Sunday says: "They say I stroke the fur the wrong way. I say let the cat turn around." Not all men are so aggressive and dramatic as the dynamic Billy Sunday, but who is not for him when he is held up to ridicule and scorn by some of the rotten press-agents of our day.

"They say! What say they?—let them say,"—is the best possible attitude for men to take in the face of much criticism. Silence is sometimes very, very golden indeed. To refute some sneers would be to arouse another. Sometimes it is best to entrust our case and our cause to God and God alone.

"What idle whispers here concern thee aught!
 Follow thou me, nor heed what others say;
 Be like a tower that never stoops its head,
 Bellow the tempests fiercely as they may."

It has been said that a certain eminent man of yesterday treasured up in a book all the fierce attacks which were made upon his name. He never answered one of them, never spoke a good or ill word concerning them, but he kept the volume for the amusement of his friends. Better still is the remark of Archbishop Tillotson: "They cannot harm me by what they say of me. I am too near the great white throne for that."

Well, what has all this to do with II Corinthians? Simply this, Paul once found it necessary (not only once, however) to take a stand in defense of himself and his conduct before the entire Church of God which he was instrumental in establishing in Corinth. Let us investigate the situation.

The Second Epistle

Having written the first letter to Corinth, sending it by Titus' hand, Paul departed from Ephesus early in the spring of 57 A. D. to Troas on a preaching tour. He planned to meet Titus there. Titus, being greatly delayed, caused Paul much grief and anxiety; consequently he crossed the Aegean sea to meet him. At Philippi they met eventually (2 Cor. 2:12, 13; 7:5, 6). Paul was, no doubt, ill in body by that time (2 Cor. 1:8-10).

Titus assured Paul that his first letter was well received, that the offending culprit was now repentant. But there was a new danger—Judaizing teachers fresh from Jerusalem were hounding his footsteps with another gospel, denouncing, of course, his apostleship, and building up a hostile party to him.

Consequently, he wrote a second epistle to do the following things:

1. To explain his delayed visit to them.
2. To praise them for accepting his first letter.
3. To recommend the restoration of the repentant brothers.
4. To warn the carnal, unrepentant people.
5. To advise against the false teachers.
6. To vindicate his apostleship.
7. To urge the collection of money for the Jerusalem saints.

Someone has said that this epistle "resembles an African river. For a time, it flows smoothly on, and one is hopeful of a satisfactory analysis, then suddenly there comes a mighty cataract and a terrific upheaval, when the great depths of his heart are broken up." Certainly this is a very true observation, but is it not an excellent thing to witness the innermost emotions of a good man's life now and then? It keeps life interesting and plucks us out of the ruts.

In spite of the so-called diversity of structure in this letter, there is a unity manifest in it which another has partially outlined in this way:

- I Explanation. (A day and Sufferings) 1-7.
- II Exhortation. (Liberality and Collection) 8-9.
- III Vindication. (Dignity and Authority) 10-13.

The Gospel Ministry

Dr. W. G. Moorehead, the former Xenia Seminary Bible expositor, caught one of the main ideas of this epistle when he outlined (4-5:11-20) the conception Paul had of the Gospel ministry. It is the ministry within the church to which the apostle referred.

- "(a) Its august names and titles: 'ministry of reconciliation,' 'ambassadors for Christ,' 'Entreating for God' (v. 18, 20).
 (b) Its one exalted theme, Christ Jesus the Lord (iv: 5, 6).
 (c) Its supreme object and aim, "manifestation of the truth" (iv: 2-4).
 (d) Its mighty motive, the constraining love of Christ (v:14).
 (e) Its impelling principle, unwavering faith (iv:13).
 (f) Its unfaltering steadfastness (iv:1, 2).
 (g) Its weakness and its power (iv:7).
 (h) Its manly straightforwardness (iv:2-4).
 (i) Its sufferings and triumphs, its defeats and victories (iv: 8-12).
 (j) Its glorious rewards (iv:17, 18).

There is passionate intensity, a kind of extravagance in the words of iv:17, 18. Antithesis, comparison, and pleonasm, as grammarians name it, are pressed into service to express fitly

something of the surpassing glory awaiting the faithful servants of God." "Affliction" is set over against "glory," "light" against "weight" "for a moment" against "eternal." And then the glory is described by four remarkable terms, "a far more exceeding." It is next to impossible to turn into adequate English these strange, pregnant terms of the Apostle. Here are some attempts: "Over measure an everlasting burthen into highness of glory" (Wiclif); "above measure exceedingly" (Douay Bible); "beyond measure excellent" (Diodati); "in a surpassing and still more surpassing manner" (Alford); "in excess unto excess" (Farrar); "in excess into superfluity and eternal weight of glory." Paul heard when caught up into Paradise "unspeakable words," or "wordless words." Here he strives and struggles to utter some of those matchless words. We honor the sublimity most by our thoughtful silence. A little joy enters into us while we are here in the world; we shall enter into joy when there. A few drops here, a whole ocean there."

The Ministry of Tribulation and Comfort

"We have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves; we are pressed on every side, yet not straitened; perplexed, yet not unto despair; pursued, yet not forsaken; smitten down, yet not destroyed; always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested in our body."

"In everything commending ourselves, as ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings, in pureness, in knowledge, in long suffering, in kindness, in the Holy Ghost, in love unfeigned, in the word of truth, in the power of God; by the armour of righteousness on the right hand and on the left, by glory and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."

"I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake; for when I am weak, then am I strong."

"These are the experiences of the Christian ministry" so Dr. G. Campbell Morgan writes. Continuing he observes and rightly: "There is experience in tribulation. That is a subject not perhaps to be dealt with in detail in the great assembly; yet one which we all need to face. Is it not true that the Word of God only becomes truly quick and powerful, full of solace and help, when spoken by such as have suffered? I say this, not that any should seek the pathway of suffering, but that the man to whom is committed the preaching of the Word, and who is in the midst of buffeting and bruising and suffering, may know that by such processes the Word of God from his lips will become quick and powerful. I had a young friend who was brought to God, through his good grace, by my ministry. He devoted himself to the ministry. I never heard him preach until his college days were over. Then his sermon was wonderful, brilliant, sparkling in eloquence. When it was over and we were in the private seclusion of home, I asked my wife what she thought of the sermon. Her reply was: It was wonderful; but it will be better when he has had some trouble. I never heard him again until he had stood by the side of a grave, and his heart had been smitten; and oh, the difference! It is through tribulation that the Word of God becomes powerful. I think I would hardly dare to write that, but it may be that some brother in the ministry may read this, who is in trouble. God help you, my brother! It is by the pressure on the earthen vessel that the light flames through. It is by the hour of sorrow that we become instruments able to convey to the people of God the message that heals and helps."

The Church Exalted

Ours is a day in which the church universal is derided, despised, and mauled beyond measure. Though imperfect, let us remember she is still the Bride of Christ. When she is criticized because of her preachers and servants—all are imperfect to be sure and liable to error—before the modern youth of modern America, let us not forget that Christ is being criticized in his work too. He it is who walks among the churches. Therefore, let us exalt the Church, let us sing her praises, let us do her work today "for the night cometh when no man can work."

<p>W. I. DUKER, President Goshen, Indiana</p> <p>E. L. MILLER Vice-President Maurertown, Virginia</p>	<p>NATIONAL SUNDAY SCHOOL ASS'N.</p> <p>MAGAZINE SECTION</p> <p>M. A. STUCKEY, EDITOR. ASHLAND, OHIO</p>	<p>M. V. LEATHERMAN, General Secretary Berlin, Pennsylvania</p> <p>M. P. PUTERBAUGH, Treasurer Ashland, Ohio</p>
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Secretary's Report of National Association

By N. V. Leatherman

(Each year Brother N. V. Leatherman, after much painstaking and worthwhile labor, brings to our National Conference the yearly report of activity among our Sunday schools at large. The report this year is full of interesting facts and evinces the attainments of our most active schools. Brother Leatherman deserves the gratitude of the be thanked again and again. M. A. S.)

First Ten Schools Reporting

1. Masontown, Pa.; 2. Dutchtown, Indiana; 3. Ft. Scott, Kansas; 4. Williams-town and Bellefontaine, Ohio; 5. Waynesboro, Pa.; 6. Goshen, Indiana; 7. Carleton, Nebraska; 8. Center Chapel, Indiana; 9. Uniontown, Pa.; 10. Washington, D. C.

Attendance Reported by Districts

District	Ave. Att.	Membership
Mid-West	356	707
Southern Calif.	1756	2857
Ohio	2396	4157
Indiana	2873	4790
Illioikota	714	1315
Pennsylvania	2590	3915
Central Calif.	60	84
Southeast	1140	2029
Northwest	00	00
Total	11885	19854

These 80 schools report an average of 148

attendance. Last year the 104 schools reported an average of 138 attendance.

Ten Largest Cradle Roll Departments

School	Enrollment
Long Beach, Calif., 1st	100
Long Beach, Calif., 2nd	90
Dayton, Ohio	83
Canton, Ohio	72
Hagerstown, Maryland	56
Ellet, Ohio	45
Waterloo, Iowa	45
Johnstown, Pa., 3rd	42
Goshen, Indiana	40
Uniontown, Pa.	38
Nappanee, Indiana	37

71 schools or 88% of schools reporting have Cradle Roll Departments.

Ten Largest Home Departments

School	Enrollment
Long Beach, Calif., 2nd	150
Pittsburgh, Pa.	52
Washington, D. C.	51
Long Beach, Calif., 1st	35
Canton, Ohio	32
Falls City, Nebraska	30
Dayton, Ohio	30
Masontown, Pa.	30
Waterloo, Iowa	26
Johnstown, Pa., 1st	24

51 schools or 61% of schools reporting have Home Departments.

Training Schools

17 schools reporting, report having training school classes. There being 23 reported last year, showing a decrease this year of 6.

Brethren Publications

Only one out of the 80 schools reporting report that they do not use Brethren publications in their Sunday school.

Workers Conferences

49 schools report holding workers conferences. The most successful schools do hold these conferences regularly.

Libraries

33 schools report having libraries, 18 of which added new books to their libraries this last year.

Daily Vacation Bible Schools

18 schools report having Daily Vacation Bible schools this last year.

Week Day Bible Schools

10 schools report having Week Day Schools this last year.

White Gift Offering

54 schools report a White Gift Offering. The amount is reported by the Treasurer of the National Sunday School Association of the Brethren Church. The total White Gifts reported by him this last year was \$1,480.62. These gifts to meet a budget of \$3,000.00, which in itself was greatly reduced last year, are too low to demonstrate the type of interest that should be shown in the Sunday school work and the promotion program of the National Sunday School Association of the Brethren Church. Let us hope for a healthier interest this coming Christmas season.

Standard of Excellence Report

Front Line Schools 100%

Dayton, Ohio; Johnstown, Pa. 1st church; Masontown, Pa.; Washington, D. C.

These 4 schools are awarded a \$1.00 book each. Prof. M. A. Stuckey will notify each of these schools and give them a choice of a book within this price range. After they notify him of their choice he will have the book mailed to them.

Banner Schools 85%-99%

Long Beach, California, 2nd church, 87%; Clayton, Ohio, 90%; North Manchester, Ind. 93%; Peru, Indiana. 90%; Berlin, Pa., 95%; Pittsburgh, Pa. 90%; Summit Mills, Pa., 93%; Altoona, Pa., 85%; West Kittanning, Pa., 88%; Hagerstown, Md., 93%.

These 10 schools are awarded a 60c book each.

Schools of Merit 70%-84%

Falls City, Nebr. 77%; Ft. Scott, Kans., 80%; Long Beach, Calif., 1st., 80%; Los Angeles, Calif., 2nd, 75%; South Gate, Calif., 70%; Whittier, Calif., 83%; Canton, Ohio, 84%; New Lebanon, Ohio, 80%; Gratis, Ohio, 83%; Fremont, Ohio, 70%; Nappanee, Ind. 75%; South Bend, Ind., 81%; Warsaw, Ind., 76%; Flora, Ind., 77%; Roann, Ind., 83%; Oakville, Ind., 73%; Lanark, Ill., 82%; Waynesboro, Pa., 83%; Roanoke, Va., 82%; Maurertown, Va., 73%.

This is a total of 20 schools grading from 70% to 84%.

Summer Training Camps for Young People

	Att.
Camp Shippewana	164
Camp Buckeye	76
Camp Juniata	44

Total 284

Reports by Districts

District	No. Schools	No. Reporting	Percent	R. L. Yr.	% Loss
Mid-West	9	6	66	9	44
Southern California	8	5	62	5	
Ohio	29	17	60	18	2
Indiana	38	19	50	28	23
Illioikota	10	5	50	6	10
Pennsylvania	41	19	46	26	19
Central California	3	1	33	2	33
Northwestern	3	0	00	1	100
Southeastern	25	8	32	9	4
	166	80	48	104	14

This report reveals the fact that less than 50% of our schools were interested sufficient to see that their reports were actually made when the report blanks were

sent to the pastors of their churches. And this after a second notice was mailed regarding the matter.

Ten Largest Schools Reporting

School	Ave. Att.	Membership	% Att.	Ave. Att. Last Yr.	Gain	Loss
Long Beach Calif., 1st	831	1278	65	901		70
Dayton, Ohio	530	1107	48	506	24	
Long Beach, Calif., 2nd	442	591	75	484		42
Johnstown, Pa., 1st	420	644	65	362	58	
Goshen, Indiana	399	694	57	315	84	
Nappanee, Indiana	357	543	65	376		19
Los Angeles, Calif., 2nd.	344	454	75	389		45
Canton, Ohio	320	497	64	300	20	
Hagerstown, Md.	305	597	51	225	80	
Masontown, Pa.	284	358	79	252	32	

STUDYING THE SUNDAY SCHOOL LESSON
at the
Family Altar
with
Dr. R. R. Teeter

SOME EARLY LEADERS OF ISRAEL

Golden Text: Ephesians 6:10

MONDAY

Joshua Succeeds Moses. Joshua 1:1-9

The outstanding leaders of Israel have been brought before us in our Sunday school lessons for the past three months, and we have followed them from the period of the invasion and conquest of Canaan under Joshua to the dedication of the temple at Jerusalem under Solomon.

Throughout all this period the thought of the golden text was the secret of every victory, and when Joshua succeeded Moses his only hope of conquest was to be found in his trusting in the Lord and in the strength of his might.

TUESDAY

Caleb's Inheritance. Joshua 14:6-14

All inheritances are not good. Many a man or woman has been ruined by an inheritance. Sometimes it is an inheritance of contaminated wealth, and at other times it is an inheritance of contaminated body, or sometimes even of mind. Blessed is that one who receives a good inheritance.

Caleb's inheritance would not appear as something to be greatly desired by one who was lacking faith in God, but though the country seemed hard to win, it had been promised Caleb by Jehovah and he had faith to believe it could be won and that it would be worth while.

WEDNESDAY

Deborah's Victory. Judges 4:11-16

Deborah was a remarkable woman in more ways than one, and she showed her great versatility, first by dispensing real justice to a people as a judge in Israel, and then stirred her people to a patriotism that was far more genuine than any "ballyhoo" about the NRA can arouse in the minds of the American people, and with the aid of Balak and the power of Jehovah, in whom she trusted, she won that signal victory over the oppressors of Israel that will ever remain as one of the outstanding achievements of human conflict.

THURSDAY

Samuel's Vision. 1 Samuel 3:1-10

It is an old Biblical saying that "Where no vision is, the people perish." Israel was rapidly approaching a downfall at the time of Samuel's birth, because neither people nor priest had any true vision of God and his relation to the people whom he had created.

While the child Samuel was attending upon the wants of the priest Eli God spoke to him. It was a divine call, and by listening and then by heeding he became the last and the greatest of the judges of Israel and also one of the outstanding characters of all time.

FRIDAY

David Chosen King. 1 Samuel 16:4-13

Saul was a king after the desires of the people, but he proved entirely unsatisfactory to Jehovah. A successor must be chosen from a family that manifested a more wor-

shipful attitude. David had this family background, and thus he had a good start in life. He had a good home in a good community, and Samuel the prophet in his search for a successor to Saul was divinely led to the home of this modest shepherd lad who was so soon to be raised to such an exalted position, as king of Israel.

SATURDAY

Solomon, the Wise King. 1 Kings 3:1-9

In every age the world has needed wise rulers, and especially is this true in this present age, in which confusion is rampant in all the world.

Perhaps the confusion was less at the time Solomon was made king of Israel, but he had occasion to call all his powers into action to meet the needs of his day. In his own strength or his wisdom he could not have succeeded; but trusting in Jehovah and praying to him he was enabled to win for

himself and his kingdom a name that surpassed that of any other in the period in which he ruled.

SUNDAY

Triumphs of Faith. Hebrews 11:32 to 12:2

The writer of the book of Hebrews, after recounting the many achievements of faith in the first thirty one verses of the eleventh chapter, seems to pause a moment for breath, and then adds in the next verse, "And what shall I more say? For the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets, etc."

This is a marvellous chapter and should be read frequently when one is inclined to become discouraged, and to wonder whether it is really worth while after all to continue steadfast in the face of the many difficulties that constantly appear in the pathway of life.

<p>E. M. RIDDLE, President Watriolo, Iowa</p> <p>F. C. VANATOR, Associate Peru, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p> <p>C. D. WHITMER, Editor, South Bend, Ind.</p> <p>BRETHREN BRINGING CHRISTIAN ENDEAVOR TO THE UNCONSECRATED HURCH</p>	<p>GLADYS M. SPICE, General Secretary and Treasurer</p> <p>2301 13th St., N. E. Canton, Ohio</p>
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The Rise and Progress of Christian Endeavor in Our Denomination

By E. M. Riddle, President Brethren National Christian Endeavor Union

(Address at National Conference)

The Christian Endeavor organization opens this series of evening services for the week with each auxiliary of the church using the opening hour of each evening.

It is surely needless to say to a Brethren audience that the Christian Endeavor organization is a YOUTH MOVEMENT, now fifty-two years old. This movement originated in Portland, Maine, during the pastorate of the late Dr. Francis E. Clark. However, so far as I have been able to glean facts, and I have written rather widely securing my information for this message, we can well afford to consider next year, 1934, as our 40th anniversary of Christian Endeavor in our own church.

My information concerning the Rise and Early History of Christian Endeavor comes directly from men who had to do with the early life of the organization with us. Under date of March 18th, this year, our brother, Dr. C. F. Yoder writes, "I became pastor at Warsaw, Indiana, in 1894 and organized a Christian Endeavor society. It was the first, so far as I know, in the brotherhood, although one at Philadelphia, Pennsylvania was organized about the same time. Near the same date Elder J. O. Talley, pastor at Milledgeville, Illinois, organized what he called the "King's Children's Society" and when in 1896 the question of Young People's work came up in the National Conference, he insisted on a denominational society, while I (Dr. Yoder) advocated co-operation with the Endeavor movement. However Brother Talley had badges made and literature printed for "The King's Children's Society", which flourished for a few years, then changed to Christian Endeavor which gradually came to prevail over the Brotherhood."

Parenthetically, may we suggest that this bit of information is worth while for the Warsaw church, and most certainly in the years to come they will in some way take recognition of the fact.

A letter dated March 3rd, from Dr. W. D. Furry, president of Shorter College and some years ago president of Ashland College, writes me almost identically as did Dr. Yoder concerning Brother Talley's movement known as the King's Children. His letter says, "Dr. Charles Yoder and myself felt quite certain that our young people ought to have fellowship with the world movement and sought in every way to have affiliation with it without losing our denominational distinctiveness." Further, he says, "After some years of quiet effort Dr. Yoder was made president and succeeded in having the name changed to 'King's Children of Christian Endeavor.' This title was acceptable to the leaders of Christian Endeavor movement and we at once began to affiliate with the organization. It was my pleasure to work with the young people of the church and during my term of presidency I saw wonderful changes in the attitude of our young people toward the life and work of the denomination."

Our work, as has that of every organization, has been retarded financially, as you would well expect but from every other angle it is on the upgrade and making good time. Brother A. B. Cover of California writes, "Christian Endeavor is well organized in our entire state. The work in our own church is of high order and well organized." He further says, "In our own church, we have adult, Young People, Intermediate and Junior societies and a Signal Light group (Little primary folks). What

is true of our church is true of the others of our brotherhood. Our work is recognized by the county and district."

From the great North-west Brother Albert Lantz writes of the growth of their Christian Endeavor work. "Spokane Endeavorers are wide awake," he says. His wife is president of the city union. This city union will entertain the state convention in 1934. Their own society has made a big growth.

From Pennsylvania there comes to me excellent reports. No finer piece of work could hardly be offered than that carried on among our churches in the vicinity of Johnstown. There are too many really active Endeavorers in this locality for me to dare to name one. They have had their own Christian Endeavor paper for some time, for which I have written on different occasions.

You will be satisfied, I think, if I refrain

from mentioning other churches, states and districts, as much as I would like to talk with you about Maryland, Ohio, Indiana and Iowa Endeavorers, with whom I have labored. However, I do want to speak of our foreign societies. In South America Dr. Yoder says that he organized the first Christian Endeavor society in Argentina, that in Rio Cuarto, the first in any denomination, although there are a good many in and around Buenos Aires now. Then in Africa, a recent message from Brother Hathaway says: "We have nothing known as Christian Endeavor on our Mission Field as yet. We attempt to develop the same gifts of leadership in our natives through our Fisherman's club, which takes our Christians to and before the heathen in the village, rather than before a Christian group as does the Christian Endeavor. We have one leader with several speakers at these meetings."

(To be continued)

around the Poste but the most of them prefer our services.

It is raining so much these days and how we do praise the Lord for it! The natives around here are reduced to semi-starvation about half the time. Kaffir corn is their main food and since they raise only enough to last about six months, they have to starve the other six. There is no overproduction in this land! No need to burn up wheat or other food! Of course these people wouldn't be so foolish as not to share what they have with others. The villagers don't like to eat manioc at this time of the year. They say it will make them get fat around their knees! Many of the old tribal customs and taboos are breaking down among our Christians.

Every night we hear people blowing their horns all through the night. They are not passing motorists, neither are they fog horns, but I suppose you would call them "Hippopotamus horns." We live on the bank of the Ouham River and the natives have their gardens all along the river. At night the hippos come out on land to graze on whatever they can find. Now when a hippo walks through your corn patch there isn't much corn left! His feet tramp down what he doesn't eat. The natives have found that by blowing their horns intermittently during the night, that they can scare the hippos away. We used to be permitted to shoot them, but now we cannot without a special permit.

We covet your prayers as we labor here for the Master.

In his Name,

HATTIE COPE SHELDON.

In breaking the Commandments we do not destroy them; we destroy our own souls.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
Financial Secretary Foreign Board
1925 East 5th St.,
Long Beach, California

MISSIONS

Send Home Missionary Funds to
R. PAUL MILLER
Home Missionary Sec.-Treas.
Berne, Indiana

From the Bellevue Station in French Equatorial Africa

Bellevue, A. E. F.
July 11, 1933.

Dear Evangelist Readers:

Since last writing you we attended conference at the Yaloke Station from May 29 to June 9. It was a blessed time of prayer and fellowship and I am sure we all came home with more power to perform our tasks because of the strength received. The native Christians also held a conference at the same time. Meeting and fellowshiping together is comparatively new for them, for just a few years ago they feared to eat with another tribe, for they thought the stranger might put poison in their food.

Just after the conference Mr. and Mrs. Hathaway and Miss Bickel left for furlough, sailing from Kribi, June 25th. Miss Tyson came to the Bellevue Station to care for the dispensary and Miss Patterson returned to Yaloke. Mr. and Mrs. Foster also moved to the Yaloke Station to care for the work during Mr. and Mrs. Hathaway's absence.

School opened here July 3rd, just one day more than seven years after the work was begun on the station. The natives have constantly prayed for a school and when Miss Crawford came forth they saw their prayers answered. She has started with about 75, but expects to eliminate some during the next few weeks.

The Bible reading classes continue to progress. Some chapters of the Gospel of Mark have been completed and mimeographed and they are now studying them. How thankful we are that they have started on the Word which will light their way. We had hoped to have the Gospel of Mark completed by now but so far we are still re-correcting it. It is a difficult task to translate when the language must be reduced to writing at the same time.

Our chapel work continues to prosper. Recently we dedicated the chapel at Bos-sangoa. Most of the people who had been attending the Catholic chapel come to ours

now. The Priest passed this morning to visit the chapel (the one at Bozoum also cares for the work at our Poste). I suppose he will try to intimidate the people so they won't attend ours. The Catholics claim most all of the educated class of natives

News from the Recent Home Mission Board Sessions

By R. Paul Miller, Secretary-Treasurer of Home Mission Board

Three new members were elected to the membership of the board by conference. Edward H. Wolfe, a layman, Moderator of the First Brethren Church of Philadelphia; Willis Ronk, pastor of the Brethren Church at Meyersdale, Penna.; and Kenneth Monroe of the faculty of Ashland Seminary. Each of these men is strong in his own field and, we believe, will prove of great help in our Board's work. They were chosen to replace three of our members who, in recent years, have found it almost impossible to attend our Board sessions, namely, N. P. Egin, of Hamlin, Kansas; J. Wesley Platt, of Manteca, California; and Mrs. Mary Wenger of Dayton, who had resigned.

In view of the serious situation confronting Home Mission Work, and the vital need of an enlarged Thanksgiving offering at once it was decided that members of the Board should undertake to stress the work in their own sections, as follows:

Southern Indiana—Freeman Ankrum.
Northern Indiana—S. M. Whetstone.
Southern California—A. B. Cover.
Northern California—R. Paul Miller.
Northwest—R. Paul Miller.
Southeastern—Frank G. Coleman.
Eastern Pennsylvania—W. C. Benschoff.
Western Pennsylvania—Claude Studebaker.

Northern Ohio—George C. Carpenter.
Southern Ohio—Roy A. Patterson.
Southwestern—Mrs. L. G. Wood.
Illiokota—C. C. Grisso.

Each member is also assigned an article to prepare for the Witness during the coming year, on some special angle of Home Missions.

It was decided to merge the Brethren Witness with all other Brethren publications in a new and improved arrangement of the Evangelist. It being understood that one issue each month of the new magazine will be published as a Home Missions Number containing ten pages of distinctive Home Mission material. The carrying out of the new program to be brought about by a new Publication Board of eleven members including two voting members from each additional Board entering the merger. Freeman Ankrum, Vice President, and R. Paul Miller, Secretary-Treasurer of our Board were chosen to act on the new Publication Board.

It was further decided to defer the receiving of homeless children at Riverside Institute, Kentucky, for one year, but that the Missionary work now going on there should be pressed in view of the splendid progress recorded in the short time since possession of our buildings there had been regained.

It was decided that the Board should

meet on Friday, Saturday, and Monday preceding next National Conference, and that the members should pay all their own expenses thus incurred.

Further reductions were made in operating expenses and all other allowances in the

endeavor to keep within the reduced income of the Board.

The Foundation Builders Banks are to be distributed on May first of each year instead of January first as originally planned.

Woman's Missionary Society and Sisterhood of Mary and Martha—Mrs. J. B. Paul.

4:00-5:00 Sisterhood of Mary and Martha Session—Mrs. E. M. Riddle presiding.

EVENING RECESS

7:001 8:15 Young People's Session—E. M. Riddle presiding.

8:15 Devotions and Special Music. Sermon—Subject to be announced—Miles Taber.

THURSDAY, OCTOBER 12

8:30-10:00 Group Meetings. Woman's Missionary Society. Iliokota Ministerium. 10:00-11:00 Business Session. All Unfinished Business. 11:00-12:00 Closing Sermon—Subject to be announced—E. M. Riddle. Closing Benediction.

PROGRAM OF THE FORTY-FIFTH PENNSYLVANIA DISTRICT CONFERENCE OF THE BRETHREN CHURCH, BERLIN, PA., OCTOBER 2-5, 1933

Monday Evening

7:30 Devotions. N. V. Leatherman. 8:00 Sermon—"A Divine Commitment." W. C. Benschoff, Vice Moderator

Tuesday Morning

8:30 Simultaneous Meetings: Ministerial. "A Brief History of the Brethren Church—Polity." N. V. Leatherman

Laymen. Presiding. D. C. White.

Devotions.

Address. Carl Uphouse.

W. M. S. Devotions.

Mrs. C. H. Ashman

Special Music.

President's Message.

Mrs. D. C. White

Secretary-Treasurer's Report.

Mrs. W. C. Benschoff

Appointment of Committees

Talk. Mrs. Fred Frank

9:30 General Session:

Devotions. Wm. H. Schaffer, Jr.

Address of Welcome.

Prof. A. B. Cober

Response by Delegate.

10:00 Moderator's Address. A. V. Kinnell

10:45 Conference Business Session—Re-

ports:

District Evangelists

District Missions

Statistician

Ministerial Examining Board

College Trustees

Sunday School

Adjournment

Tuesday Afternoon

1:30 Christian Endeavor Session:

Devotions

"Meeting the Needs of Our Young

People through Christian Endeavor."

Robert D. Crees.

Special Music. Mrs. M. A. Stuckey

Reports and Recognition of C. E.

Work in the Pennsylvania Conference.

Wm. H. Schaffer, Jr.

2:00 Boys' Work: Presentation of Our

National Boys' Work.

N. V. Leatherman

2:30 Sunday School Session:

Camp Juniata

Sunday School Institutes

Young People's Rallies. W. E. Ronk

Sunday School Address—"Learning

How To Teach at the Feet of the



NEWS FROM THE FIELD

Our Lord's Greatest Apostle was a Great Correspondent



MID-WEST DISTRICT CONFERENCE

The Conference of the Mid-West District including the Brethren Churches of Kansas and Nebraska, will be held at Beaver City, Nebraska, October 10, 11, 12, 1933, Tuesday evening to Thursday evening.

Tuesday Evening, October 10, 1933

7:30 Devotionals, J. S. S. Spickerman.

7:45 Welcome Address by a local officer. (Response by delegates)

8:00 Children's Message, W. R. Deeter.

8:15 Moderator's Address, H. H. Rowsey.

Wednesday Morning, October 11

9:30 Devotionals, G. J. Wolters.

9:45 Business Session.

Election of Officers.

Organization.

Other requirements, etc.

10:45 Special Music.

Stewardship of life, L. G. Wood.

Song, or Special.

11:15 Sermon, Jas. S. Cook.

Wednesday Afternoon

2:00 Bible Lecture Hour.

Song and Devotions.

Bible Lecture, L. A. Myers.

3:00 Women's Missionary Hour, Mrs. L. G. Wood. (Program to be supplied.)

Wednesday Evening

7:30 Song and Devotions, J. W. Beer.

Children's Message, H. H. Rowsey.

The Place of Prayer in the Christian Life, Robert Williams.

8:15 Sermon, W. R. Deeter.

Thursday Morning, October 12

9:30 Song and Devotions, Mrs. J. H. Pritchard.

Business Session.

10:00 Church School Hour—

What Does the Church School

Need and How can it be Sup-

plied? D. G. Lemon.

10:20 The Church School and Community

Life, N. P. Eglin.

10:40 Stewardship of Substance, H. H.

Rowsey.

11:00 Special in Song and Music.

Sermon, J. G. Dodds.

Thursday Afternoon

2:00 Bible Hour.

Song and Devotions, Wm. Brumbaugh.

Bible Lecture, Jas. S. Cook.

3:00 District Missions.

Report of Mission Churches.

Report of Mission Boards.

Plans for Next Year, N. P. Eglin.

Thursday Evening

7:30 Songs and Devotions, Robt. Williams.

Children's Message, W. R. Deeter.

The Place of Bible Study in the

Christian's Life, L. A. Myers.

8:15 Special Song and Music.

Sermon, L. G. Wood.

Benediction.

Beaver City is on an east-west gravel road, and can be reached in any weather.

The Church School and W. M. S. will be our Host and Hostess.

Every Church in the District should send from four to ten delegates and people.

Delegate registration fees are used to help bear Conference expenses.

Come with Happy Hearts and a Joyful Countenance. It will help others.

Lodging and Breakfast for all who attend. Other meals served near by at a nominal cost.

Conference Officers.

Moderator, H. H. Rowsey, Falls City, Neb. Vice Moderator, L. G. Wood, Fort Scott, Kansas.

Secretary-treasurer, W. R. Deeter, Carleton, Nebr.

District Mission Treasurer, D. G. Lemon, Portis, Kansas.

District Mission President, L. A. Myers, Morrill, Kansas.

District Mission Secretary, N. P. Eglin, Hamlin, Kansas.

Pray for an Up-Lifting Conference.

ILLIOKOTA DISTRICT CONFERENCE

To be held in the Brethren Church, Milledgeville, Illinois, October 10-12, 1933.

TUESDAY, OCTOBER 10

7:15 Song Service and Devotions—C. C. Grisso.

7:30 Welcoming Address by Pastor or appointed leader from Entertaining Church.

Response by Delegates.

Special Music.

8:00 Sermon, "Why Brethren Churches and Conferences"—Dr. Charles A. Bame.

WEDNESDAY, OCTOBER 11

8:30-10:00 Group Meetings. Woman's Missionary Society. Iliokota Ministerium.

10:00-11:00 Business Session. Reports of Standing Committees.

Election of—Ministerial Examining Board Members, Executive Committeeman to National Conference for 1934, College Trustee and District Mission Board Members. Other Business.

11:00-12:00 Moderator's Annual Address. Moderator A. R. Staley.

1:30-4:00 Devotions—Led by Z. T. Liven-good.

Our General Interests.—Twenty minutes for each speaker for each interest.

Home Missions—C. C. Grisso. Foreign Missions—Miles Taber

Special Music. Benevolences and Ashland Col-lege, Dr. W. S. Bell.

MID-DAY RECESS

1:30-4:00 Devotions—Led by Z. T. Liven-good.

Our General Interests.—Twenty minutes for each speaker for each interest.

Home Missions—C. C. Grisso. Foreign Missions—Miles Taber

Special Music. Benevolences and Ashland Col-lege, Dr. W. S. Bell.

Savior." Prof. M. A. Stuckey.
 4:00 Adjournment
 5:30 S. M. M. Session:
 Sisterhood Banquet
 Devotions. Berlin Sisterhood
 Talk. Mrs. J. L. Gingrich
 Conference Echoes. Wilda Page,
 Rose Snyder, Florence Vincent
 Tuesday Evening

7:30 Worship. Wm. Gray
 7:45 Devotional Bible Study. Wm. Clough
 Announcements and Special Music
 8:15 Bible Lecture—"Eternal Security of
 Regenerated Believers."

C. H. Ashman

Wednesday Morning

8:30 Simultaneous Meetings:
 Ministerial. "Present Day Trends Inter-
 preted in the Light of Proph-
 ecy." C. H. Ashman
 Laymen. Presiding. A. B. Cober
 Devotions. W. H. Lake
 Address—"The Purpose of a Lay-
 man's Organization."

Fred Frank

W. M. S. Devotions.

Mrs. N. V. Leatherman

Special Music

Problem Hour—Conducted by Presi-
 dent, Mrs. D. C. White

Talk. Mrs. W. C. Benshoff

9:30 General Session:
 Devotions. S. E. Christiansen
 Benevolences. "Brethren Home and
 Superannuated Ministers."

A. V. Kimmell

10:15 Business Session: Organization
 12:00 Adjournment

Wednesday Afternoon

1:30 Ministerial Session:
 Devotions. Milton Bowman
 Address—"The Minister as Re-
 flected in the Pastoral Epistles."
 W. E. Ronk

2:30 Home and District Mission Session:
 Address—"Why I Believe in Mis-
 sions." J. L. Gingrich
 Address. Claud Studebaker

4:00 Adjournment

6:30 S. M. M. Session:
 Devotions. Masontown Sisterhood
 Reading. Verda Malone
 Business—Goals
 Talk. Mrs. Floyd Sibert

Wednesday Evening

7:30 Worship. R. I. Humberd
 7:45 Devotional Bible Study.
 W. A. Steffler

8:05 Offering and Special Music
 8:15 Bible Lecture—"Studies in Genesis—
 I." M. A. Stuckey

Thursday Morning

8:30 Simultaneous Meetings:
 Ministerial. "The Holy Spirit."
 Robert D. Crees
 Laymen. Presiding. A. M. Cober
 Devotions. D. C. White
 Business Session
 W. M. S. Devotions.

Mrs. Harry Landis

Special Music

Election of Officers

Talk. Mrs. A. M. Cober

9:30 General Session:
 Devotions. Robert D. Crees
 Business Session
 11:00 Bible Lecture—"Studies in Genesis
 —II." M. A. Stuckey

12:00 Adjournment

Thursday Afternoon

1:30 Foreign Missionary and W. M. S.
 Session:

2:30 Publication Interests—"Brethren Lit-
 erature: Yesterday, Today, and
 Tomorrow." M. A. Stuckey
 3:00 Unfinished Business
 4:00 Adjournment

Thursday Evening

6:30 S. M. M. Devotions. Sisterhood
 First Church, Johnstown

Business

Talk. Mrs. Fred Frank

7:30 Worship. Floyd Sibert

7:45 Address. Claud Studebaker

8:05 Offering and Special Music

8:15 Bible Lecture—"Studies in Genesis
 —III." M. A. Stuckey

National Conference Minutes for 1933

(Continued from last week)

WEDNESDAY AFTERNOON

Song, "Tis So Sweet to Trust in Jesus" opened the song service. Devotions were conducted by Norman Uphouse, who read Mt. 6:1-17 and led audibly in prayer. Prof. M. A. Stuckey had charge of the Bible Lecture hour which was occupied by a careful study of "Prayer." The afternoon hour concluded with prayer by Bertram King.

WEDNESDAY EVENING

After the usual spirited song service God's guidance was invoked upon the evening program by Chas. Bame. The Sunday School interests were considered and discussed. S. M. Whetstone presented "Some Needs of Brethren Young people." Conference joined in singing heartily the Doxology. The second address was delivered by Kenneth Monroe on the subject, "The Art of Sunday School Teaching."

A vocal duet was rendered by Miss Vada Grisso and Robert Ashman.

The last message of the day was preached by A. T. Wirick upon the theme, "A Whale of a Difference or a Modern Jonah." The services concluded with singing, "I Love to Tell the Story" and the prayer and benediction by L. S. Bauman.

THURSDAY MORNING

Conference business convened by singing "The Way of the Cross Leads Home." Everett Niswonger read Eph. 1:3-14 and made the morning prayer. An additional report of the credential committee revealed the presence of 73 Ministerial and 126 lay or a total of 199 credentials. The report was duly received. Minutes of the former session of business were read and approved. Conference granted a request of the Brethren Home Board the election of Dr. J. A. Miller and A. V. Kimmell to succeed themselves for a period of five years. The following persons were elected to the same Board, for three years—W. S. Whetstone, W. C. Benshoff, Freeman Ankrum; for two years—Geo. Carpenter; for one year, R. Paul Miller. Two new members for three years—Kenneth Monroe, Willis Ronk; one new member for one year, Ed. Wolf.

Conference moved, seconded and passed that The General Conference of the Brethren Church hereby authorize the Board of Trustees of the Brethren Home, a Corporation under the laws of Ohio and a cooperating Board of this Conference, in order to meet certain pressing financial obligations, to make a loan or loans not to exceed \$5,000.00, and that said Board be and is hereby empowered to negotiate such loans and execute the necessary instruments therefor.

A Resolution

Whereas there seems to be a needed change in the matter relating to the raising and distribution of funds for the Superannuated Ministers, and, realizing that the interests of this Board is closely related to that of the Brethren's Home Board, and, feeling that the whole matter of Benevo-

The request to have Norman Kimmel to succeed himself and the election of Ira Wilcox and A. L. Lynn to the Publication Board was granted. A motion prevailed that the Committee on Committees appoint a permanent committee on "Ways and Means" to discern the feasibility of combining all reports under one cover and report at this conference.

Following prayer by H. F. Stuckman, A. J. McClain presented a very fruitful study of "The Threefold Christian Sanctification."

Because of dire necessity the Committee on Committees read its partial report as follows:

Report of Committee on Committees

Rules and Organization

Dr. J. Allen Miller, chairman, Dyoell Belote, Robert Crees.

S. S. Nominating Committee

S. M. Whetstone, chairman, Herman Koontz, A. L. Lynn.

C. E. Nominating Committee

R. D. Barnard, chairman, A. B. Cover, Wm. Steffler.

Finance

Ira Wilcox, chairman, E. H. Wolf, Eph. Culp.

Committee on Moderator's Address

Geo. Carpenter, chairman, C. C. Grisso, Frank Gehman.

Committee on Conference Membership

M. A. Stuckey, chairman, W. S. Bell, Raymond Gingrich, Geo. Pontius.

Committee on Resolutions

J. C. Beal, chairman, Homer Kent, Delbert Flora.

Committee on Interchurch Relations

C. A. Bame, chairman, Geo. W. Rench, H. H. Rowsey, J. F. Locke, Claude Studebaker.

Committee on Spiritual State of the Churches

W. E. Ronk, chairman, Penna., A. D. Cashman, So. California, Frank Coleman, Southeast, Froeman Ankrum, Indiana, L. G. Wood, Mid West, Miles Tabor, Illiokota, Albert Lantz, N. West, J. Wesley Platt, N. California, R. Paul Miller, at large, Geo. S. Baer, Ohio.

Committee on Boys' Work

N. V. Leatherman, Floyd Shirey, Wm. Schaffer, Jr., Chas. Mayes, W. I. Duker.

Committee on Education

Dr. E. E. Jacobs, J. Raymond Schutz, R. A. Hazen.

Committee on Church Organization and Administration

Kenneth Monroe, L. S. Bauman, W. C. Benshoff, J. L. Gingrich, L. V. King.

Ways and Means

C. H. Ashman, E. L. Miller, Martin Shively.

Benediction was pronounced by J. W. Brower.

lences should be under one head and, because there has been a call from the general church body for consolidation of these interests—

- Be it therefore resolved:
 - 1. That the Board known as the Benevolent Board of the Brethren church be hereby abolished.
 - 2. That all matters relating to the affairs of the above mentioned Board be delegated to the Brethren's Home Board, a present corporation.
- Signed:
 Fred C. Vanator, Pres. Ben. Board.
 G. L. Maus, Sec'y. Board.
 Frank Roscoe, Treas.

The report of the Committee on the Moderator's address was read and accepted as follows:

Report of Committee on Moderator's Address

- Your committee hereby recommends:
1. That we commend the entire address for its fine Christian spirit, its loyalty to the Word of God and Brethren ideals, its comprehensiveness, and its appeal to greater devotion and sacrifice on the part of every member of the church, ministry and laity.
 2. That greater emphasis and more loyal support be pledged to all of our mission interests, without which the church cannot long exist, let alone prosper.
 3. That our ministry and all church officials exercise more care and effort toward conserving our membership.
 4. That, since evangelism is at the heart of the God assigned task of the church, a committee be appointed to prepare and present to this conference the suggested program of evangelism for the coming year.

Respectfully submitted by your committee,
 G. C. Carpenter.
 C. C. Grisso.
 Frank Gehman.

The Conference voted to request the Publication Board to print 5,000 copies of the Moderator's Address.

The Moderator appointed brethren R. F. Poite, Grant McDonald and Delbert Flora to constitute a Committee to convey Fraternal Greetings to the Eel River Christian Conference now in session. Business session concluded by singing, "True Hearted, Whole Hearted."

R. D. Barnard invoked the Lord's guidance upon the hour to be devoted to Foreign Missions.

L. S. Bauman reported the financial work of the past year:
 (See report at bottom of this page)

The conference adopted this report. The Society reelected Chas. Mayes and U. J. Shively for a period of three years and elected Homer Kent for a period of three years.

The address of the period was presented by Dr. J. Allen Miller, entitled "New Testament Appraisal of Foreign Missions." The hour closed with singing "Let the Lower Lights be Burning," and prayer led by A. V. Cover.

The Bible lecture was presented by Dr. E. E. Jacobs who spoke on "Religion and Science." W. E. Ronk pronounced the benediction.

THURSDAY AFTERNOON

Devotional services consisted of spiritual song service and a prayer by John Parr. John Hathaway, a returned missionary on furlough, reviewed very effectively "The Work in Dark Africa." This heart searching message was followed by singing "Grace Greater than Our Sin." The closing prayer was offered by I. D. Bowman.

THURSDAY EVENING

The evening program was entirely given over to Foreign Missions. "The Old Rugged Cross" was used to open the devotional period service. Claude Studebaker made the opening prayer. The first speaker on

the program was Mrs. U. J. Shively speaking on, "Have We Done Our Best?" Special music was rendered by Mr. and Mrs. Brock singing, "Carry On" and "Love Divine." A. V. Kimmell next spoke on the theme "Is the Day of Foreign Missions Over for a Whole Gospel Church?" "Since Jesus Came Into My Heart" was fervently sung while an offering was being received which amounted to \$56.00.

The evening sermon was preached by E. L. Miller on "Christianizing, Civilizing or Modernizing the Heathen." Jas. Cook closed with prayer.

FRIDAY MORNING

The morning session of Conference convened with singing, "Work For the Night is Coming." Wm. Steffler read 2 Thess. 5: 1-9 and made the morning prayer. The Credential Committee reported 7 additional lay and 4 additional Ministerial or 210 in all. This report was officially received. Minutes of the former business session were read and approved.

Conference ordered that the annual reports of all auxiliary organizations and Boards be bound together in one book for distribution at Conference, expenses to be shared proportionately; a representative from each organization and Board with the Conference Executive Secretary as chairman, to constitute this committee; all reports to be sent to the Executive secretary not later than August 10; uniform type, size of page, etc., be adopted; the committee in charge to meet at this conference to agree on details of the plan. Conference ruled that at next year's Conference the Brethren Home Board and Board of Benevolence be combined under the Brethren Home Board. The Home Board to be sufficiently enlarged to care for additional work. The two needs to be given their own distinctive appeals.

Conference voted to accept the date of Aug. 27-Sept. 2, 1934 as the time for 1934 Conference and that the place be Winona Lake, Ind., providing the spiritual atmosphere be such as that to which we have been accustomed in former years and that the places of meetings as provided by contract shall be available without any embarrassment.

Motion prevailed that an extra business session be held Friday afternoon, 4:30-5:30 for unfinished business.

A Committee consisting of Judge O. W. Whitlock and Archie Hooks conveyed Fraternal Christian greetings from the Eel River Christian Conference in session. Song, "Till the Whole World Knows" was sung and the devotions were read by Raymond Blood who read 2 Tim. 3:16-4:8 and lead in prayer. The Evangelistic and Bible Study League had charge of this hour. J. C. Beal reviewed the work of the league in the following words:

Report of Secretary, Evangelistic and Bible Study League

In keeping with other lines of church activity the work of the League has been handicapped by the depression through which we have been passing in the way of activities in the work of the League. No effort has been made to secure memberships in the League in the past year, neither was any effort made to collect the yearly dues from those who have been holding membership in the League. Local church work and other activities have taxed our membership to the limit.

The times through which we are passing furnished opportunity to do a really worth-

FOREIGN MISSIONS SUMMARY—1932-1933

	Receipts		Disbursements		Balances	
	By Cash	By Transfer	By Cash	By Transfer	July 1, 1932	July 1, 1933
African Bible Translation Fund					\$ 102.35	\$ 102.35
African General Fund	3,203.14	4,218.51	3,817.51	3,664.34		
African Hospital Fund	541.67	41.79	184.12		199.25	199.25
African Native Evangelist Fund	72.00		72.00		147.42	147.42
African Special Fund	529.00		1,229.00	29.17	1,635.73	867.56
Annuity Interest Fund	851.96		882.39		157.75	125.96
Amnesty Property Fund	232.50		732.81			*500.31
Bickel Fund	167.00	156.19	675.02		321.83	
Brethren Missionary Fund	16.50	979.00	932.79		508.50	631.21
Byron Fund	169.00	122.70	291.70			
Crawford Fund	329.85	128.28	449.13			
Emmett Fund	383.59		275.71			107.79
Foster Fund	55.00	706.00	181.02		573.98	
General Fund	15,806.69	969.59	2,734.28	5,986.77	21,462.95	29,512.99
Griddle Book Fund	1,385.51		1,490.61			*195.10
Griddle Fund	176.97	763.38	940.35			
Hathaway Fund	337.27	1,025.66	1,362.93			
Jobson Fund	32.00	959.72	991.72			
Kennedy Fund	97.44	123.40	539.63		308.19	
Larson Fund	604.93		598.95		2.50	8.28
Myers Fund	165.00	411.25	624.60		48.35	
Nielsen Fund	600.49		545.00		314.69	370.18
Patterson Fund	431.50		359.82		465.78	527.46
Romanesqui Fund	553.00	492.00	1,050.00			
Sheldon Arto Fund	18.00				147.00	165.00
Sheldon Fund	65.60	690.12	755.72			
South American Bible & Tract Fund			48.09		642.75	594.66
South American Building Fund	136.68		160.60		2,405.24	2,441.32
South American General Fund	2,521.97	1,205.26	5,296.21	1,940.20	3,408.94	
South American Helpers' Children Fund	71.51		71.00		13	.64
South American Students' Aid Fund	250.00				690.00	940.00
Taber Fund	903.10		733.93		340.81	509.98
Tyson Fund	383.50		296.70		381.42	468.22
W. M. S. Fund	5,008.62		1,152.89	1,108.12	46.13	883.74
Yaloke Fire Fund	10.00	213.93	304.10		80.17	
Yett Fund	874.01	1,336.20	2,697.31		487.04	
Undesignated Fund	1,808.20			1,808.20		
Miscellaneous Funds	214.50		224.50			*10.00
	\$37,007.95	\$14,536.86	\$32,632.74	\$14,536.86	\$33,327.47	\$38,202.68
Annuity Fund					15,411.65	15,411.65
Endowment Fund					1,100.00	1,100.00
GRAND TOTALS	\$37,007.95	\$14,536.86	\$32,632.74	\$14,536.86	\$50,339.12	\$54,714.33

* Overdraft

while piece of work and it is hoped that conditions in the financial world may soon become such that those in charge of the work of the League will feel justified in again taking up the work which has been so signally blessed of the Holy Spirit in the years past and it is also hoped that when the appeal comes to those who have made the work of the past possible there will be a ready response to that appeal that the work of soul-saving may be carried forward.

We shall be pleased to have those who are interested in reaching the lost and bringing them into saving relationship with the Lord Jesus Christ pray very definitely for his guidance for those who shall be responsible for the work of the League in the months ahead.

Respectfully submitted,

J. C. BEAL, Secretary.
Evangelistic and Bible Study League of
The Brethren Church
Treasurer's Report

January 10, 1933—Received from

Dr. J. C. Beal, the secretary\$167.28
There were no expenditures.

Aug. 15, 1933, Balance\$167.28

Respectfully submitted,

F. E. CLAPPER, Treasurer.
1433 Gribbs Ave., N. E., Canton, O.

R. Paul Miller Contrasted Rural and City Evangelism. Mr. and Harry Richter favored Conference with singing, "God is Still on His Throne." J. Raymond Schutz offered prayer as hearts were prepared for Dr. E. E. Jacob's second lecture entitled, "Science and Religion." J. A. Miller pronounced the benediction.

(To be continued)

"IT IS A PLAN—DELIBERATE, REASONABLE AND JUST"

"I tell thee, these, thy sons of the desert, though they have separately the speed of eagles and the endurance of lions will fail if they are not trained to run together..."
—Lew Wallace in Ben Hur.

The President has presented to the American people "a plan—deliberate, reasonable and just." Based on this plan he appeals to them to "sign a covenant" with him in the name of "patriotism and humanity."

The plan and the battle cry of the new economic freedom is COOPERATION.

The principle of cooperation is as old as the human race itself. The greatest strides of humanity were made when that principle was its controlling motive and it lost ground every time it departed from that principle.

Civilizations have fallen for the want of vision in adopting the principle of cooperation to changed economic conditions.

With a system of rules and regulations established for the various economic activities by his administration, and foundations laid for a permanent prosperity, the President said in his radio address:

"The proposition is simply this:

"If all employers will act together to shorten hours and raise wages, we can put people back to work. No employer will suffer, because the relative level of competitive cost will advance by the same amount for all.

"But if any considerable group should lag or shirk, this great opportunity will pass us by and we will go into another desperate winter. This must not happen.

"I cannot guarantee the success of this

nation-wide plan, but the people of this country can guarantee its success. When Andrew Jackson died someone asked, 'Will he go to Heaven?' and the answer was 'He will if he wants to.'"

Confident of success based on the recent experience of rise in wages under the codes, the President stated:

"On the basis of this simple principle of everybody doing things together, we are starting out on this nation-wide attack on unemployment. It will succeed if our people understand it—in the big industries, in the little shops, in the great cities and in the small villages."

With the knowledge that there are those of "little faith" and of others without a social mind, the President continued:

"There are, of course, men, a few of them, who might thwart this great common purpose by seeking selfish advantage. There are adequate penalties in the law, but I am now asking the cooperation that comes from conscience."

"You can look on every employer who adopts the plan as one who is doing his part, and those employers deserve well of everyone who works for a living.

"It will be clear to you, as it is to me, that while the shirking employer may undersell his competitor, the savings he thus makes is made at the expense of his country's welfare."

"The agreement has already brought a flood of approval from every state, and from so wide a cross-section of the common calling of industry that I know it is fair for all."

It is the opinion of all that the leadership of Franklin D. Roosevelt is a departure, and the opinion of many that it is directed against the anarchy of modern capitalism—"everybody for himself and the devil take the hindmost."

Some may honestly disapprove of his leadership. But whatever the opposing states of mind are with reference to it, the friends of the administration point to the situation a few months ago when the economic condition "was without form and void; and darkness was upon the" face of every one. Prayers were offered up—anything to keep us from going to the "bow wows."

Now, that nothing short of the miraculous has taken place, two peculiar states of mind obtain: First, some of those who prayed have forgotten the substance of their prayers. Second, the short-sighted and apathetic toward the welfare of the people think nothing more needs to be done now that we are in a new cycle of prosperity. Let well enough alone; nothing will stop us now, they say. But beware! These are the laissez-mous faire fellows who were largely responsible for what ailed the country. They think of prosperity as a thing of cycles, and try to keep on top of the heap whatever the conditions are.

The new economic freedom; the new vision, is one of plan that the welfare of the whole social order may be constantly maintained on relatively higher levels than have heretofore prevailed—not a return to any "normalcy" of the past, but an advancement, the creation of a better norm, a higher standard of living and thinking.

There is no reason, outside the destructive doctrine of fatalism or the perverse machinations of the selfish, why we should not go forward to better times than the people as a whole have ever enjoyed.—Scottish Rite News Bureau.

A portable electric humidifier has been designed to wash and purify air and to keep it from becoming dry. This automatically controlled machine will be a boon to health, according to doctors and public health officials. They say that tiredness, nervousness, and irritability are caused by poor air conditions. Dry air affects the membranes of nose, throat and lungs, and lowers man's general resistance. Dry air also has a disintegrating effect upon household furnishings.

The New Quarterlies

The Quarterlies for the fall Quarter are now coming off the press. Challenging lessons are these comprising the life of Paul. Our study of this dynamic character should be complete and thorough. It is no time to limit orders. It is no time for cheap literature. We believe that ours will challenge the best of them.

Boys' and Girls' and Youths'

For the last two Quarters we have sold out entirely of Boys' and Girls' and Youths' Quarterlies. Now, we are making our order for the next Quarter larger and we hope to sell them. We believe that our pastors understand the situation better also, since we discussed this matter in one of our sessions, and we trust they will use their good offices to get orders for Brethren issues of literature.

Home Departments

What has happened to our Home Departments? Have they died out? Do they not know how good is our Home Department Quarterly? "The Lesson and the Home" is a new department full of suggestions about the home that we believe ought to sell it. Let our Sunday Schools get the great inspiration they should this fall, from the study of "The Life of Paul."

CHARLES A. BAME, Editor.

ANNOUNCEMENTS

INDIANA CREDENTIAL BLANKS

Credential blanks have been mailed to the churches of the Indiana District for the conference convening at Shipshewana Lake, October 3, 1933. Any church not receiving its blanks either through its pastor or clerk, please notify me at once.

FRANK, GEHMAN, Secretary.

To All Indiana Brethren—

The time of the Conference draws nigh, and you are no doubt wondering how you will be entertained during that time. The local committee has made arrangements to take care of all who come. We are asking that you bring some extra covers along for your bed. These Lake cottages are not always adequately supplied with bedding and to insure your own comfort, you should bring some extras. We are completing plans whereby, even though the weather may be a bit chilly, we will have heat for the public meetings. Don't remain away because you are afraid of accommodations. Plan to meet in this Conference with other Brethren. We expect the largest Conference in the History of Brethren Churches in Indiana.

H. F. Stuckman, Representing local committee.

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THE

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1933

BRETHREN EVANGELIST



“I WILL MAKE YOU TO BE-
COME FISHERS OF MEN”



And he said unto them, Cast the net on the right side of the boat, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.—John 21:6.



If, in our fishing for men we were just as prompt and implicit in our obedience, how much more rapidly might souls be saved for the Kingdom!

Signs of the Times

by
Alva J. McClain

NOT Dead Yet

It has been suggested by some that the notorious "Layman's Report" on the work of foreign missions is a dead horse and should be given no further attention. Such is not the case. The Commission, apparently still amply financed in these times of depression, continues to mail out its propaganda. Only last week one or their communications came to me, as they doubtless continue to be sent to foreign missions boards, secretaries and leaders in the various denominations.

Fortunately the newspapers have about dropped the matter, evidently awakened to the fact that what purported to be news was after all a deliberately planned campaign of propaganda. But the thing is not dead yet and needs to be dealt some good stiff blows such as the Editor of the Evangelist dealt last week.

If you have not read it, go back and read the editorial and thank God that you have an editor who sees clearly in this important matter.

WHAT Another Editor Thinks

The widely read and influential Watchman Examiner in a vigorous editorial says about the above mentioned report:

"What then shall we do with the report of the Commission? Why, put it up on the shelf with your discarded books. Let the men who paid the huge expenses of the Inquiry, charge this money up to profit and loss. 'Rethinking Missions' will do no harm as a merely academic statement. It will do harm if the group standing behind it continues to promote it. If any mission board accepts its nonchristian doctrinal basis, that mission board will write 'Ichabod' above all its future efforts."

HORSES, Wives, and Gold

The Book of Deuteronomy, written by Moses just before the tribes of Israel crossed over into the promised land, made a remarkable forecast of what would happen once they were settled there. (Deut. 17:14-20).

The people were first told that when they came into possession of the Land they would demand a king like the nations which surrounded them, which soon came to pass. Concerning this king, God laid down three restrictions.

1. "He shall not multiply horses to himself."

2. "Neither shall he multiply wives unto himself."

3. "Neither shall he greatly multiply to himself silver and gold."

If you read the context of the Sunday school lesson of last week in First Kings, you have found that Solomon broke all three of these commands. The first tendency spelled Military Preparation, the second Sexual Perversion, the third Economic Exploitation. And the end was national disaster.

War, Women and Wealth are still the

gods at whose altars the modern world of nations too often kneels. And the end will be disaster, regardless of the "wisdom" of all our Solomons.

THE Everlasting Hills"

Genesis, which seems to picture the earth as the important place for which the remainder of the universe was created, has often been assailed by those who assumed to speak in the name of Science. And some believers were greatly disturbed.

Now comes Sir Arthur Eddington, eminent British astronomer, to caution his colleagues about accepting without qualification the evidence of even "observational facts." He says that "we seem to be coming to the theory that the earth is older than the Universe itself."

Christians should not worry about the fate of Genesis. It was given by the God who made the Universe, and it may be safely presumed that he knew what he was talking about. Doubtless he has not told us all that may be known about the world, else the work of science would have no justification. But what he has told us in Genesis is true. That will become more and more evident as the scientists come to a better understanding of the world, and as we come to a more perfect understanding of Genesis.

If we must worry, let it not be about Genesis, but rather about the fate of an unbelieving world.

THE Stupidity of Unbelief

Last week I received the advance prospectus of what is grandiloquently named "560 of the World's Greatest Books." The contents of these books are summarized in twenty volumes which you may buy for so much down and so much a month.

According to the publishers there are "over 4,500,000 books in the world. Of these, there are 100,000 worth reading once. Of these, there are 560 everyone should know."

Looking over this list of 560 books, I found the Egyptian Book of the Dead, the Books of Brahminism, Confucianism, Hinduism, the Koran, Zoroastrianism, Paine's Age of Reason, and even the Talmud and the Apocrapha. BUT THE BIBLE IS NOT ON THE LIST.

In searching my vocabulary for some word to describe this omission, I can think of none better than STUPIDITY. Even if the editors who selected these books did not believe a word of the Bible, the omission is inexcusable. Even if they regarded the contents of the Bible as wholly mythological, surely it is better mythology than the mythology of the Koran!

It is well known that unbelief is blind to spiritual values. We expect that. But the peculiar stupidity of unbelief is that it apparently cannot even see literary values. Its natural vision and judgment is blinded by its spiritual prejudices.

A POLITICIAN vs. a Preacher

A preacher in the city of Cleveland recently said that "Franklin D. Roosevelt has done in four months what it took Moses 40 years to accomplish."

Passing over the historical inaccuracy (both ancient and modern) of this asser-

tion, I wish to point out the tendency of an apostate religious world toward the apotheosis of its human heroes. Having rejected the Godhood of the true Son of Man, the religious world slips easily into the worship of those who are mere men.

Sometimes the politicians see further and deeper than the hero-worshipping preachers. Secretary of Agriculture Wallace remarks in a speech, "We are building a new social machinery in Washington, and I am convinced that social machinery will fail unless there is going along with it a definite change in the human heart." (Bold face mine)

The father of Mr. Wallace was a member of the United Presbyterian church, a body of people who for the most part still believe that man is totally depraved by sin and has no means of recovery within himself apart from the New Birth. The utterance of his son seems to contain at least a trace of this ancient and tested truth, "Except a man be born again, he cannot see the Kingdom of God."

If Mr. Wallace sticks to his views he will not be popular among the wise men who think that the world can be saved by merely tinkering with the "social machinery."

In the meantime, let us hope for the Coming of that Prophet who is to be "like unto" Moses. Moses, you will recall, actually got the Israelites into the Promised Land although he took forty years in the wilderness to get them ready. Which is more than can be said for any modern ruler. The Prophet who is like unto Moses will bring the world into the promised land and keep it there for a thousand years. Read Acts 3:19-26 and Revelation 20:1-10.

*With every rising of the sun,
Think of your life as just begun.
The past has shriveled, and buried deep
All yesterdays; there let them sleep,
Nor seek to summon back one ghost
Of that innumerable host.
Concern yourself with but to-day.
Woo it, and teach it to obey
Your will and wish. Since time began
To-day has been the friend of man,
But in his blindness and his sorrow
He looks to yesterday and to-morrow.
You and to-day, a soul sublime,
And the great, pregnant hour of time
With God Himself to bind the twain;
Go forth, I say, attain, attain.*

—THE WAY.

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GEORGE S. BAER
Editor

R. R. TEETER
Business Manager

Send all moneys to the
Business Manager

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The Church in a New Advance in Evangelism

If the leadership of the brotherhood follows out the program outlined by General Conference, we will soon be entering upon a new advance in evangelism. Nothing could be more significant or promising. Evangelism is the heart of the Gospel and the chief function of the church. The Gospel is the power of God unto salvation to every one that believeth, and those who have experienced that saving grace are moved by the very fact of the new and life-filling experience to tell of this saving power to other men. This desire to tell is the most natural thing in the world. In fact, the genuineness of the change that has come into one's life may be measured pretty accurately by the degree and persistency of his desire to tell the "good news" to others. Not only is it the natural thing, but it is the thing to be expected of the Christian, the thing he is charged to do. No other responsibility rests so heavily upon the church and every member of it as just that duty of telling to dying men everywhere that salvation is to be had in Jesus Christ, the Son of God. Bearing witness to the saving power of God is the highest command of the Master and the universal requirement of his servants. His last words to his disciples were: "Go ye into all the world and preach the Gospel to every creature." "Ye are witnesses of these things." "Go ye, therefore, and teach all nations." That makes evangelism compulsory. The telling of the "good news" is not left optional to the individual, but is morally and legally binding upon every child of God and when a church sets itself to the prosecution of its evangelistic task, with new vigor and determination, it is facing its supreme duty and may surely count on the blessing of Almighty God.

If this evangelistic advance is to be successful in the largest degree, there are at least three things that must be kept in mind as we proceed. (1) There must be a faithful teaching of the Word of God. (2) There must be a reliance upon the power of the Holy Spirit. (3) There must be a flaming of the evangelistic passion.

THE WORD

(1) The very first consideration in evangelism is the Word of God, the message to be delivered, the revelation of the way to life and blessedness. It is not enough merely to tell emotional stories and to ask men to come to Jesus. A knowledge of the Word must be laid as the foundation of conviction. That must be made the basis of appeal. The word must be taught. That obligation is in the commission, "Go . . . teach." Paul instructs Timothy to "preach the Word" (2 Tim. 4:2). And he admonishes the Christians of Philippi that they should be letting their light shine by "holding forth the word of life" (Phil. 2:16). "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12). And we may rest our case on the Word, remembering that God hath promised: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11). And the psalmist bears witness to its influence in these convincing words: "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes" (Psa. 19:7, 8). Well may we pray, as Paul requests of the church at Thessalonica, "Pray for us, that the word of the Lord may have free course (run) and be glorified" in the quickening of hearts and building them up in the knowledge of God.

Not only should the preacher "preach the word", but the membership of the churches should be encouraged to engage in a se-

rious, prayerful, Spirit-directed study of the word of God. It will help them as nothing else can to get a stronger grip on the spiritual life. "Ye search the scriptures," said Jesus to the Jews, "because ye think that in them ye have eternal life; and these are they which bear witness of me" (John 5:39). But their painstaking study failed to enlighten them, because they saw not him of whom the Scriptures spake. All too much of our Scripture reading and study does not even have the merit of carefulness such as the Jews' study possessed; it is haphazard as well as lacking in serious purpose. We need to give ourselves to a really diligent study of the word of God that will enable us to sense the presence of God, discover Christ and become acquainted with his Spirit. We should study that we may know what the Bible has to say about sin, about salvation, and how obedience and disobedience to God's laws resulted. There are many great doctrines of the Bible with which we should become acquainted and which will make for a keen spiritual life and more zealous soul winning. In fact, a general revival of Bible study would do more than almost anything else to encourage a great revival of evangelism.

THE SPIRIT

(2) We must depend on the Spirit to bring conviction to the hearts of sinners and to turn them in saving faith to the crucified One. If we are to make a real advance in evangelism, we must know that it is wise counsel to go to the storehouse of Divine power and read therein that it is "not by might, nor by power, but by my Spirit." And truly that has been the secret of success whenever the church has experienced great victories in evangelism. It was true in the early church: "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. . . . And they were all amazed and marvelled, saying, . . . how hear we every man in his own tongue, wherein we were born? . . . But Peter . . . lifted up his voice and said unto them, . . . hearken unto my words. . . . Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (Acts 2:4, 5, 7, 8, 14, 41). Again we read: "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul: . . . And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all" (Acts 4:31-33).

As it was in the apostolic church, so it must be today, the Holy Spirit must be sought in prayer for the enabling power for victory in evangelism. And the promise is unto us that we may receive that help, that power, if we will but claim the promise: "But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). The Holy Spirit is God present in power, a personal, active, all-sufficient power, who animates the church as well as every believing soul. Evangelism operates not by blind force, not by capricious, magical, unreliable influences, but by a personal Spirit, who is given unto us in response to the prayer of faith. It is the Spirit of God. The same God, who, in the person of and by the death of his Son, reconciled the world unto himself, is wooing men unto himself in the person of the Holy Spirit. Only the Spirit of God would be efficacious, and truly it is God in the third person of the Trinity. As God in Christ consummated salvation on the cross, so God the Spirit continuously carries on the work of salvation, making it effective in the lives of men. God is pres-

ent, manifesting himself, seeking and saving men through the prayer of faith, and by the preaching of the Word. God give us many men and women who are willing to lay hold on this power for the salvation of lost souls and we shall gain great victories for Christ and the church during the coming year.

THE PASSION

3. And lastly, a very important element to an evangelistic advance is a flaming passion for the saving of lost souls. A great soul winner must be a great lover of men. Only he who loves greatly will pay the price that successful soul winning costs, and only he who loves much has the spirit that makes for success in such activity. Successful evangelism comes high, it means personal sacrifices, hard work and burning out the life in zeal. It is costly, and yet it ought to be most common because the blessed evangel is the priceless possession of so many people. It would seem that few truly appreciate it, but rather value it lightly, or have a mild estimate of the horror of sin and its consequences. How feebly our passion burns beside that of our gracious Lord, who when he came near Jerusalem, wept over the city because of its rejection of him and the consequent terrible fate that awaited it. How cool is our zeal even compared with that of the Apostle Paul, who said: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost: that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh" (Rom. 9:1-3). Again he declares that "by the space of three years I ceased not to warn every one night and day with tears" (Acts 20:31).

A recent editorial statement in the Reformed Church Messenger stressed this point in a most forceful way and we wish to quote it in conclusion:

The late Silvester Horne, in his eloquent lectures on preaching at the Yale Divinity School, gave utterance to this striking dictum: "But the supreme qualification for the ministry is a soul of flame!" Those might fitly be called "burning words"; it makes the soul flame merely to read them. Nor were they spoken lightly by the distinguished gentleman; he had been a living exemplification of the great saying throughout his own powerful ministry; his soul had been so surely aflame that his life was burned out almost immediately on the completion of that course of lectures, at the early age of forty-six years. "The supreme qualification for the ministry is a soul of flame!"

There are weighty reasons for the acceptance of this noble saying. The minister is charged with the proclamation of the Word of God. He is a herald, and it is the function of a herald so to sound forth his message that men may hear and heed. That implies fervor, flame. The nature of the message sets the heart aglow. "Is not my Word like a fire?" cries the prophet; and with that Word in the minister's soul it must flame. His message is one of supreme significance and therefore demands a tongue of fire and a soul of flame. If he could possibly withhold that message, or hesitate to publish it, there would be, in his heart, as it were, a "burning fire shut up in his bones"; he simply must give utterance to the glowing truth. "The supreme qualification of the ministry is a soul of flame!"

Another weighty reason why the minister's soul should flame is that he is charged with proclaiming this vastly momentous message to dying men. He speaks as "a dying man to dying men!" It may be his last opportunity to herald the message; it may be the last opportunity for some of his auditors to hear it. Silvester

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EDITORIAL REVIEW

Because they arrived too late for publication in connection with the Pennsylvania district program last week, we are glad to announce here the subjects of two addresses to be given by Brother Claud Studebaker in the Berlin conference which begins October 2. They are: "Under the Searchlight" in the Home Mission Hour, and another entitled, "The Gospel."

We have a letter this week from Dr. Florence N. Gribble, of our French Equatorial African mission, telling of the new station personnel since the departure of Brother and Sister Hathaway and Miss Emmert on their furlough. God is blessing our missionaries in their work and raising up some splendid local leadership. It is a satisfaction that little Kenneth and David Sheldon are getting along so well in the matter of health.

The Indiana Conference program is published in this issue, and the date for the meeting is October 3-5, and the place is Shipshewana Lake. This is Indianas' popular summer meeting place, but this is the first time, if we remember correctly, that their fall conference has been held here, and inasmuch as the entertainment is not to be in the homes of the members but in the summer cottages, prospective delegates are advised to bring extra bedding.

Our good letter this week from Allentown, Pennsylvania, brings to our minds anew what we have long known, namely, that it takes young people to furnish real enthusiasm. That is what the church at that place has discovered and is making use of. They are certainly capitalizing on their young people and these young people are showing themselves a group of splendid qualities, and they give much credit to the inspiring leadership of their pastor, Brother S. E. Christiansen. During the year past fifteen new members have been received, and at the time of the report one new baptism and one confession had been made. Every department of the church is showing itself faithful.

Every week the editor and business manager are getting encouraging letters from Evangelist subscribers, and we appreciate them all. But about the most appreciated kind of encouragement that comes to us is that which grows out of the knowledge of effort to help spread the influence of our church paper. The following excerpt from a recent letter containing a subscription renewal, reveals the cooperative, missionary spirit in behalf of the Evangelist. A missionary is one who not only appreciates a cause or an institution, but goes out and tells his appreciation and seeks to win adherents to his cause. That is what this reader is doing—seeking to bring others into the Evangelist family. She says: "I surely do love my church paper. It is next to my Bible. It seems to me to be getting better with every issue. I would hate dreadfully to do without it. I am trying to get some new subscribers." May many others go and do likewise.

We are informed by the dean of Ashland College, Dr. E. G. Mason, that the enrollment promises to be quite satisfactory, considering economic conditions, the expectation being that next week there will be 250 students enrolled in the regular college department. That is a decrease from last year, but the percentage of loss is smaller than many colleges are experiencing. One school rated larger than Ashland has enrolled only 180. Ashland College has won for herself a place of loyalty in the hearts of its constituents that is above that enjoyed by the average school, as the records for a number of years past will verify. It has made splendid strides forward, but we must guard against slipping back in these difficult times. Especially during this present year when there is so much hopefulness abroad that economic conditions are taking a turn for the better and when such vigorous efforts are being put forth to bring about better conditions, our college constituency, and particularly the Brethren portion of it; ought to stand by with every possible support and every effort ought to be made to encourage young people to attend our own church school.

Ohio Brethren will find in this issue a program of special interest to them. It is a program of the first school of evangelism to be held in the state in compliance with the one year program of Loyalty and Evangelism adopted at the Dayton conference held in June. The execution of that program was put in the hands of the district evangelists. There are seven members of that Board and Dr. Charles A. Bame is the chairman and most responsible for getting things going. He is making a start by calling the district leaders, both lay and ministerial, to Ashland for a school in evangelism. That was a feature in the new national program as well as in the Ohio program. Other such gatherings for the study of evangelism and the stirring up of the evangelistic spirit ought to be arranged in many sections of the brotherhood forthwith if we are not to allow the year to get so far started along the old rut-worn paths that our churches will not benefit by our program. We would suggest that the several district conferences soon to convene take cognizance of the national conference program of evangelism and take such measures as they think best to aid in its operation in their district. It has great possibilities if we will work it.

The Obedience of Christ

General Conference Opening Address
By Vice Moderator R. F. Porte, Th.D.

Importance of Christ's Entire Ministry

God's sovereignty requires obedience
Fellowship rests on obedience
Being a servant implies obedience
God's truth the sanctifying agent

Text: Though he were a Son, yet learned he obedience by the things which he suffered: and being made perfect, he became the author of eternal salvation unto all them that obey him.—Hebrews 5:8, 9.

Christian people are interested in learning the truth of the importance of Christ's active ministry on earth. The text seems to establish an importance to Christ's obedience to the Heavenly Father. This obedience of Christ to the Father is to be followed by the obedience of the believers to Christ through Whom we obtain eternal salvation. The building of a spiritual house would of necessity require a foundation, a building, before the completing act. Such a building requires progress, a series of separate but related acts which unite to make the building perfect.

The Apostle Paul conceived the work of Christ to be a progressive development. "In Whom (Jesus) all the building fitly framed together growth unto a holy temple in the Lord" (Eph. 2:21). The sixth chapter of Hebrews bears the same thought, and catalogs some of the first principles as, "repentance from dead works, and faith toward God, baptism, and laying on of hands," etc., these acts are mentioned as foundation principles of God's spiritual temple. The Apostle Paul speaks in another place of Christ as the foundation of the building. "For other foundation can no man lay than that is laid which is Jesus Christ" (1 Cor. 3:11). The place of believers in this spiritual house is stated in these words, "Ye as lively stones are built up a spiritual house" (1 Peter 2:5). It is good to know we are to be builded by God in his spiritual house. The believer is selected and elected to a place in God's spiritual building. We are to be subject to the place where God shall choose to use us, a place with honor because it helps to complete God's building. How wonderful it is to know that wherever God places you and me in the building is a place of honor. The place God chooses for you is a place for the perfecting of the Divine program.

Fallacy of Presuming on God's Planning

The Christian economy is wholly of God's planning. One of the most dangerous elements of apostasy is to presume on the way of God's building. Christians are often inclined to show a lack of faith that God is able to care for his spiritual building. We Christians have stepped into God's place and attempted to establish limits of Christian orthodoxy. We have established credal statements like great towers of Babel for the defence of the true faith. The language of Christianity has become confused. We do not all speak the same thing although we each claim to be led by the same Spirit. What more can human beings do than to be submissive to the Divine will in all things? What can we hope to add to what God's Word has said and who would dare to take away from that which God hath spoken? All credal standards, except the literal Word of God, are only human instruments. They add nothing to Christian faith, except as they encourage

a devout acceptance and obedience to the very Word of God as contained in the Holy Bible. The enforcement of a human creed constitutes a denial of the sufficiency of God's Word. If one believes less than the whole Bible he falls short of God's provision for salvation, if one would add to the Word of God that one is guilty of presumption and is worthy of the condemnation of God. True faith in God never questions his Word. Like faithful Abraham, we shall be willing to sacrifice our dearest possession for God. That is saving faith.

Importance of Christ's Entire Ministry

The Brethren Church has always held that the whole life of Christ on earth was necessary for salvation. We have differed from traditional theology in holding that salvation does not center in the cross alone. The cross is the seal of that which the life of Christ on earth actively expressed. The cross is an eternal fact, not a mere fact of history. The Brethren believe that the life of Christ on earth as revealed in the Gospels constitutes the way by which human beings may come into an understanding of the Divine mystery expressed by the cross on Calvary. We Brethren believe that those who seek salvation must needs enter into that fellowship which the disciples had with their Master during his earthly ministry. A legalistic theology would leave sinners stranded without participation in the active life and ministry of our Lord. There is a way to the cross, this way is revealed to us in Christ's earthly ministry. Christ did not live in vain and therefore did not die in vain. In him is the way of life contrasted to the way of death.

Salvation Involves Living the Life of the Spirit

The supreme danger of legalism lies in its destruction of moral achievement. We agree that human work has no merit for salvation apart from the Divine program of salvation revealed in Christ, but the human being in Christ is accounted worthy to be saved (1 Peter 2:5 op. cit.) The reception of the Spirit involves a participation in the life of the Spirit. The Lord told the man at the pool of Bethesda, "Behold thou art made whole, sin no more lest a worse thing come unto thee" (John 5:14). The escape from the life of sin and death lies in living the life in the Spirit. This truth is again set forth in the healing of the man born blind (See John 9:2). "Who did sin that this man was born blind?" "Neither did this man sin nor his parents: but that the works of God should be made manifest in him." Christ did not say that the parents nor the healed blind man were sinless, the blindness was contingent to the natural human life while sight comes by the way of life in God. The Scriptures clearly teach a mutual working of the Divine and the human. The Divine must touch the human and the human must possess something of the Divine. The character of apostate religion is the promise of salvation without the living of the life in the Spirit. True life has a definite, positive content. The Christian life participates in the life of God in Christ.

Recognition of God's Sovereignty Require Obedience

1—The life in sin challenges the sovereignty of God. There is no recognition of God's sovereignty without complete obedience to his commands. The first departure from the way of life was man's disobedience to the command of God, "But of the tree of knowledge of good and evil, thou shalt not eat of it" (Gen. 2:17). The Israelitish nation departed from the way of God when they disobeyed the command of God to completely drive out the Canaanites from the land (Exodus 23:31; Num. 33:55). The departure of the church consists in her disobedience to the command, "Be not conformed to this world" (Romans 12:2). The Divine blessing is certain when man elects to obey the command to walk in the way of Divine blessing. "He that followeth me shall not walk in darkness but shall have the light of life" (Jno. 8:12). The world today does not lack in passive faith in God but the world does lack in active obedience to the way of life marked out in Christ Jesus. The sovereignty of God requires absolute freedom of his way in the life of the world. God's sovereignty means God's right to command and man's duty to obey the word, "Sin no more" (John 5:14). The life Christ lived on earth reveals the way a human life should be lived that is indwelt by God. Jesus said to his disciples, "I have given you an example that ye should do as I have done to you" (John 13:15). And the Lord's command, "Teaching them to observe all things whatsoever I have commanded you" (Matt. 28:20). The sovereign Kingly right of God the Father and God the Son commands our obedience to all the Divine pronouncements laid upon the first disciples.

Significance of Christ's Self-Emptying

It is unnecessary to discuss the importance of our text in Hebrews 5:8. The meaning of this text stands as an eternal principle certified in both the old and new covenants. The Self-emptying of Christ may be simply understood from the fact that in order that he might do what he voluntarily chose to do as prophet, priest, and King; it was necessary for him to partake of the nature of these various offices. For example, when Christ became the Servant he became as one who served. In order that he might effect an atonement for sin he became the sacrifice. "Though he were a son" nevertheless he accepted what was involved in being the Savior of the world. No one who desires to be a true Christian can elect to do less than that which God requires to perfect a Christian. The sin-problem is our problem as well as God's problem. The price God paid for human redemption must be followed by a price to be paid by man, namely, "to deny himself and take up his cross and follow me (Christ Jesus)" (Mt. 16:24). The saved man is under the power of God. Like Abraham of old, he gives up a residence in Ur of the Chaldees for a possession in Canaan.

Did Jesus need to learn to obey? The answer is obvious, No. The obedience of Christ means the reality with which he entered into the life we must live in order to be saved. Jesus was a Son who knew what it cost to be obedient. The place Jesus voluntarily took upon himself for the redemption of the world required the exercise of true obedience. Christ was our Substitute. As our Substitute he would not be less than we ought to be or more than it is possible for God to help us to become. Christ as Savior appears in the role of a man in whom God is well pleased. Jesus invited his disciples to follow him. This involves our obedience as Abraham faithfully obeyed and was called "the friend of God" (James 2:23). Jesus obeyed the Father as man is to obey the Son.

Implication of "Being Made Perfect"

The Hebrew letter continues, "And being made perfect he became the author of eternal salvation." The Greek reading clearly reveals the true substance of this quotation, namely, "having perfected" or having fully completed the plan of God for man's redemption, he became the author of eternal salvation. What did Christ perfect if the whole of human salvation be confined to the death and resurrection of our Lord? There is revealed in the earthly ministry of our Lord a very careful attendance upon the will of the Father. Believing unto salvation means that we who are being saved accept and follow the way of Christ as revealed in the Gospel. What difference is there between the mass of the Roman Catholic Church and that Protestantism which looks at the sacrifice of the cross and neglects the obedience of the Gospel? There is no Gospel except that which properly belongs to life as lived in the world. Our problem is here and now. We want to know the life which will offer us victory over sin and death and give us the inheritance of eternal life. If Jesus Christ did not lay down the way we should live by his earthly ministry, then we are yet in the dark. The glory of the Christian faith is that our Lord and Savior personally brings us to the way of eternal living. Faith in Christ leads us to believe that having been faithful to him here and now we shall successfully meet the test which marks the entrance into the life to come.

The importance of Christ's earthly life in the plan of salvation is further confirmed by the passage in Philipians, chapter two. The Apostle Paul tells us that Christ became "obedient unto death." The meaning of the preposition "unto" in the Greek does not admit that Christ's death was the goal of his earthly ministry. It shows that his death on the cross marked the end of his ministry of salvation. The whole ministry of Jesus on earth is involved in his saving work. The death on the cross marked the change from God-incarnate to God the Son glorified and exalted to his place with the Father. The Apostle Paul relates the kenosis passage to the Christian in the words, "Let this mind be in you which was also in Christ Jesus" (v. 5). Christ humbled himself in order to become our Savior; we are to humble ourselves that he might exalt us with him in glory. A religion which pleases the world is not the religion of Christ. If we will empty ourselves of self-seeking and vainglory, God in Christ will fill us with all the fullness of Divine blessing. Christ gave up for a time his glory with the Father that he might take unto himself sinners who would seek salvation, and it becomes us to give up all we cherish in order to take Christ into our hearts.

Fellowship Rests on Obedience

2—Fellowship must rest on obedience. This is true of Divine perfectness and glory. Fellowship implies likeness and comity. The angels which kept not their station were cast out of their Heavenly fellowship (Jude 6). The church is exhorted to maintain the unity of the Spirit in the bond of peace (Eph. 4:3). There must be a point of agreement and a consciousness of likeness in order that this Spiritual bond may be maintained. This unity is perfectly maintained in the Godhead. When Jesus said, "He that hath seen me hath seen the Father" (John 14:9), he simply indicated the perfectness of the Divine Persons. The laws which properly belong to God the Father are also characteristic of God the Son. The church, in its fullest comprehension of Christ and God learns the secret of life which Christ knew and exempli-

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The Victorious Church of Christ

By Ray Klingensmith

Though the world misjudges and thinks the church a failure, yet it is victorious and true.
No short-cut to holiness. The pulpit needs guarding and the pew needs warning

The church has fought and won more battles than any other institution in existence today. She has lost some, to be sure; but she has won sufficient victories to merit the distinction of being the most powerful and the most permanent institution of the centuries.

The world does not judge the church to be so powerful or so valuable. But that is because the world has no gauge with which to calculate her worth. She judges the church by her own standards. She coldly watches the church through a telescope; she should come closer and use a microscope.

World Evaluates Material Things; the Church Heavenly

The world counts wealth and earthly enterprises alone as valuable. The church counts treasures in heaven for the future life alone as valuable. The world desires an institution which ministers to her carnal appetites and thus she ever encourages the church to broaden out, to socialize, to be more lenient, yea, to even lower her standards to enable more to reach her; but the church has ever disdained such a lowly ministry as furnishing pleasure for unregenerate humanity,—so in the eyes of the world she has failed.

Has the Church Failed?

Surely the church has failed, says the world. See the corrupt politics; see the tide of sin about us almost washing us all off-shore; notice the extensive Sabbath Desecration; witness the decay of decency. But the world has never had eyes with which to see the splendid array of saints which daily for the last twenty centuries have bade farewell to the churches' pews as they took their flight to the Eternal City made without hands. Nor has she seen the inestimable thousands of transformed lives which have been made over through the labors of the church; nor has she heard the millions of daily prayers which have been uttered by the saints of God, usually in her own interests; nor has she recognized the valuable contributions of the church in her much boasted advances and accomplishments of civilization.

The Mission of the Church

The poor old world has ever misjudged the mission of the church, and has ever been ignorant of the fact that the church's duty has been to call out those who would hear, to edify those who would believe, to follow the voice of the God of the Ages, to bear witness to the Truth, and to keep herself unspotted from the world. This has been the massive tonnage of her cargo which she has carried through the centuries. This is the task to which she set herself and from which she has never swerved in spite of the numerous admonitions of the world. And while the church has been occupied with such a program, she has ever diffused the fragrance of Jesus Christ to the starved world which has always hesitatingly and doubtfully looked on.

A Conflict in Standards

But surely the church is now making her last stand, urges the world. She is losing ground. And in the eyes of the scholarship of the world "the acids of modernity

have eaten away the standards of morality" and consequently the church is far behind the times. She is antiquated because she still insists on holy living,—because she still confidently boasts of the reality of the spiritual world,—because she still holds in her bosom the Written Word of God and treasures it as her most sacred heritage. The changeless church in a changing world, to be sure, must suffer ridicule because of her constancy. But this is indirectly a compliment to her individuality; yea more, to her godliness. For Jesus said that they had persecuted the prophets before him, and they persecuted him and so they would also persecute us. Jesus never promised that the gates of hell should not war against the church. He only promised that the gates of hell should not PREVAIL against his church. Nor can she prevail, else in the last twenty centuries she would have at least made a start! But all of her assaults have only served to strengthen the bulwarks of the supernatural church of Christ, which triumphantly peers further into her enemy's battle line after each victory, only to behold the same General who has always opposed the Living God.

If the world ever does pay tribute to the church it is always to the church of by-gone days. But she forgets that then she persecuted too. She forgets that the same taunts that she throws at the church of today, she threw at the church of yesterday. Give us the "Old Time Religion," shouts the world piously, and we will worship with you. And behold, when they had the "Old Time" power they burned its ministers and drove their flocks from their earthly habitations. But give us scholarship and training, then shouts the world, and we will be able to tolerate you. And when the church thrusts forth her profound scholars which the world cannot gainsay, the world responds by mourning that they came too late, for everything has changed! Why doesn't the world become honest for once and admit that she wants a religion that will satisfy her and at the same time give her permission to indulge herself to any extent. As long as God is in Heaven, such can never be.

Church Adaptable yet Remains True

What the world has forgotten is that the church of Jesus Christ has many methods of reaching man. Just as a diamond can be cut in more than one way without detracting from its value, so can the church adapt herself to every age and remain true, sparkling with the light of heaven, her Chief Cornerstone. But the church is too wise to change herself so radically that she loses her luster. If possible, the world would smother her chaste beauty with a cluster of cheaper stones; but it would soon lose its love for them too.

But is it true that this supernatural organism, built on Jesus Christ and motivated by the Holy Spirit, never is in danger? No, that is not true. And it would not be true to say that she is not in danger today. For even though she is powerful and supernatural, her power has always been conveyed in earthen vessels. And if it is possible for these vessels to decrease in their capacity for

Godliness, then it is possible for the church to weaken,—but not fail. So, accordingly as the church remains true to God and abides in his will, just so will she succeed in every age. Proportionately as her ministry and laity remain consecrated to their divinely inspired duties, so will the church remain powerful. To the same extent that the sheep of each village flock, each country lane and each city avenue follow a Godly Shepherd, so will the church remain holy and pure.

No Short Cuts to Holiness

But the church must remember that there are no short cuts to holiness. The old family altar, the church altar, the doctrines taught by the holy apostles, the daily living as taught by Jesus Christ are all essential to her full program. She can forego NONE of them. Her prayer life is as essential today as when the church gathered at Jerusalem and prayed till the Holy Spirit gave them great power with which to witness for the resurrection,—as when Peter went on the house top to pray,—as when Paul and Silas prayed in jail at midnight. Her doctrine of confession is as necessary today as when Jesus said "If ye confess me before men, I will confess you before my Father which is in Heaven",—as when Paul said, "If thou shalt confess with thy mouth the Lord Jesus and believe in thine heart that God hath raised him from the dead thou shalt be saved". Her practice of Triune Immersion is as indispensable today as when Jesus sent them to dip in the name of the Father and of the Son and of the Holy Spirit,—as when Philip and the Eunuch stopped that queenly chariot and went both down into the water,—as when Jesus himself emerged from Jordan. Her plea for repentance today is as imperative as when John the Baptist cried, "Repent ye, for the Kingdom of Heaven is at hand". Her doctrine of Feet Washing is as urgent today as when Jesus said, "If I wash thee not, thou hast no part with me." Her refusal to conform to the world is as valid today as when Paul begged us to be "not conformed to this world,"—as when James besought his correspondents to keep themselves unspotted from the world. Her ideal of consecration is as needful today as when Paul exhorted us to "present our bodies a living sacrifice". Her Lord is as much God today as he was when he said "I and my Father are One", and "he that hath seen me hath seen the Father". And her Bible today is as surely the Word of the Living God as when Jesus said "The Scriptures cannot be broken" and "Heaven and earth shall pass away, but my words shall not pass away". To be sure, the church today is rich and powerful in precious doctrine. BUT IF SHE FOREGOES A SINGLE ONE OF THEM she will be poor and powerless; she will be so poor and powerless that even God can not help her.

Must Guard the Pulpit

But the church will not weaken if she is careful, particularly in some things. In the first place, she must jealously guard her sacred pulpits. She cannot permit a ministry to enter therein which is not wholly in sympathy with her mission and beliefs. Never can God bless the church when her ministry forsakes the place of prayer and turns the house of God into a social organization. NEVER! Never can the church hope to prosper when her ministry is so "cumbered with many things" that it hasn't time to preach the Word, and to exhort, and rebuke, and do the work of an evangelist. We may about as well have a moral modern atheist in our pulpits as a believing ministry which never lifts its voice to cry its beliefs in the Bible and God. Both will soon resort to

the second-hand sermon on morality; both will fail; both will rob the church of her spiritual life and power. The time has come when the church must consider that there are false teachers as well as true ones; there are clouds without water who are but casting shadows over their thirsting churches. The time has come when the church must remember that the mercenary ministers has evidently forgotten that the God of Heaven still answers prayer, and places men over his flocks, and that he doesn't need to resort to the political scheme of candidating to do it either. If the churches permit such men to their sacred desks how can they hope for blessings?

Laymen too Need to Be Warned

But again, the ministry too must be alert these days. Can the ministry, trained and schooled in the things of God, permit the lay member to damper his convictions and dignity? I protest against it! And let our ministry ever remember that to remain silent when its voice should be raised is to permanently injure the church of Christ. You may escape its results but what about the man following you? Oh, the terrible confusion of training and educating a ministry, to be pampered about by unspiritual lay members who are generally more concerned with perpetuating their own family's popularity than the church of God! God knows that many a minister has been the victim of such satanic circumstances. But it is more noble to live wounded, with a sword and a shield to brandish for your God than to die a coward stabbed in the back.

The holy church of Jesus Christ is ever the victor. What is the prospect for her destiny? Can Jesus Christ fail? The church is his body. Can the Holy Spirit fail? The church is born of him. Can the Word of God fail? The church is built on it. Can the God of the ages fail? The church was planned by him before the foundations of the world; and consequently it will outlive them.

Ashland, Ohio.

The Church in a New Advance in Evangelism

(Continued from page 4)

Horne died suddenly on his way to proclaim one of his messages; in an average congregation it is always possible that some may never return. Under such conditions, how can the true minister speak except with flaming soul? Face to face with those about to die, he must proclaim his message with tremulous lip and throbbing heart and flaming soul. "The supreme qualification for the ministry is a soul of flame!"

The weightiest reason why the minister's soul should be aflame is that he is an ambassador of God. He is not simply a spokesman for men to men; he is the messenger of Almighty God. It is his high privilege by faithful study, patient meditation, and fervent prayer, to receive the message which God would have him bear to his people. And when he has received it, his whole being will be aglow and athrill with its tremendous significance and power. He can hardly wait for the hour when he shall be permitted to stand before his people and speak as the messenger of God. The steam engine, all a-tremble with pent up power, awaiting the moving of a lever for the release of that power, affords an illustration of the minister athrill as he awaits the moment when he may pour forth the words of life as the messenger of God. "We are ambassadors therefore on behalf of Christ, as though God were entreating by us!" "The supreme qualification for the ministry is a soul of flame!"

A HARD MAN TO FIGHT

Mahatma Gandhi, reduced in weight until about 90 pounds and extremely weak, was released from prison by the British, after a fast of eight days, following his three weeks' fast last May. John Bull can tell you that a live Mahatma is troublesome, but far less dangerous than a dead martyr. Mr. Arthur Brisbane makes this interesting comment: "You can fight a man with gun, bomb or dagger, but it is hard to fight a man with an idea, when he is willing to die for it. The wise British say, Go and die somewhere

else, not in our prison, and take with you the blessing of the King, Parliament, lion and unicorn."

When will the world learn the lesson that "men with ideas for which they are willing to die" are more potent than battleships and poison gas?—Reformed Church Messenger.

The world will never learn it, until it bows the knee and surrenders the heart at the feet of Jesus Christ, the coming King. What Gandhi knows about the power of an idea, he has learned from his contact with Christianity, even though he does not confess Jesus as Lord.

OUR BIBLE STUDY DEPARTMENT

Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

Galatians

"Of all the truths that from Thee shine,
Lord, Thy philanthropy divine
Next to my heart still lies,
And turns my spiritual eyes
From all ill-natured schemes designed
To bound what Thou has to no bounds confined."

"He is a freeman whom the truth makes free,
And all are slaves beside."

"Stand fast therefore in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage." (Gal. 5:1).

Introduction

The epistle of St. Paul to the Galatians (Frenchmen) is truly the great Magna Charta of Christendom. It is the Manifesto of Christian liberty. It is the final argument against all legalism and ritualism as substitutes for living faith in the process of the working of salvation. It is the case of the Law versus the Gospel, and the Gospel is in itself triumphant.

Scholarly Opinion

Dr. Rendall Harris has thoughtfully labeled this epistle of freedom as an "explosive epistle." Dr. Martin Luther chose it as his favorite New Testament book designating it thusly: "The Epistle to the Galatians is my epistle. I have betrothed myself to it. It is my wife." What this last quotation may have to do with the first it may easily be conjectured. It was Luther's explosive "wife," and by that Catherine Bora was not held in mind. Paul and Luther cried "Liberty" from the mountain tops when they hurled forth the ideas of the Apostle's Emancipation Act.

Godet, in commenting on Luther's choice of this writing, aptly avers: "In this Epistle he found the secret of his own deliverance; hence he declares himself wedded to this letter and calls it his Catherine Bora. Taking this as his weapon, he plunged into the fearful conflict with the papistry and religious materialism of his time. This was the pebble from the brook with which, like another David, he went forth to meet the papal giant, and smote him in the forehead."

The Galatians

Somewhere between the dates of 50-58 A. D. Paul wrote his masterful argument against Judaism to the churches of the region of Galatia. They were a fickle Gaul people, embracing with great ease the earnest preaching of the Apostle, but they with the self-same ease dismissed the Gospel facts for another Gospel which was eventually preached to them by certain Judaizers—the persistent opponents of Paul. When the son of Tarsus heard of the matter he was righteously indignant at the changed attitude and took his pen in hand to write them a very personal letter. Usually Paul had a friend to write for him, but in this case he wrote with his own hand. Some scholars think the large letters to which he refers indicate that his "thorn in the flesh" was simply a case of weak eyes (6:11). There may be some truth in the suggestion. It

is one of the many conjectures concerning the malady which afflicted the great missionary.

Paul's Defense and Argument

The following brief outline will aid the reader to grasp something of the content of the Galatian letter.

- I Personal: Apostleship: Equality (1-2).
- II Doctrinal: Faith: Fraternity (3-4).
- III Practical: Freedom: Liberty (5-6).

Paul's apologetic is literally a defense of his own apostleship. He shows how he was called to be an apostle, not by man, but of God; he consorted with the chiefest of the saints and claimed absolute equality with them. They recognized that equality too.

Then the writer proceeds to discuss "Divine Grace versus Human Merit." This controversy centers around the point of faith and works. By faith and by faith alone is man justified before God, so Paul argues. But the legalists said, "No, we must follow the requirements of the law to be justified before God." To become a Christian, according to the formula of the latter, a man must become a circumcised, ordinance obeying Jew first. That was not acceptable to Paul. It was not Gospel truth.

External rites, rituals, and requirements have nothing to do with salvation as such. They are not necessary to the completion of salvation. To affirm that circumcision is necessary to salvation is to deny the preceding power of faith. To superadd any formula or rite to faith is to absolutely destroy the foundations of Christianity.

Paul won the argument by citing:

1. His reprimand of Peter.
2. The presence of the Spirit among the Galatians.
3. The case of Abraham.
4. The covenant relationship.
5. The import of the law.
6. The Mosaic saints and the Gospel saints.
7. The peril of Jewish idolatry.
8. The history of Abraham and his two sons.

Paul, let it be remembered, is asking for **faith**, not **works**; the **Gospel**, not **law**; **freedom**, not **license**; the **cross**, not **circumcision**. That to him represents the sum and substance, the bone and marrow, the brain and sinew of Christianity.

The hortatory section urges love as the final and authoritative grace in action and conduct. Love is the spirit of the law. The works of the flesh and the fruit of the Spirit are compared and contrasted and every "new man" to use Trapp's words "is two men."

Paul cites the scars and brands which he bore for the sake of the Savior. The Galatians bore scars, too, but they were the scars of useless Jewish ceremonial requirements. To bear the stigmata of Christ was an honor to Paul. "It is not gold, precious stones, statutes, that adorn a soldier, but a torn buckler, a cracked helmet, a blunt sword, a scarred face," so Pericles declares. Paul met all of the requirements of a good soldier.

The Abiding Appeal

If the church of the twentieth century wishes to sever itself from Christ, then let it superimpose upon the Gospel requirements, the requirements of Moses; let it add to faith, the rites, ceremonies, observances, etc., of an Old Testament economy, as necessary to salvation, and we depart from the revelation of God in Jesus Christ. That holds true for individuals, churches, councils, yea, entire Christendom.

If we wish to join the motley crew of the false religions, then let us adopt new ceremonies, systems, creeds, and the life of the church shall be no more. The pagan religions are lifeless because they have no morality. They have no morality because they have no Christ. They need no atonement for sin because they can appease the God or gods of wrath by the offerings of their hands. They offer their sacrifices and say, "Now we can do what we like." Consequently sins of every variety abound under the sanctions of religion? Why? Simply because some extra and non-essential requirements are super-added to faith.

The writer is done with legalism. He is a Christian by virtue of the fact that he can sing:

"Nothing in my hand I bring
Simply to Thy cross I cling."

W. I. DUKER,
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Vanished Empires and Buried Cities in Bible Lands

By Rev. Milton Bennett Lambdin

IV. Palestine: "The Glory of All Lands"

Palestine is the most wonderful country on all the face of the earth. Not so by reason of its size, for it is but a wee bit of land surface, just about 150 miles long, and anywhere from thirty-five to sixty miles in breadth, hardly as large as our little state of Connecticut. You could tack Palestine away in a corner of Texas, which is twelve times its size, and play hide and seek to find it.

Not wonderful as an ancient scintillating world power in competition with the other great nations of the historic past; nor were the people of that land famous in the constructive arts, as were the dwellers of the Euphrates-Tigris valley and the Nile. You look in vain for the massive and imposing ruins of pyramids and obelisks and sphinxes and palaces and tombs. They made no pretense in the achievements of scholarship in the sciences, literature, inventions, discovery, with well stocked libraries to exploit their attainments in the wide domain of literary culture.

You dig in vain into the rubbish ruins of its ancient cities to run across numerous extensive "finds" of papyrus and cuneiform tablets with their historic records and legends of the long forgotten ages of the vanished centuries.

And yet, inconspicuous as Palestine has been in comparison with other lands, in its extent of geographical areas, and backward, too, in the rich trophies and accessories that milestone and illuminate the grand march and pageantry of the world's upward climb to what is termed an all rounded civilization, it has been

The Theater of the Most Stupendous Events upon which the eyes of men and of angels have looked in all the long drawn history of the bygone ages. For it is the Land of the People, the Land of the Book, and the Land of the Man. The people, the descendants of Abraham, Isaac and Jacob, chosen of the Almighty "to be a special people unto himself, above all the peoples that are upon the face of the earth" (Deuteronomy 7:6).

The Book—The Bible. The inspired "God-breathed"—Word of God,

"That gives its light to every age,
That gives, but borrows none."

The Man—the virgin conceived, but the Holy Ghost begotten, eternal Son of God, garbed in human flesh in his mission of seeking and saving poor, lost polluted sinners like you and me. And there is no land, though it be a land coronated,

"Like the glory that was Greece,
And the grandeur that was Rome,"
that can so thrill our imagination or pul-

satte our hearts as this Land of the People, the Book, the Man.

Physically the land of Palestine is

Divided Into Four Longitudinal Belts running practically its entire length north to south.

First, the Maritime Plain of the Great, or Mediterranean Sea, a famous historic highway over which the innumerable armies of the past tramped and retramped in their campaigns of mutual aggression and conquest. A ligament, too, to peaceful intercourse and good will for the travelers and tourists and wanderers of an adventurous turn of mind, in those far off fascinating days. Likewise arteries of trade and commerce, with endless caravans always on the move, in the intercourse between the lands of Egypt, the Euphrates-Tigris valley, the clustered cities of Persia, far-off India and China, along with that of the distant reaches of Ethiopia and equatorial Africa and Arabia.

The second belt is a continuation of the mountain range of Lebanon, as it extends down through the very backbone center of the land to lose itself in the Southern desert. In its head on towards the Sinaitic peninsula. It makes its single break in the Plain of Esdraelon, a short distance south of the Sea of Galilee, with a sharp "right turn" towards the East, thus constituting an open door, or meeting point between the East and the West.

A pivot spot battle plain of the remotest ages, where Assyrian, Chaldean, Persian, Hittite, Syrian, Egyptian Greek, Roman, Moslem, Crusaders, French and English armies contended for the supremacy of Palestine. It was here that Napoleon fought the English and the Turks in 1799, and where the French cavalry drove the Turks into the swamps to their utter destruction.

At this strategic spot, stood the strongly fortified city of Megiddo, a well nigh impregnable fortress guard to the mountain gap, or open door of entrance into Palestine. And its name has been interwoven into a weird prophetic symbolism, Armageddon, "for the scene of some great spiritual contest" in the coming ages (Revelation 16:14-16). where shall be fought "the battle of that great day of God Almighty." Whatever the symbolism may actually mean neither you nor I can tell.

The third belt is the volcanic fracture or depression of the Jordan valley, the deepest gorge, or split, on the surface of the globe, reaching from the headwaters of the Jordan at the Lake of Merom, to the Gulf of Akaba in the Sinaitic peninsula. Through this gorge runs the Jordan in a zigzag course for two hundred miles, but only some sixty miles "as the crow flies," to empty

itself into the salt, or Dead sea, the lowest point below sea level on the face of the earth, 1,292 feet.

The fourth belt is that of the Houran, immediately across the Jordan, "the Land of Gilead," some 4,000 feet above sea level, a marked contrast to the land on the west in Palestine proper, some 1,300 feet below the sea level.

The natural frontiers of Palestine, as we can readily see, are the Great, or Mediterranean, sea on the west; the Syrian desert on the east; the Arabian or Sinaitic deserts on the south and the Lebanon mountains on the north. Anciently it was

A Tightly Closed, Shut in Country,

locked and barred to invasion from every direction by sea, mountain and desert. The fortunate people that inhabited the land could put the key of national security into its pocket and safely hand up the warning sign, "Private Property. Keep Out." Not, of course, in these modern days, with its long range guns and aeroplane flotillas.

Its geographical lay made this tiny bit of land surface a connecting link between Europe, Asia, and Africa, a veritable and essential gateway to three continents. And no position could be more strategic for military, political and commercial purposes. The power that held it had its hand on the latchstring to open, or to close the passage-way of entrance from all directions. And it was for this imperative reason that the great world empires of the past looked with covetous eyes upon Palestine as a rich prize worth competition for in diplomatic statecraft and upon fields of battle.

Alexander and Caesar both sought to ingratiate the friendship of the Jews and granted them most favorable civil and religious concessions. The numerous physical descriptive chapters of the Old Testament picture Palestine in glowing colors, as

A Land of Marvelous Attractiveness

and fertility. "A good land," Deuteronomy 6:18; "Glorious land," Daniel 11:16; "Glory of all lands" Ezekiel 20:6. A land of brooks, and springs, and wells. A land of wheat and barley and vines and fig trees and pomegranates. A land of forests in which honey dripped from the trees, with cattle on a thousand hills, and corn growing to the tops of the mountains, and harvests so prolific that every seventy years the soil could lie fallow, and with the occupant of the land free to enjoy a whole year's vacation from manual toil. An ideal condition of things.

Its beauty and fertility color tone the pages of the Bible in a fresco of poetic imagery, while the cities and villages took their picturesque names from its attractive setting and surroundings. You can drink in the musical ripple and melody of the waterfall in En Gannim, "Garden of Fountains." En Englain, "Spring of the two pools." Mizpah, as in imagination you see the wide pinioned eagle poised on his aerie. Ramah, high, exalted Migdol, Tower of God. And with a teeming population that filled to the overflowing its countless cities, towns, villages and hamlets.

But in the very heyday of all this beauty and charm of natural scenery, its wondrous fertility of soil and prosperity of national life there rings out the warning notes of the Lord's judgments to be visited upon the land and nation, should his chosen people turn their apostate backs upon him in disloyalty to his law and his service. "And the

cities shall be wasted without inhabitant, and the houses without man, and the land be utterly desolate" (Isaiah 6:11-13).

Palestine today answers vividly to this prophetic forewarning. The forests have largely disappeared, though here and there you may see a ghost-like, spectral tree. The picturesque terraces have disappeared from the mountain slopes the rich soil washed away, leaving the whole aspect bleak and dreary, as the yellow limestone rocks knob its surface on every side. Save in some rare portions of Galilee and Samaria, the numerous olive and fig orchards have largely vanished. And its former occupants, the Jews, as foretold and foredoomed, have been "sifted" throughout the earth. "Wanderers among the nations" (Amos 9:9; Hosea 9:17), "a race without a country."

And yet, withal, in its dreariness and desolation Palestine is a land of great possibilities. It is the wonderland of the world in the variety of its climate, soil, vegetation, in its grouping of mountain and plain, and wilderness.

(To be continued)

STUDYING THE SUNDAY SCHOOL LESSON
at the
Family Altar
with
Dr. R. R. Teeter

SAUL IN TARSUS

(Lesson for October 1, 1933)

Lesson Text: Acts 21:39; 3:27, 28; 26:4-7; Philippians 3:3-6; Golden Text: 2 Timothy 2:15

MONDAY

Saul Born in Tarsus. Acts 22:1-3, 27, 28

One's usefulness to the world or to the church of the living God is not dependent upon one's place of birth; but sometimes the place helps. You will remember the question was asked concerning the ministry of Jesus, "Can any good thing come out of Nazareth?" Though the place of the childhood of Jesus was spoken of with derision it did not really hinder his ministry, for his ministry rose about the circumstance of place or condition. But with Paul or Saul it was different, and he was greatly benefited and empowered by his geographical heritage, for in Tarsus he had privileges that would not have been his had he been born in some less advantageous city or village.

TUESDAY

Saul's Religious Training. Philippians 3:1-6

Saul's educational heritage gave him a decided advantage over many of his adversaries in his Christian ministry. First of all he had the advantage of imbibing early in life some of the learning that made Tarsus a rival of Athens and Alexandria. Then early in his teens he had the privilege of attending the most famous theological college of the period, the noted Hebrew school headed by the Gamaliel, perhaps the greatest teacher from a human standpoint the Jews ever produced. Under such teaching it is not to be considered strange that he became one of the most "orthodox" Jews of the day.

WEDNESDAY

Hebrew Parents' Love for Children. Judges 13:8-14

Through all the history of the early development of the Hebrew race emphasis is placed upon their love for children. Especially is it pointed out that every prospective Hebrew mother cherished a hope in her bosom that her child might be a son and that he might be the "son of the woman who should bruise the serpent's head."

The story of the daily reading of today is the story of one such woman who was anxious to learn how to fulfill the requirements of motherhood, and to know just how to properly train and care for her prospective son.

THURSDAY

Religious Training Commanded. Deuteronomy 6:1-9

Such religious training as Hebrew parents, especially fathers, were instructed to give their children, may not be in harmony with some modern ideas concerning the individual development of the child, and the opportunity it should have to find itself through the development of "self expression," but we feel quite sure if Christian parents practiced only a fractional part of the teaching Moses gave to Hebrew parents in the portion of Scripture designated for today's reading a different attitude toward God and the church would be manifested by the youth of today.

FRIDAY

A Hebrew Boy Dedicated to God. 1 Samuel 1:21-28

We would not contend that the attempt made by a devoted mother to dedicate her child to God will result in a great and holy life for the one she has thus dedicated in every instance. There are so many things that may interfere with the fulfillment of her hopes. She may have been mistaken in her interpretation of her own motive in thus dedicating the child to God. Without

her realizing the fact it may have been her own ambition she wished to further rather than the glory of God that should be the outcome of the dedication. But with Samuel all things worked out in a splendid manner, and we would suggest it would be a sacred thing for any devoted Christian mother to sincerely consider the possibilities that such a dedication of her children holds out to her and to them.

SATURDAY

The Lord Giveth Wisdom. Proverbs 2:1-10

"Wise in their own conceits" truthfully describes a vast number of men and women in the world today. But there is a wisdom that is really worth while.

It is important not to confuse learning, education, or knowledge with wisdom, for there are many learned in all the ways of the world, possessing all the highest degrees granted by the best universities of the land, who seem very much lacking in real wisdom. We would not discredit learning for one moment. There is too little of it in the world as it is, but we should not expect that to take the place of real wisdom that comes from an intelligent understanding of God and his relationship to the world, and a close fellowship with him.

SUNDAY

The Influence of God's Word. Psalm 119:9-16

The advantages of an acquaintance with God's word are clearly pointed out by the Psalmist in the reading for today.

According to the Psalmist it will cleanse a young man's way, providing it is laid up in his heart, that he may not sin against his Maker, and it will cause him to rejoice in the way of the Lord's testimonies, as MUCH as in all RICHES. What more striking claim than that can be made?

But, as the Psalmist says, this will be brought about through meditation upon the precepts of the Lord, and by not forgetting his Word.

<p>E. M. RIDDLE, President Waterloo, Iowa</p> <p>F. C. VANATOR, Associate Peru, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p> <p>C. D. WHITMER, Editor, South Bend, Ind.</p> <p>BRETHREN CHRISTIAN ENDEAVOR BY INGRAPHING HURCH NONSECRATED LANGUAGES</p>	<p>GLADYS M. SPICE, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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The Rise and Progress of Christian Endeavor in Our Denomination

By E. M. Riddle, President Brethren National Christian Endeavor Union

(Continued from last week)

Evidences of Progress

Enthusiastic reports from many angles reveals progress, in our young people's work. Our California churches this year added to their Bible conference, a Bible conference for Endeavorers alone. It was a two day session, with every anticipation of making it a permanent gathering. Pennsylvania Endeavorers have conducted institutes and rallies among our churches. The past eight years, through the kind, charitable spirit of the Sunday school workers, your President has been teaching the principles of Christian Endeavor in the Shipshewana Training Camp. Classes have ranged

from 20 in the beginning to 145. These students who complete the three years' course are recommended to the International society, as being worthy of the degree of C. E. E. (Christian Expert Endeavor). Aside from this, two years ago a class was conducted during our national conference, accommodating a number of older Endeavorers who could not get to a camp, or maintain a class in their own church. Also worthy of note is the fact that articles in the last number of the Christian Endeavor World appear over the names of two young lady Endeavorers of our church.

Workers and Leaders of the Brethren

Church! May I somehow appeal to you that we are a part of a vital, functioning organization for the direction of the souls of children and young people in our care. Our Brethren Union is linked with the International Society of Christian Endeavor. Dr. Yoder was the first trustee from our denomination to the International Society. Dr. Geo. C. Carpenter was the next trustee and upon the recommendation and efforts of this Endeavorer, your speaker has been trustee from our brotherhood for the past six years.

Dr. D. A. Poling in his mighty key-note address at Milwaukee in the International Convention asked the question, "Has Christian Endeavor come to the kingdom for a time like this?" Then he proceeded to tell his audience how Christian Endeavor is a child of the church, that it is within the church and has no purpose or plan apart from the church; that it is a youth movement, unique in spirit, activities, leadership and pre-eminently Christian. Then to quote his own answer Dr. Poling said, "Christian Endeavor has come, Christian Endeavor is here, to help youth say, and to show youth how to say, in all life's relationships, "I WILL BE CHRISTIAN."

Trite to say—that is easy, just simple. But my friend, isn't it enough? Do we not need consistent Christian living *NO* if ever we needed it? Young People, I appeal to you in the name of Christ and his church, *Be Christian*. Parents and Leaders, I urge you to be Christian before those whom you lead. You cannot be an effective, helpful leader and be less than a Christian. Why minimize the fact that God has called you and permits you to serve him and be a co-laborer with his Son and even promises that you shall be an heir and yes, a joint-heir of Jesus in that day to come. Why attempt to serve two masters? God's offer to you is magnanimous. His love is abundant, his Grace *IS* sufficient. If Jesus shakes the hand of a stranger today, he does it through you. If Jesus rescues the perishing in your city or community, he does it through you or one like you. You will not want to be guilty of retarding or hindering the work commissioned unto the church and her forces by being anything less than a Christian.

The continued progress and life of our Endeavor work depends upon you and those whom you represent at home. The future responsibilities of our church are within your reach. You are preparing yourself to make it a great work and your church a finer, more effective institution for God or else you become intoxicated with indifference and lethargy, while somebody else assumes the responsibility.

A Godless, reckless life, most certainly will not be laying a good foundation for coming generations to tread upon, neither will it protect and safeguard these great institutions which have become so great a part of our life. Therefore, *BE CHRISTIAN*.

The Program. Dr. Poling offers for this year a Four-fold campaign, A Witnessing Program. Your societies may take it and use it and prosper or you may leave it, as some always do. I am constrained to say, a lot of our societies would be richer and more effective if you leaders should cooperate a bit more closely with us. It has been the policy of my staff to interpret and present a program for our denomination as nearly feasible and adaptable to our work as is possible.

In conclusion, I will present Dr. Poling's program.

- 1—Witnessing for Christ in my individual life.
- 2—Witnessing for Christ in my church.
- 3—Witnessing for Christ in Social Justice.
- 4—Witnessing for Christ in International Good-will and Peace.

Leaders, help your young people to apply this program. Be a councillor, a director to them. Teach folks to plan a service and

carry it out. Study with young people the plan of New Testament Giving, with the tithe as a minimum. Show them how to study their Bible and teach them the great art of prayer. You will then have the joy and satisfaction of seeing the church prosper and grow, because you have sown the seed that shall in due time spring up and grow, bringing forth a harvest, some thirty, some sixty, and some a hundred-fold to the glory of God. Waterloo, Iowa.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
 Financial Secretary Foreign Board
 1925 East 5th St.,
 Long Beach, California

MISSIONS

Send Home Missionary Funds to
R. PAUL MILLER
 Home Missionary Sec.-Treas.
 Berne, Indiana

A Letter from Dr. Gribble in Africa

Yaloke, French Equatorial Africa.

July 11, 1933

Dear Evangelist Readers:

As a month has elapsed since I wrote you last, and as Mr. Foster and I are just on the eve of going to Bangui, I will write again concerning our doings.

We have now a new Station personnel. Mr. and Mrs. Foster are replacing Mr. and Mrs. Hathaway. Miss Tyson has gone to Bellevue to replace Miss Bickel and Miss Patterson has been re-appointed to Yaloke. The station activities are numerous. Mr. Foster, of course, has charge of the church and its activities, ably assisted by his wife. Mr. and Mrs. Foster have also taken charge of the station activities such as building, repairs, gardening, care of our herds, etc. Miss Emmert directs the French school and also has charge of the Bible school, assisted by other members of the missionary staff as well as by Andre Boybou. Miss Patterson teaches the women's department of the Bible school, and Mrs. Foster and I the Junior Bible school.

Since Miss Tyson's departure for Bellevue the medical work has continued with the assistance of the native nurse only. He, however, has several undiplomed helpers. God has signally answered prayer regarding the medical work in raising up a number of serious cases. We have had however one death in the hospital due to tuberculosis and complications.

Since the departure of Mr. and Mrs. Hathaway the work of translating the Sunday school lessons and other Bible lessons has necessarily fallen into my hands. This with the medical work and the housekeeping for our little family of three renders me sufficiently busy, which indeed is the case with every member of the staff.

Joseph Nguede, who accompanied the Hathaways to the coast, has not yet returned, and therefore we have no news of them since they left us one month ago. David Remy, the nurse who went with them to the coast to be married, has not yet returned.

We have not seen our fellow missionaries on the other stations since I last wrote you, but news from them, while infrequent and scanty, reports them in good health and happy in the Lord's service.

Miss Crawford was to have commenced her school the first of July and we have been much in prayer for her. Miss Tyson is extremely busy in the case of the heavy

dispensary work at Bellevue. We are grateful for God's care and protection over the lives of our children, Kenneth and David Sheldon at Bellevue, who do not suffer as much from illness as do many children in the homeland.

We are grateful to you all for your continued prayers in behalf of the work and we are daily receiving many remarkable answers.

Faithfully yours,
FLORENCE N. GRIBBLE.

NEWS FROM CHINA

"The severer the trials of the Church and the more the difficulties in the way of the Christians getting together, the more strongly do they and their leaders feel the need of 'not forsaking the assembling of themselves together' for Bible study and prayer, several times a year. These classes, sometimes held in the home or yard of some Christian, or in a room rented or donated as a church, bring together humble folk, both men and women, intent on knowing more about the Bible and how to live the Christian life. They come from nearby villages and pay their own food bills, pooling the common expenses. At one such class, from which I have just returned, there were about forty earnest men and women meeting in a home in an obscure village, some who attended the class from neighboring villages being accommodated at night in the homes of other Christian families in the village. When more commodious accommodations are available, as at one of our larger chapel centers, larger groups can meet, and these are led by one of more of the eight country pastors, with or without the missionary assisting. Recently some 150 Christians came together for such a class. I do not recall any previous occasion or class where there was so much prayer and spontaneous singing, including the singing of many Scripture verses generally set to tunes that were distinctly Chinese. These meetings have been characterized by earnest desire for a clearer understanding of the Word to appropriate it, and take it back home and put it into every-day practice. We feel that the influence of these meetings has been decidedly helpful in making the Christians more zealous, and in building up the body of Christ—the Church."—Rev. Charles S. Scott in The Presbyterian.

Because man was made of the dust is no reason why he should grovel in the dust.



A GLORIOUS YEAR AT FIRST BRETHREN, ALLENTOWN

A number of weeks ago I had the splendid opportunity of listening to a brilliant speaker. The gentleman to whom I refer began his speech with this expression: "Allow me to say something before I begin." This is somewhat the same position I am in, as I attempt to write about the activities of the First Brethren Church of Allentown during the past year. We have had such marvelous success that I wish to say something before I begin.

To my mind the best place to start is by telling, with great pleasure, that during the past year the membership of the church has increased by the enrollment of fifteen new members, which is a greater number by three than has been enrolled during the last four years. Besides this, one more confession was made and one baptism completed.

The beauty of the church was enhanced considerably by the American and Christian flags which were presented to the church, with new hymn books and bookcase, by the Christian Endeavor Society.

The church itself was considerably advertised with the thirty-fifth anniversary celebration, by the Rev. Bowman Prophetic Lectures, and the California Quartet programs which were sponsored in addition to the many other types of programs interspersed throughout the year. We must also mention at this point that greater numbers of people attend the services than have for a long while.

A mighty fact stares one in the eye when he realizes the force behind the young people of the church, those upon whom the responsibilities of church managing will rest in the future, in that they have a Christian Endeavor society of one hundred members, most of which are young people.

Even though recreation is a lesser field in which the church has been engaged, it must not be overlooked in that activities are sponsored for young and old for their mutual entertainment. The type of recreation furnished is such as to try to induce them to take Christ with them in all their activities.

We must not overlook the other organizations of the church which have grown considerably during the past year, such as the Sunday School, Infant Department of the Sunday school, Junior Christian Endeavor Society, Woman's Missionary Society and Sisterhood of Mary and Martha. These societies have started a series of plans which we hope will in a short time work out for the welfare of the church.

Much can be said as to what was accomplished but more about the enthusiasm which permeates the people and leaders must be mentioned. More people seem to have become interested in Christian work and are putting their shoulders to the wheel.

In back of all these movements stands a mighty dynamo, a man upon whom great responsibility is placed, a man who measures up to his responsibility, a man who

is a leader, and while being a leader cooperates with others to the greatest extent. This man is on fire for the Lord and while he preaches with great force the Lord's word, and while he offers the best of advice in all matters, his greatest quality is that of seeking souls for his Master. This man to whom I refer is none other than Rev. S. E. Christiansen, pastor of the church. To him the church is greatly indebted.

This article, as you may have seen, has been written from the young people's angle by a young man who is desirous of seeing the church grow and who knows that it will so long as we keep that great beacon light, Jesus Christ, a guiding light for our paths through life.

Now that I have said something before I begin, it is too late to start, but I sincerely hope to again have the opportunity at some later date to express some of the things we will accomplish, the Lord permitting, during the coming year.

JAMES O. HUFFORT.

THE FORTY-SIXTH INDIANA DISTRICT CONFERENCE OF BRETHREN CHURCHES

Shipshewana Lake, October 3, 4, 5, 1933
Conference Officers

Moderator Rev. S. M. Whetstone
Vice Moderator Rev. Robert Porte
Secretary-Treasurer Rev. Frank Gehman
President Ministerium Rev. B. H. Flora
President W. M. S. Mrs. Clyde Rager
President Laymen's Organization

I Wesley Miller
President Board of Trustees

Rev. A. T. Wirick
President Mission Board. Glenn Carpenter

PROGRAM

Tuesday Evening, October 3

7:15 Devotions. Rev. Frank Gehman
7:30 Address of Welcome

Rev. A. T. Wirick
Response of Delegates.
8:00 Vice Moderator's Address.

Rev. Robert F. Porte

Wednesday Morning

Ministerium 8 A. M. to 9:30
Devotions and Remarks.

Rev. D. A. C. Teeter
"Meeting the Challenge of Our Modern Youth." Rev. Leslie Lindower
General Discussion

Women's Missionary Society

8 A. M. to 9:30
Devotions—Phil. 4:13. Mrs. W. B. King
Reports of Officers
Reports of Children's Societies
Appointment of Committees
Special Music. South Bend W. M. S.
Missionary Talks. Miss Florence Bickel

Rev. J. W. Hathaway
Laymen's Program 8 A. M. to 9:30

(Program to be supplied)
Conference Session

9:30 Scripture Exposition and Prayer.
Rev. G. W. Rench

10:00 Organization of Conference
Report of Credential Committee,

Committee on Committees
Reports of District Mission Secretary and Treasurer
Reports of Trustees Secretary and Treasurer
10:45 Moderator's Address.

Rev. S. M. Whetstone
Wednesday Afternoon

District Missions
1:15 "The Problems of District Missions."
Mr. Glenn Carpenter

Trustees Session
2:00 "The President's Message."

Rev. A. T. Wirick
Laymen's Session

2:45 Special Music. Male Quartet
Address. Mr. S. Sharp

3:30 Special Music. Male Quartet
Conference Business Session

Wednesday Evening
7:00 Song Service and Devotions.

Rev. B. H. Flora
7:30 Sermon. Rev. D. B. Flora

Thursday Morning
Ministerium 8 A. M. to 9:30

Devotions. Rev. Freeman Ankrum
Secretary's Report. Rev. C. L. Maus

Business and Election of Officers
"Living Experiences on the Mission Field"

Rev. J. W. Hathaway
Women's Missionary Society

8 A. M. to 9:30
Devotions. Mrs. D. B. Flora

Report of Registration Committee
Special Music. Goshen W. M. S.

Election of Officers
Presentation of New District Program

"The Sunrise of Hope".
Mrs. Glenn Carpenter

Installation of Officers
Laymen's Program 8 A. M. to 9:30

(Program to be supplied)
Conference Session

9:30 Scripture and Prayer.
Rev. W. B. King

9:45 Election of Officers
Statistician's Report, Report of

Resolutions Committee
Other Reports, Miscellaneous Business

10:45 Sermon. Rev. George Pontius
Thursday Afternoon

Christian Endeavor Session
1:15 Program in Charge of Rev. C. D.

Whitmer
Sunday School Session

2:15 Devotions. Rev. Paul Davis
Address by Representative of National

Sunday School Association
3:15 Final Business Session of Conference

Reading of Minutes and Approval of Conference

Invitations for 1934 Conference.
Other Business

Sisterhood of Mary and Martha Program
3:45 Song Service.

Allegra Richmond, Nappanee
Devotions—2 Tim. 2:15, Theme.

Eleanor Sholly, South Bend
Address. Miss Florence Bickel

Song
Business:
Secretary's Report, Recognition

of Societies
Echoes from National Conference

1. Social
2. Business
3. Spiritual.

Edna Beam, Roann
Plans and Policies.

District Secretary

Music. Doris Follis, Goshen
Sisterhood Five-year Plan.
God's Word—Jn. 5:39.

Mary E. Stuckman, Elkhart
Prayer—Lk. 11:1—
Carlene DeWitt, Fort Wayne
Stewardship—1 Pet. 4:10

Gwendolyn Richmond, Nappanee
Fellowship—1 Jn. 1:7, 3

Rose Beckner, Flora
Consecration—1 Chron. 29:5

Laura Miller, Berne
Reading, Bernice Berkheiser, Mexico
Hymn

Sisterhood Benediction
Pianist. Alice Adams, Ft. Wayne

Rev. C. D. Whitmer of South Bend will
have charge of the Conference Music.

Note: It has been suggested that inas-
much as many of the buildings at Shipshewa-
na are primarily for summer occupancy,
delegates bring extra bed clothing in case
of cool weather.

FRANK GEHMAN, Secretary.

A PROGRAM FOR SCHOOL FOR EVAN- GELISM

To Be Held Monday, September 25th, at
Ashland, Ohio

- A. M.
10:00 The Biblical Background for Evan-
gelism. Prof. Alva J. McClain
10:30 My Greatest Experience in Evangel-
ism. Dr. J. Allen Miller.
10:45 Open Forum on above.
11:00 The Present Necessity for New
Testament Evangelism.
Dr. Charles A. Bame
11:30 My Greatest Disappointment in
Evangelism. Dr. G. C. Carpenter
11:45 Open Forum on above.
P. M.
12:15 Luncheon. My Most Humorous Expe-
rience in Evangelism.
Prof. A. L. DeLozier, Toastmaster.
1:30 Prayer in Evangelism.
Dr. Kenneth M. Monroe.
1:50 Open Forum on above.
2:00 The Message of Evangelism.
Prof. M. A. Stuckey
2:30 The Evangelism of Interviews.
Dr. J. C. Beal.
2:45 Open Forum on above.
3:00 The Ideal Evangelist.
Rev. R. D. Barnard.
3:30 The Ideal Plan for the Evangelistic
Meeting. Rev. W. S. Crick.
3:45 Open Forum on above.
4:00 House to House Evangelism.
Dr. Wm. H. Beachler.
4:30 Lay Evangelism. Rev. Dyoel Belote
4:50 Open Forum on Evangelism.
5:30 Supper. The Kind of Evangelism I
Do Not Like.
Dr. Geo. S. Baer, Toastmaster.
7:00 The Need of Big City Evangelism.
Rev. D. R. Murray.
7:20 The Need of Country Evangelism.
Rev. C. A. Stewart.
7:40 Why Brethren Ought to Go this
year. Dr. Martin Shively.

The Obedience of Christ

(Continued from page 6)

fied in his earthly living. This unity with
Christ is the result of the partaking of the
life which was in him. The purity of
Christian faith is the result of true union
with Christ. The true Christian doctrine
cannot be enforced but it can be possessed
by those who have the Spirit of Christ.

Christ Revealed God through Obedience

The obedience of Christ was necessary to
the perfect revelation of the Father's will.
It was necessary that Christ know the Fa-
ther in order to truly reveal him. The life
of Christ in the world constitutes this reve-
lation. What we have recorded in the Bible
is the message Christ brought of the will
of God to man. Our Lord demonstrated
the importance of the revelation from God
by his own obedience to the Divine order
for this world. Christ accepted the symbol
of Spiritual cleansing though he knew him-
self to be free from the uncleanness of the
world. "Suffer it to be so now, for thus
it becometh us to fulfil all righteousness"
(Matt. 3:15). Christ truly walked the way
with us. He was baptized. In the upper
room our Lord stooped and washed the dis-
ciples' feet because he knew they were not
all clean. He commanded them to wash
one another's feet. The disciples were typi-
cal human beings. In his relations with
them Christ demonstrated his program of
cleansing and salvation. The Gospel Christ
gave his disciples and commanded them to
preach in all the world was indeed the Gos-
pel Christ first offered them as the way of
salvation. The Apostles declared to the
people that the Gospel they were preaching
was the same Gospel they had received
from the Lord (Romans 15:19; 1 Thess. 2:
9). And St. Paul declares that if any one,
even an angel, should preach any other Gos-
pel than that which the apostles preached,
he should be accursed (Gal. 1:8, 11). The
least departure from the preaching of the
apostles would constitute a perversion of
the Gospel of Christ. The perfect obedience
of Christ in the perfecting of God's plan
of salvation calls for a perfect surrender
of man's will to the will of God in Christ,
which alone can enable us to become inher-
itors of God's salvation.

The Sin Problem Hinges on Obedience

The sin problem rested upon the question
of a perfect obedience. The conflict in the
world is evidence of rebellion against the
rule and authority of God. The sin-blinded
eyes of man see glory in the way of the
world. The Son of God came to earth in
the form of man to reveal the true glory
to the world. The Lord gave obedience as
the first principle in his own submission to
baptism by John. Our Lord also told his
disciple that "I am the way . . . no man
cometh unto the Father but by me" (John
14:6). The life of our Lord as Savior re-
lates to our present need. He came to re-
veal us the way to life and that way is re-
vealed in his ministry on earth. There is
only one way of faith and that is to follow
Jesus. "He that followeth me shall not
walk in darkness but shall have the light
of life" (John 8:12). It was the earthly
life of our Lord which the Father testif-
ied, "I am well pleased." God sent his
Son to be the Savior of the world, and to
do this Christ took upon himself human
flesh, it follows therefore that man must
enter into fellowship with Christ in order
to possess eternal life. The way of Christ
begins where the sinner really is. "He be-
came sin for us Who knew no sin" (2 Cor.
5:21). God in Christ can make men righte-
ous when men become subject to the grace
of God. The sin-problem becomes solved
when mankind elects to walk as Christ
walked and obey as he obeyed.

God's Perfect Servant

3—Christ became God's Perfect Servant

in order to make perfect God's plan for the
world. Jesus came to do for God what man
failed to do. "Lo, I come in the volume
of the Book that is written of me, to do
thy will, O God" (Psa. 40:7; Heb. 10:7).
Again, Jesus said, "For I came down from
Heaven not to do mine own will, but the
will of him that sent me" (John 6:38). The
Apostle Paul tells us (Phil. 2), "He took
the form of a Servant." These passages
reveal to us the fact that God could not
accomplish his purpose in the world with
sinful men. He sent his own Son in the
flesh that the Divine plan might be per-
fectly accomplished. The Lord Jesus ap-
pears in Scripture as the one elect of God.
In him and his work the Divine interest
centers. The human race is not set to do
the will of God, the Son of God alone comes
to earth as the Perfect Obedient Servant.

The Prophet Isaiah speaks of Christ as
the "elect" of God (Isa. 42:1). He is the
chosen, the beloved; in whom the Father's
soul is well pleased. The Divine glory of
Christ was encased in human flesh. "And
being found in fashion as a man he became
obedient even unto death." The Son of God
having accepted the role of a man was also
obedient in contrast to the first man who
became disobedient. The Gospel reveals to
us the character of a man in whom God
perfectly dwells. The miracles of Christ
reveal the fact that the natural order is
not in rebellion to the command of its Cre-
ator. The fish brings him the tax money
(Mt. 17). The water becomes wine at his
command (John 2). Darkened souls and
saddened hearts turn to light at his word.
Every miracle is a gleam of Christ's Divine
glory breaking through his human flesh.

The Indwelling God the Secret of Salvation

The Lord Jesus Christ did not need to
come in the flesh to prove the truth and
reality of a living, Personal God. The down-
fall of the human race under the Old Coven-
ant was the trust in human strength
rather than in the power of God. This ter-
rible mistake was current in the time of
Christ. "I am come in my Father's name
and ye receive me not; if another shall
come in his own name, him ye will receive"
(John 5:43). The doctrine of the indwelling
God is the secret of salvation. "For who-
soever will save his life shall lose it; but
whosoever shall lose his life for my sake
and the gospel's, the same shall save it"
(Mark 8:35). It is stated of our Lord that
"He made himself of no reputation, and
took the form of a servant" (Phil. 2). He
was the greatest Person though he became
the most perfect servant of all. Jesus
avoided every chance to reveal his own Per-
son. The temptations of Satan for self-
display were refused by him. Jesus Christ
took the form of a servant and faithfully
performed the role of a servant. Our Lord
left the whole process of his earthly min-
istry entirely in the hands of the Father.
If this be true, then what we see in the
life and ministry of the Lord Jesus Christ
is not the expression of a character of his-
tory but the revelation of God the Father.
"If any man will to come after me, let him
deny himself . . ." (Matt. 16:24). Jesus
was wholly submissive to the Father and
we are required to be wholly submissive to
him in all things. The relation Christ sus-
tained to the Father made possible human
salvation and the relation the sinner sus-
tains to Christ makes possible the saving
effect of God's salvation.

Godliness Dependent on Sustained Relation

The richness of God's grace is expressed in the Person of his Son who came in the form of a servant. This unique manifestation of Deity reveals the fact that Godliness is not conditioned on the station which a person may have but upon a relation a person sustains. The first Adam was made a living soul, he lost the relation with God and became subject to death. The last Adam became a "quickening Spirit" and perfectly maintained the fellowship with God the Father. (See 1 Cor. 15:45). The work of God's grace appears in the miraculous preservation of Moses when all Hebrew male children had been decreed to die. The type of the preservation of the Israelitish nation appears in the bush that burns and is not consumed (Exod. 3:2). Israel burned but was not consumed. The three Hebrew children stand unscorched in the Babylonian furnace because the Son of God stands with them. The humble flesh of the Son of God is preserved from the wrath of men. Israel, God's chosen nation, is unsalable; the Son of God in the flesh is not destroyed by the wrath of sinful men. He lived and acted in his Father's name. He walked through the vicissitudes of this earthly life until God was ready for him to yield up his earthly living. Jesus was never the victim, he voluntarily yielded himself to do the will of the Father even unto the yielding of his Spirit on the cross. The richness of God's grace only becomes manifest to those who most completely let him have his way with them.

There is a rich lesson of God's protection for the redeemed sinner who fully yields himself to God. The will of God the Son was yielded to God the Father. The cross is the symbol of Christ's ministry as the Servant. The work of the Son of God was an eternal work. He was the "Lamb slain from the foundation of the world" (Rev. 13:8). The historic death of Christ on the cross marks the ending of the Father's will for the Son as the Servant. The hosts of sin have always opposed the sovereign will of God. The perfect obedience of God the Son Incarnate is the only way of salvation and life. The Apostle Paul understood this to be the order for those who are saved. "Present your bodies a living sacrifice" (Romans 12:2). The message to the church at Smyrna was, "Be thou faithful unto death" (Rev. 2:10). Christ saved us by yielding himself for us. We are saved by believing on him to that degree in which we shall yield our bodies as a living sacrifice to do his will.

God's Truth the Sanctifying Agent

4—The perfecting of salvation required the obedience of Christ to the will of the Father; the perfecting of grace requires the obedience of the believer to the way of Christ. In the priestly prayer of John seventeen, Jesus says, "I have finished the work thou gavest me to do and now I come to thee, Holy Father, sanctify them through thy truth, thy word is truth" (Vs. 4, 11, 17). Our Lord claims the glory which was his through all eternity. The burden of Christ's prayer for his people is that they might be "sanctified through the truth" and be one in the Godhead. The sanctifying agent for the sinner is God's truth and all that it implies. When Jesus said, "I am the truth" (John 14:6), and when Jesus is said to be the "Word" (John 1), we have sanctification involved in the fellowship of

the Divine Persons; not in one separate Divine act. The account in Hebrews 5:9, in its literal rendering is, "having perfected, he became the Author of eternal salvation." The truth we wish to discover is as to whether Jesus' ministry prior to the cross had any significance in the plan of salvation. The Scriptural teaching is that what is implied in the Gospel is the saving ministry of Christ. The Gospel is the expression of the Divine Person as related to man's present need. The whole Bible deals with the relation of God with man in time. The future is veiled in mystery, except for the promise that we shall be with God the Father and God the Son where they are. Salvation restores the fellowship of God's people with him.

Jesus' Complete Submission an Example to Us

The earthly ministry of Jesus was not of his own but of the Father. In Jesus of Nazareth mankind beholds God's Son occupying the place of a servant. The agony in the garden of Gethsemane (Mark 14:32), shows the completeness of Jesus' submission to the will of the Father. The Father preserved the Son from many enemy attempts to destroy his life. In the prayer of John seventeen, Jesus recognizes the completion of his work on earth and the hour of his delivery into the hands of sinners. Note please, the care with which Jesus waits upon the Father's will before he gives himself into the hands of men.

Jesus was set to do the Father's will and was subject to no other.

The life of Christ on earth was the expression of what St. Paul calls "the spirit of life" (Romans 8:2). The law of the spirit of life can make us free from the law of sin and death. Again St. Paul in speaking of the ministry of Jesus Christ says, "In whom also we have obtained an inheritance being predestinated according to the purpose of him who worketh all things after the counsel of his own will" (Ephesians 1:11). What Christ did on earth was according to the "counsel of God's will." The ordinances which Christ himself practiced and taught are according to the will of him who willet all things. We believe the ordinances which Christ gave to the apostles have been sanctified by the example of Jesus. They became sacred and holy acts when performed by those who sincerely love Christ and trust in his salvation. They become the most blasphemous mockery to those who love the world and practice the ordinances because they are a part of the practice of the church. If Christ must obey the will of God in order to effect a true and valid salvation, it is necessary for those who seek salvation to obey the will of God in order that they may obtain the blessing of Divine grace. The heart of Christian conduct is the obedience of the Gospel, believing the Gospel to be the expression of the Holy Will of God.

South Bend, Indiana.

National Conference Minutes for 1933

(Continued from last week)

FRIDAY AFTERNOON

"I Shall See the King" was sung to announce the afternoon session of Conference. Wm. Clough read John 1:1-14, and offered the prayer. Conference was pleased to listen to the "Gospel Messengers" who sang several Gospel songs. Herman Koontz gave the Bible lecture on, "The Ministry of the Son of Man." Grant McDonald closed the hour with a word of prayer.

Fred Kinzie invoked God's guidance upon the business session to follow. The Credential Committee read its report which totaled 215 delegates. This report was accepted. Minutes of the previous session were read and approved. A carefully prepared report of the Committee on Boys Work was presented as follows:

The Boys' Council of The Brethren Church NAME. "The Boys' Council of the Brethren Church" shall be the name of the National Work for Boys in the Brethren Church. There shall also be State or District Council as the State or District Conferences shall desire and decide.

PURPOSES. It shall not be the purpose of the Boys' Council to establish any new organizations in the Local Churches, but shall on the application of any or all Boys' groups or classes, or troops of the local church, constitute such as Chapters in the Boys' Council.

The purpose of the National Council shall be to supply an Annual Council Program at the time and in connection with the National Conference of Brethren Churches, and whenever possible in conjunction with the Sisterhood of Mary and Martha. This National Council program is to be of such

a character as shall be helpful to any of the affiliated boys' groups without promoting any one of such. The programs shall be definitely Christian.

The added purpose of the organization shall be that through the officers and committees of the National Council helpful advice and counsel shall be given to all boys' groups that are members of the Council in the solution of their problems; and that there may be goals or points of emphasis suggested by the National Council to all local chapters, i. e., "Christian Life Work," "Missions," "Christian Citizenship," etc.—such suggested goals not to conflict with the aims of the affiliated groups.

MEMBERSHIP. Any organized Boys' Group in connection with a Brethren church or Sunday School may be a member of the National Council. There may be as many of such Chapters in the local church as there are such organizations. Each shall be separate and distinct and shall be issued a Certificate of Membership after proper applications are received, and they may name their chapter locally, or may use the name that they had used before application was made. In no case do we suggest that they shall sever or diminish their loyalty to their existing organization.

Any Boy between the ages of 9 and 25 may be a member of the local Chapter of his church. It is urged that each boy shall be a member.

ORGANIZATION. There will be a National Organization called a National Council. There will be a State Organization called a State Council, according to the desire of the State or District Conference

There will be local chapters in connection with local churches.

There will be such organization within the different groups, local, state, and national as shall be in accord with good business practices.

MEETINGS. Locally there shall be such meetings as the organization shall determine. It is suggested that the meetings minister to the four-fold needs of life, physical, mental, social and spiritual.

National Council meetings shall be once each year, in conjunction with the National Conference of Brethren Churches.

State Council meetings shall be once each year, in conjunction with the State Conferences of the Brethren Churches.

Other meetings as the Organization desires may be arranged for.

REPRESENTATION. Each local Chapter shall be represented in the State or District and National Council meetings on the basis of one delegate for each Ten of the active members of the Chapter. There shall be credential blanks issued by the State and National Councils.

FINANCE.—Each Credential to State or National Council shall be accompanied with a fee of 25 cents.

A Plan of Finance shall be adopted which shall, through dues or otherwise, care for the finance of the Council. It is suggested that whatever plan is used, one-third be for the local chapter, one-third for the State Council, and one-third for the National Council.

The Boys' Council of the Brethren Church shall acknowledge a very definite stewardship to God for all things, and shall consistently teach Tithing as the evidence of this acknowledgement.

ADVISORY COMMITTEES. There shall be a National and State Advisory Committee. These shall be named by the respective Conferences for three years. These shall counsel with the Executive Committee in the respective fields of work.

In the local Chapter where there are no Advisory Committees already serving, a committee similar to that for the State and National Councils shall be constituted by the local church in which the Chapter is located. In cases where there are already Advisory Committees serving, no change should be made. The local Advisory Committee should serve for all the Chapters in the Church.

IN BEGINNING. This 1933 National Conference of Brethren Churches shall constitute a Committee of Ten, or enlarge the present "Boys' Work Committee" to Ten. These shall be entrusted with the responsibility of putting this program in operation so that local Chapters may be constituted and have delegates present for the First National Council Meeting at the time of the National Conference of 1934.

This committee shall be instructed to prepare the Program for the 1934 Council Meeting, and do all the work necessary to promote such a meeting.

The National Conference of Brethren Churches (1933) shall devise ways of financing, that this First National Council meeting may be made possible.

Conference moved to adopt the report and that the Committee on Boys Work, having been increased to ten members, shall be instructed to complete and adjust the plan and put it in operation at next year's conference.

National C. E. Officers were elected as

follows: Pres., E. M. Riddle; Associate Pres., F. C. Vanator; Sec'y. and Treas., Miss Gladys Spicer; Editor and Publicity Editor, C. D. Whitmer; Int. Supt., Mrs. Joyce Saylor; Jr. Supt., Miss Mildred Dietz; Quiet Hour Dept., Ray Klingsmith; Stewardship, Herman Koontz; Citizenship, Wm. Schaffer; Missionary, Wm. Clough.

National S. S. Officers were elected as follows: Pres., W. I. Duker; Vice. Pres., E. L. Miller; Sec'y. N. V. Leatherman; Treas., K. M. Monroe; Administration, S. M. Whetstone; Young People's Dept., Geo. Jones; Adult Supt., L. E. Lindower; Educational Supt., M. A. Stuckey; Home Dept. Supt., Homer Kent; Missionary Supt., Miles Tabor; Citizenship Supt., John Locke; Tract Promotion, H. W. Koontz.

The Committee on the Spiritual State of the churches reported as follows and was adopted by vote of Conference.

(Report not supplied.)

The following Resolution was received and voted by conference to be entrusted to the Committee on Organization and Administration,—“In order to forestall further unwise building propositions among the churches, and because many of these unfortunate deals finally fall upon the Home Mission Board for assistance, and thus unnecessarily call for funds greatly needed to establish new churches we therefore propose—That this Conference be asked to take steps toward establishing an effective control and oversight over all church erection in the Brethren Denomination. That this oversight cover location, field building plans and financial responsibilities. That any congregation proceeding without this approval and consultation be refused aid if it later develops financial difficulties.

Conference elected the following members to the Board of Benevolence: F. C. Vanator, G. L. Maus, L. V. King. Motion prevailed that the Committee on Committees present five names to augment the Boys' Work Committee and read them at the evening session. F. C. Vanator was elected to membership on the Brethren Home Board for a period of five years. Conference voted to print as many annuals as possible for as reasonable and practicable amount of money. These Annuals to be printed and sold by the Publication Board. Conference moved that the \$400.00 held in endowment by the Board of Benevolence be used for the general fund. Following is the report of the treasurer for the Student's Aid fund which was adopted by Conference:

Treasurer's Report, Students Aid Fund

Aug. 6, 1932 to Aug. 6, 1933

Aug. 6, 1932 Balance	\$169.66
Aug. 30, 1932, From Milton Puterbaugh, on contract	\$100.00
Nov. 18th, 1932. Interest from Tom Hammers	8.16
Dec. 1, 1932. Interest	1.31
April 25, 1933. Interest	1.14
Aug. 2, 1933. Interest from H. C. Hahn on contract	7.20
	<hr/>
	\$287.47
Nov. 18th, 1932—Loan to Tom Hammers on contract	\$200.00
Nov. 30, 1932—Premium on insurance on H. C. Hahn	8.08
Aug. 6, 1933. Balance in the treasury	79.39
	<hr/>
	\$287.47

Resources

Loan on contract to Kenneth Ashman	\$200.00
Loan on contract to Orville Lorenz	\$300.00
Balance on contract to Milton Puterbaugh	\$240.00
Loan on contract to Everett E. Niswonger	\$100.00
Balance on contract to Herbert Hahn	\$180.00
Loan on contract to Tom Hammers	\$300.00
Balance in the treasury	\$ 79.39
	<hr/>
	\$1,399.39

Respectfully submitted,
N. G. Kimmel, Treasurer.

The closing prayer was offered by M. A. Stuckey.

Christian living is best exemplified in constancy rather than in periodic ecstasy.

It is the hope of immortality that gives meaning to this life. Without it our existence here would be a riddle without an answer.

ANNOUNCEMENTS

ANY OF YOUR MEMBERS IN COLUMBUS?

Church secretaries and pastors anywhere in the brotherhood knowing of Brethren people having moved to the city of Columbus, Ohio, are requested to send names and addresses to Rev. D. R. Murray, 2892 Indianola Avenue, Columbus, Ohio. Do it now and cooperate in the coming campaign.

GEO. S. BAER, President,
Ohio Mission Board.

NOTICE

To all Ohio Pastors and The Board of Evangelists

In this issue and on a card of notification, you are made aware of a School for Evangelism to be held at Ashland, Monday, September 25th, beginning at 10:00 A. M. It was the need of a beginning and an awakening among ourselves that this was called very suddenly by the one most responsible, after advising with several of the men here.

During the week following, State Conferences will be held and later. other church doings will demand more serious attention and thus, it seemed imperative that I make this call for this date. I am sure that flaws could be picked about such a procedure, yet who else would have felt compelled to do it? We must get together and plans must be laid and projects must be started.

It is to be hoped that none will allow anything to prevent this meeting. Pastors will please announce it and urge their workers to attend this meeting. If sickness or death compels any one programmed to be absent, they will please inform the writer. If there is not a good response, it will be taken as a token that we are better at making resolutions than at executing them. Only three hours from Bryan and four, from Dayton, people could come and return the same day if necessary. Let us get started.

CHARLES A BAME, Chairman
Board of Evangelists of Ohio.

VOL. LV
Number 37

THE

September 30
1933

BRETHREN EVANGELIST



*The Master Soul Winner and the Woman of
Samaria*

Trouble in the "Amen Corner"

'Twas a stylish congregation, that of Theophrastus Brown,
 And its organ was the finest and biggest in the town,
 And the chorus—all the papers favorably commented on it,
 For 'twas said each female member had a forty-dollar bonnet.

Now in the "amen corner" of the church sat Brother Eyer,
 Who persisted every Sabbath day in singing with the choir;
 He was poor, but genteel-looking, and his heart as snow was white,
 And his face beamed with sweetness when he sang with all his might.

His voice was cracked and broken, age had touched his vocal cords,
 And nearly every Sunday he would mispronounce the words
 Of the hymns, and 'twas no wonder, he was old and nearly blind,
 And the choir rattled onward, always left him far behind.

The chorus stormed and blustered, Brother Eyer sang too slow,
 And then he used the tunes in vogue a hundred years ago;
 At last the storm-cloud burst, and the church was told, in fine,
 That the brother must stop singing, or the choir would resign.

Then the pastor called together in the lecture room one day
 Seven influential members, who subscribe more than they pay.
 And having asked God's guidance in a printed prayer or two
 They put their heads together to determine what to do.

They debated, thought, suggested, till at last "dear Brother York,"
 Who last winter made a million on a sudden rise in pork,
 Rose and moved that a committee wait at once on Brother Eyer,
 And proceed to rake him lively "for disturbin' of the choir."

Said he: "In that 'ere organ I've invested quite a pile,
 And we'll sell it if we can not worship in the latest style;
 Our Philadelphia tenor tells me 'tis the hardest thing
 To make God understand him when the brother tries to sing.

"We've got the biggest organ, the best-dressed choir in town,
 We pay the steepest sal'ry to our pastor, Brother Brown;
 But if we must humor ignorance because it's blind and old—
 If the choir's to be pestered, I will seek another fold."

Of course the motion carried, and one day a coach and four,
 With the latest style of driver, rattled up to Eyer's door
 And the sleek, well-dressed committee, Brother Sharkey, York and Lamb,
 As they crossed the humble portal took good care to miss the jamb.

They found the choir's great trouble sitting in his old armchair,
 And the summer's golden sunbeams lay upon his thin white hair.

He was singing "Rock of Ages" in a voice both cracked and low,
 But the angels understood him, 'twas all he cared to know.

Said York: "We're here, dear brother, with the vestry's approbation.
 To discuss a little matter that affects the congregation;"

"And the choir, too," said Sharkey, giving Brother York a nudge,
 "And the choir, too!" he echoed, with the graveness of a judge.

"It was the understanding when we bargained for the chorus
 That it was to relieve us, that is, do the singing for us;
 If we rupture the agreement, it is very plain, dear brother,
 It will leave our congregation and be gobbled by another.

"We don't want any singing except that what we've bought!
 The latest tunes are all the rage; the old ones stand for naught;
 And so we have decided—are you listening, Brother Eyer?—
 That you'll have to stop your singin', for it flurries the choir."

The old man slowly raised his head, a sign that he did hear,
 And on his cheek the trio caught the glitter of a tear;
 His feeble hands pushed back the locks, white as the silky snow,
 As he answered the committee in a voice both sweet and low:

"I've sung the Psalms of David for nearly eighty years,
 They've been my staff and comfort and calmed life's many fears;
 I'm sorry I disturb the choir, perhaps I'm doing wrong,
 But when my heart is filled with praise I can't keep back a song.

"I wonder if beyond the tide that's breaking at my feet,

In the far-off heavenly temple, where the Master I shall greet—
 Yes, I wonder when I try to sing the songs of God up higher
 If the angel band will chide me for disturbing Heaven's choir."

A silence filled the little room; the old man bowed his head;
 The carriage rattled on again, but Brother Eyer was dead!
 Yes, dead! His hand had raised the veil the future hangs before us,
 And the Master dear had called him to the everlasting chorus.

The choir missed him for a while, but he was soon forgot;
 A few church-goers watched the door; the old man entered not.
 Far away, his voice no longer cracked, he sings his heart's desires,
 Where there are no church committees and no fashionable choirs!
 —T. C. Harbaugh, in Free Methodist.

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Special Number on Evangelism

We are publishing under date of October 14th a special issue of *The Brethren Evangelist* devoted almost entirely to EVANGELISM. It is to contain a digest of the splendid addresses given by leaders of our brotherhood at the first School of Evangelism conducted at Ashland, Ohio, under the new Ohio Program of Evangelism. It will be of very special interest and helpfulness

to every one interested in winning souls to the Lord Jesus and ought to be put in every home of every church. Any one wishing extra copies for distribution may secure them at the rate of two cents per copy. Fill out the attached order blank and mail it promptly that we may know how many extras to print.

GEORGE S. BAER, Editor.

The Brethren Publishing Company, Ashland, Ohio.

Date

Dear Sirs:

Please send to my address copies of the special issue of *The Brethren Evangelist* devoted to EVANGELISM, and you will find enclosed \$..... to pay for the papers at the rate of 2 cents per copy.

Name

Address

GEORGE S. BAER
Editor

R. R. TEETER
Business Manager

Send all moneys to the
Business Manager

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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The First School of Evangelism Held at Ashland

Not merely the state of Ohio but the entire brotherhood has set itself to special effort in evangelism. Among the goals in both the Ohio District and the National Programs there is one calling for the conduct of Schools of Evangelism. The Ohio Conference machinery has gotten into operation and has begun to click smoothly and effectively. The first School of Evangelism was held at Ashland, Ohio, on September 25th, 1933 under the direction of Dr. Charles A. Bame, and it was attended by nearly all the ministers of the state and a goodly number of laymen, and the program was as satisfactory as the attendance. Because of the brotherhood's new interest in evangelism, and because we can think of no finer way of stirring up greater evangelistic zeal and preparing for a more intelligent approach to the task, we are attempting to pass on something of the benefit derived from the Ashland effort, hoping that at least one similar school will be conducted promptly in every district or among smaller groups of churches throughout the brotherhood.

It has been a long while since we have seen greater enthusiasm manifest on behalf of evangelism or heard a more comprehensive discussion of the theme than at the Ashland gathering. It was a great inspiration to listen to all those splendid addresses, and the exchange of ideas in the discussion periods proved to be very helpful indeed. Almost every phase of the evangelistic task was considered—the warrant of it, experience in it, the message, the method, the manner, the spirit, the type, and the very great necessity and urgency of it. Evangelism was acknowledged to be the supreme task of the church and laymen and ministers alike pledged themselves to cooperate in every possible way to make this year count big for the winning of souls to Christ. We cannot begin to report all the fine things said by the speakers, but it is planned that these addresses in condensed form shall be passed on to our readers in *The Evangelist* two weeks hence. But this week we are privileged to give a few echoes from some of the men who were there, illustrating how thoroughly this novel undertaking was appreciated. First we will hear from

PROF. M. A. STUCKEY

"A School of Evangelism! We have heard of schools of the prophets, schools of education, schools of every sort and nature, but to have a modern school of evangelism is a rare and real treat. That, the Brethren pastors of the state of Ohio have just enjoyed to the full. They have planned and prayed; they have prayed and planned; they have been inspired anew with heart to heart addresses and interesting open forum discussion. And now they go forth to lead the brotherhood in sacrificial service for our common cause. His is the work; His is the harvest, and ours is the privilege of sowing in His name. May the borders of the church be extended! May the stakes be set anew and the ropes lengthened. Today all of us have prayed this prayer. Tomorrow we shall answer it."

DR. W. H. BEACHLER

We are attempting to quote from memory words which Dr. Beachler said in open conference. Following is at least the substance of what he said: "It is one of the greatest events I have attended in years. I am thoroughly enjoying it. It is most inspiring and helpful. I am glad I am here. I am going back to my ministry with greater zeal for the winning of souls, and especially for house to house soul winning, which can be practiced the year round."

REV. DYOLL BELOTE

characterized the venture as it was being brought to a close in these words: 1. "An unusually large percentage of the ministers

of the state present. 2. An intensely earnest and unanimous spirit of interest in the subject of evangelism. 3. An enthusiasm which worked itself out in practical plans and renewed consecration to the carrying out of these plans."

REV. RAY KLINGENSMITH

replied to our inquiry as to his impression in these enthusiastic words: "This conference at Ashland has been one of my richest and most inspirational experiences in Brethrenism."

REV. R. D. BARNARD

"The day spent in the School of Evangelism was one of the greatest in my experience. I trust that the considerations of this day may have wide publicity and be of great helpfulness. I so pray."

REV. NORMAN UPHOUSE

"This day has been a mountain-top experience in my life. I never saw so many men at one place so resigned to do the will of the Lord in the matter of evangelism. I believe we shall see great efforts toward evangelism this coming year all over the state of Ohio."

DR. CHARLES A. BAME

"Every active pastor in the state was present save three, two of whom had planned to come and were prevented. Every person on the program save one not only responded but in a most worthy manner. These were the two elements of inspiration that carried the meeting from climax to climax until nearly all of the fifty pastor workers after calm unimpassioned consideration, stood before the Lord and offered themselves to devoted and sacrificial service for the sake of progress in the Master's work this year in our state. This gave each of us one of the most exalted experiences of a lifetime. I have never seen a more impressive demonstration in thirty years of Christian work."

REV. A. E. WHITTED

"The hours spent in the School of Evangelism at Ashland on September 25th constituted one of the mountain-top experiences in my twenty-five years in the ministry. A coal was fanned into flame which the Lord will surely be pleased to spread in a mighty blaze throughout our beloved fraternity."

DR. G. C. CARPENTER

"The School of Evangelism was a marked success, and marked results ought to come throughout the year. Our regret was that many could not be present to share the inspiration, but we are glad that the addresses and actions will be available to the whole brotherhood through the *Evangelist*, and we recommend that every pastor and church order extra copies so that every family may benefit. It will pay."

These testimonies truly represent the attitude of all who attended this conference. Everybody felt good about the conference and all were enthusiastic about the winning of souls. We believe the Ohio leadership is much better prepared for the year's work, now that they have been together for this time of mutual inspiration. And what the Ohio Brethren experienced, we could wish might be made possible to the ministers and lay leadership throughout the brotherhood. And why not? Doubtless they shall have it. And when we have all been brought to feel thus keenly our responsibility, may we launch out with sacrificial devotion to the prosecution of our task, and having put our hands to the plow of responsibility, may we never turn back.

Can We Spend Our Way Back to Prosperity?

There are many and various plans being proposed for bringing our country back to prosperity. Some of these plans appeal to reason and to Christian conscience, and some do not. We believe Christian people ought to cooperate with every right and proper measure the government may devise for the common welfare. But toward those that violate conscience and Christian principle, we cannot but register our protest, and suggest that men ought to obey God rather than men.

The newspapers recently carried the announcement that a new feature of the NRA program to be given serious consideration by General Hugh S. Johnson is a proposed nation-wide "Buy Now" drive, during which the people of America will be asked to spend two million dollars. Such a drive can only mean the encouragement of extravagance, and at a time when most people cannot afford to spend money on luxuries. No doubt there are some people of wealth who have been hoarding, and who consequently need to be encouraged to spend, to release some of their funds and help to set money in circulation. But they are not the ones who will likely be influenced by this spending campaign, and spending can hardly be said to be the thing that the rank and file of our citizenship are needing. Rather they need to be encouraged to save their money to help themselves and their neighbors through the winter, if perchance their small income is more than enough to meet the bare necessities from day to day. Their trouble is not in hoarding, but in lacking opportunity of getting. And when some do succeed in getting a little surplus, they should not be subjected to high pressure methods of influence—which amount to practical coercion—to spend what they have saved. They cannot spend their money and have it in their time of need.

Effort to encourage a spending spree is sheer folly. We cannot buy our way back to prosperity. That is what brought us where we are. Extravagance is the chief economic sin of our age—extravagance all along the line, among high and low, rich and poor—and we are suffering from the consequences. Yet there are those who think the people should be urged back into their old lavish spending habits. They have apparently forgotten the thrift campaigns of a few years ago and how space was being sought in every printed page to bring the public mind to support greater industry and thrift. We were told then that "in American private life, extravagance is an evil with rich and poor. People do not conserve their earnings as they should." Now when the average earnings of the people are too small to maintain life on a proper standard, they foolishly tell us we should spend more—spend, SPEND.

But a spending campaign is not merely poor economy; it is poor religion also, and that is the principal reason for its being given attention here. If some one should express surprise that we should connect it in any way with religion, we would reply that such an objection suggests the secret to the trouble we are in—we have had our eyes so close to the economic muddle that we have not seen it in its relation to God. We have been leaving God out of the picture entirely, both in our getting and in our spending. And now in the proposed remedies, we are proceeding along lines that disregard God, or deny him a place in his world. It is not surprising that unregenerate men in their programs should do that, but that so many Christian people should take that attitude is deplorable. It indicates that they are blind to duty or too hardened to sense it. We need to be aroused from our pagan atti-

(Continued on page 8)

of the recent conference at Winona Lake. The W. M. S. has had a large place in the life of our churches and of the brotherhood, and now that this splendid organization has agreed to merge their well-edited publication, *The Woman's Outlook*, into the *Evangelist*, as have also the two general missionary boards, we believe their work will be still more widely appreciated by the church at large. Such a merger we have long believed to be for the best interest of all the departments of our national work as well as for the best good of the individual congregations, and to that end we have been laboring and praying. Now that it has been agreed upon by the several boards concerned, we believe it will prove to be of great benefit if it is rightly consummated.

President E. E. Jacobs gives some items of interest regarding the beginning of the new college year. The new commercial department, which is proving quite popular, is under the direction of Prof. Dean Benschoff, who, judging by the impression he is making, is destined to prove a most satisfactory instructor. The college management is to be congratulated both on the launching of this new department and the selection of Prof. Benschoff as its head. Another new member of the college faculty is the new head of the Voice department, Miss Dorcas Bame. The selection of Miss Bame is a happy one. She brings to her new position a splendid mental equipment, experience in teaching public school and normal school music and a voice well trained and of unusual quality. We predict for her success in her new position. It is a satisfaction to note the good attendance of students from among the churches and California is to be congratulated for being in the lead in the number of Brethren students. Our readers will recall that one of the goals aimed at in the last Educational Day campaign by *The Evangelist* was an increase in the number of students in Ashland College. It is encouraging to note the response that has been given.

An interesting letter is received from Dr. G. C. Carpenter, pastor of the church at Smithville, Ohio, where four have recently been received into the membership by baptism. Brother Carpenter makes mention of a number of interesting items, among which is the report of Wayne County Brethren Day, held at Smithville, when Brother Paul Bauman was the preacher for the morning service and Dr. K. M. Monroe the speaker for the afternoon service. This annual event is of real worth as it brings together the Brethren of the nearby churches in splendid fellowship. It is a custom worth emulating in other localities where churches are closely situated. This inter-congregational fellowship is also being enjoyed by the Christian Endeavor and the W. M. S. organizations, as the report indicates. We cannot resist the comment that Dr. Carpenter's church is not only making use of Brethren publications in all departments of their work, but also attend in goodly numbers Brethren conferences and other institutions that make for loyalty and cooperation. Such a spirit deserves commendation wherever found.

Brother Willis E. Ronk, pastor of the Meyersdale and Summit Mills, Pennsylvania, churches, reports the work in those fields in a healthy condition. The Meyersdale church commands most of his time. Here seventeen were added to the membership as a result of their pre-Easter services. Another evidence of progress is to be seen in the re-decoration of the interior of the church, which was done at considerable cost. Churches that do not fail to keep their houses of worship in a state of good repair and attractiveness even in these depression times are to be commended. In this case some of the auxiliary organizations have proven to be of great financial help to the church. The work at Summit Mills is a thriving country church that goes on with good spirit and attendance in spite of the financial hardship which they are experiencing along with many other churches. Brother Ronk is one of that increasing number of our ministers who have been willing to put many years of hard work into their preparation for the service of Christ and his church, and after twelve years of study he has been honored with three degrees, A. B., B. D., and Th. M. We congratulate Brother Ronk on this attainment and covet for him an increasingly large field of usefulness in the church and the kingdom.

EDITORIAL REVIEW

Write immediately telling us how many extra copies of *The Evangelist* on "Evangelism" you want for distribution among your church members.

We are glad to have a word from Mrs. U. J. Shively, president of the National W. M. S. organization, regarding her appreciation

Where There Is No Vision, The People Perish^{Proverbs 19:18}

Moderator's Address

By Louis S. Bauman, D. D.

Delivered at the Twenty-third Annual Bible Conference of Southern California convened July 21-30, 1933, in the First Church of Long Beach.

Men of Vision

Nothing in human experience is capable of more absolute proof than this: "Where there is no vision, the people perish"! Where there is vision, there is hope. Where there is hope, there is effort. Where there is effort, there is sacrifice. Where there is sacrifice, there is accomplishment. But no vision—then no hope, no effort, no sacrifice, and no accomplishment.

Once, in the long, long ago, a baby lay asleep in an ark of bulrushes, among the flags on the brink of the mighty Nile. Hermetis, the daughter of the monarch of the whole earth, found the baby there, took him into the palace, where he was adopted into the family royal, and reared to be the successor of the mighty Pharaoh himself. However, "when he was come to years," he did a most unheard-of thing—he "refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season" (Heb. 11:24, 25). Why should this youth deliberately spurn the world's most golden sceptre, and join himself to an ignoble race of slaves, to wait, and toil, and suffer and dwell in a desert for eighty years, and at last fill an unknown tomb somewhere on a lonely mountain summit? There is just one answer: Moses had a vision—he saw "him who is invisible" (Heb. 11:27). And, with a vision of the invisible, he endured, he struggled on and on through the years, freeing a race of slaves, and building the only imperishable nation that this earth has ever known—Israel! He conquered because of the vision!

About thirty-five years ago, it was my privilege to go to Dayton, Ohio, upon the invitation of the pastor of a little Brethren mission, so poor that it could only offer me in return for my services my railroad fare from my home in Indiana. The mission was located back on a narrow little street which was scarcely more than an alley. Well do we recall the enthusiasm of that pastor, and how once he took us to a commanding spot, and, pointing his finger in a northwesterly direction, said: "Do you see that big church yonder?" We peered along the line of that finger, only to say, "No, we do not see any big church. Where?" He said: "Why, right there it is—plain as day! See it? That big church there, with that big dome,—that great art window—that big wing running off to the left, and that big throng of folks going into it! Why, you must have poor eyesight if you can't see that!" I said: "Well, what church do you think you see?" He replied: "The Brethren Church to be!" I had to smile at the intensity of his enthusiasm. Some who knew him, and to whom I told the story, said, "O well he always was a wild-eyed enthusiast!" However, today there it stands—dome, windows, wing, and all—the church with the largest membership in our Brotherhood, and for years, we understand, the largest Sunday school in the great city of Dayton. It was conceived out of the enthusiasm of one who could plainly see the invisible!

Our Greatest Need—Vision!

Beyond all question, the greatest need of the Brethren

Church in the present hour is for a few "wild-eyed enthusiasts" who have visions,—who see domes, windows, wings, and throngs—men who endure as those who have the paradoxical faculty of seeing the invisible! Men of this sort are church-builders. They do not go around hunting for some other man's foundation on which to build. They go forth as did the early disciples of our Lord, "unlearned and ignorant men" perhaps. But, lo! they fill Jerusalem with their doctrine, and men take note of them, saying: "These that have turned the world upside down have come hither also" (Acts 17:6). Many, many great cities contain boundless opportunities for any Brethren minister who has seen the face of Jesus Christ—who, in the light of that vision, is filled with a holy enthusiasm for the will of God—who believes in the omnipotence of Jesus Christ and the impregnability of his Church. Vast fields are calling for the fullness of God's message. As the Brethren Church has that message, and a God who bestows the Spirit to give power to that message, nothing but a lack of men within her who have vision and who dare to follow the vision, can hold the Brethren Church back from making forward strides as tremendous as are her opportunities. An appalling apostasy has fallen like a pall upon the larger churches of the land. Tremendous opportunities await the Brethren Church in a day when famine is in the land, and we have bread. If we do not possess men with vision enough to see the need, and enthusiasm enough to grasp the opportunity to go forth and meet the need, then shall "enlargement and deliverance arise . . . from another place" and the house of the Brethren "shall be destroyed" through lack of vision. (Cf. Esther 4:14). The Church does not exist which has a purer message. But sometimes our hearts despair when we see the lack of vision. God cannot longer wait. We must respond to the cries coming forth out of the modernistic night, or God will remove the candlestick from our hands.

Our Field in the Vision

This Conference has its field—a wonderful field, a fruitful field, a ripe field,—Southern California. Let us not ask, "Have our brethren in the far east lost their vision?" Let us ask, rather, "Have we lost our vision?" We do not need to go ten miles from any one of our churches to find a place where there is a famine—"not a famine of bread, nor a thirst for water, but of hearing the words of the Lord" (Amos 8:11). They are weary of chewing slippery-elm and sucking empty bones. There is a growing feeling among them that "all churches are alike." If we have anything better than they are getting, it is our business to peddle our wares, and give them a sample of our goods. Nothing is more compelling than the sense of taste. We have a vision of Brethren Missions or Brethren churches in scores of these gospelless communities within the next few years, if our Lord shall tarry yet a little while. If we have any of the fervent old-time apostolic enthusiasm for Christ and his Church left in us, we will not be "disobedient to the heavenly

vision." We will set ourselves to the task with a determination that will brook no defeat. We want to suggest that each church in our Southern California District shall bring forth a child this coming year, furnish it with plenty of pure rich "milk"—"the sincere milk of the Word"—and joyfully watch it grow. It can be done, unless we have lost our vision. We are not suggesting that each church shall attempt to buy a lot and erect a material building, and call it a church. True, churches are not built of wood, and stone, and mortar. Is it not written: "Ye also, as living stones, are built up a spiritual house, to be a holy priesthood"? (1 Peter 2:5 R. V.) We are too often concerned about our inability to secure enough material stone to erect a church in a spiritually destitute community, seemingly unmindful of the fact that churches are really built of "living stones", rather than of material stones. Of "living stones" there are enough. Go, gather them in!

"But," you say, "you can't do much until you can secure a material place into which to gather and cement together these "living stones." Once again, let us say, our modern methods have departed from the apostolic. Priscilla and Aquila are famous in New Testament story, highly spoken of by Paul for their Christian work. And in what material house did they assemble for worship, communion and fellowship? Listen: "Greet Priscilla and Aquila, my helpers in Christ Jesus, who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. Likewise, greet the church that is in their house" (Rom. 16: 3-5). Again, to the Colossians the great apostle wrote: "Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house" (Col. 4:15).

Undoubtedly, in the early Christian Church, when nine out of ten were slaves, not in possession of their own bodies, much less their substance, a majority of the churches, for want of better quarters, assembled in the homes of the Christians themselves. Why not?

Of the apostles, we read: "And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the faith and increased in number daily" (Acts 16:4, 5). Where in all the records of the early Church do we read of the erection of a material edifice, or of its dedication—as if that were a thing absolutely necessary—not that none were built but that the building of such edifices was quite a secondary matter. Churches were continually organized, and elders and deacons ordained and given oversight—churches in homes, churches meeting even on the seashore—anywhere where the saints could assemble and hear "the gospel of Christ which is the power of God unto salvation to every one that believeth; to the Jew Jew first, and also to the Gentile" (Rom. 1:16).

And what church among us cannot take to its breast, to feed and to nurse, some little group of believers, "living stones" composing a house of God? Let us have more humble, and at the same time, more apostolic ideas of what really composes a Church. If we do, we can build dozens of real churches, while, with our present ideas, we sit and pine and wonder when the good old times will again return, when we can go into a community and plunk down four or five thousand dollars for a material house of God. May we really not have gotten "the cart before the horse" when we built first the material house, then sought a soul for it—the "living stones"? We do not say that that method was without success. May it not be better, however, to build first the

house of "living stones," in the confidence that "living stones" will soon find their own proper habitation? Anyhow, in times like these, when most pocketbooks are flatter than the proverbial pancake, it may be that we must either return to the apostolic method, or soon be without the vision—ready to perish.

Are We In Danger of Having a Ministerial-Over-production?

We are compelled to wearily smile when some of our Brethren express a fear of a danger that we are sending too many boys to school to prepare themselves for the Christian ministry—that these boys are going to be bitterly disappointed when it comes to securing "jobs." Such an expression can only come from one who has completely lost his vision. Let the schools give us young men and women of the right stuff—of vision, and of obedience to the vision—give us young men who are ambitious to build upon their own foundations—and famine-stricken communities will instantly absorb them all—and the "deserts"—the spiritual deserts—shall "blossom as a rose"! We need more young men for the ministry—not less. No minister need look askance at these young men as they walk forth from the Seminary of the Church. They will not supplant a single pastor who has not lost his vision. If he has lost his vision, he ought to be supplanted—"the better the sooner." No, the danger of a ministerial over-production is one danger we do not face?

Progress in Our District

We are very happy to be able to report that in all our Southern California churches, things temporal and things spiritual seem to be in a healthier condition than they were a year ago. While the past year has been financially one of the most difficult that our country, and, for that matter, the whole world, has ever known, yet our churches have weathered the storm, though in several cases, budgets were balanced at heavy cost to the pastors themselves. But, that has always been true—pastors have had to be the shining example in the matter of sacrifice. Why it should be so, we do not know. But, the temporal and the eternal reward also are theirs, so no pity need be offered them.

One thing worthy of mention here is the fact that every one of our churches, save one, went "over the top" (comparing with last year) in the matter of the Foreign Missionary Offering. This is ever a sign of genuine spiritual life and power, for carrying the gospel to the whole world is the supreme business of the church of Christ. While the offering in the brotherhood again fell down from the previous year—this time to the amount of nearly \$1300.00—yet our own Southern California churches exceeded last year's amount by \$740.28. We cannot but believe that God, while he may permit us to be tested and tried, will not permit those to unduly suffer, financially or spiritually, who have so freely, yea, even hilariously, divided their substance with OTHERS!

Our Financial Problems and Their Solution

Most of our pastors feel that any financial difficulties which they have had to meet, are due in large measure to the unwillingness of their members to tithe their substance. Doubtless, they are right. "Will a man rob God? Yet ye have robbed me," saith the Lord; "But ye say, Wherein have we robbed thee?" And God replies: "In tithes and offerings. Ye are cursed with a curse: for ye have robbed me. . . . Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will

(Continued on page 8)

The Man John the Baptist

By Delbert B. Flora

Digest of Sermon Preached at First Brethren Church of Muncie, Indiana,
Sunday Evening, July 16, 1933, and Broadcast over WLBC of Muncie,
August 7, 1933

"What then shall this child be?" was the universal exclamation of the whole hill-country of Judea over the birth of John the Baptist. And well might they ask such a question, for consider the age of Zachariah and Elizabeth at the time of his birth, consider the errand from heaven of Gabriel who announced his coming; think of the dumbness which came in judgment upon Zachariah when he could not believe, and, too, we must not forget the strange things that he wrote on his writing table. The whole manner and character and service of John's childhood and youth and manhood turned out to be wonderful enough to satisfy the most wonder-loving of Elizabeth's neighbors, both in Jerusalem and in all Judea.

Turning to the study of John's character and life, we note him as a **devout desert man**.

John had good religious training. As long as his parents lived he heard daily something like, "The Lord shall lay on him the iniquity of us all. He shall be stricken, smitten of God, and afflicted. His soul shall be made an offering for sin." He was taught that he was "to make ready for the Lord a people prepared for him." Consequently he had a very lively conscience. His appetites of body and affections of mind were drunk up and drained dry by the all-consuming fires of his unquenchable conscience. Sight and sense and conscience of sin raged like the bottomless pit itself in the heart of John.

Like his predecessor, Elijah, John was the man of desert and wilderness solitude. He was "in the deserts till the day of his showing unto Israel." Up and down the Dead Sea where once were Sodom and Gomorrah—up and down the Jordan valley, a wilderness of undergrowth inhabited by wild boars and serpents, clothed with camel's hair and a leathern girdle and eating the simple fare which the wilderness afforded. A rugged, honest, fearless man. Here was no trencher chaplain; no soft thing of gown and bands and lawn sleeves; no candidate for manse and stipend.

We see him, too, as a **drastically dogmatic man**. All feared this desert roamer and eater of locusts and wild honey. Even the hardened bitumen miners around the Dead Sea were afraid when he came to their squalid huts. He had too much insight of character and his visits made them sober. The very robbers ran and hid in the hills when they saw that man standing over against the city and crying out, "Oh, Jerusalem! How shalt thou abide the day of his coming?" He was no respecter of persons in his preaching. "O generation of vipers! Who hath warned you to flee the wrath to come? Bring forth therefore, fruits meet for repentance. And now the axe is already laid at the root of the trees. Every tree that bringeth not forth good fruit is hewn down and cast into the fire."

Next we see John as a **decreasing and disappointed man**. One of his disciples came to him one day and said, "Rabbi, he that was with thee beyond Jordan, to whom thou hast born witness, behold, the same baptizeth, and all men come to him." John's reply was essentially this, "I am not the Christ, but am sent before him. He must

increase, but I must decrease." He and the Messiah had met and passed. John's work was done, but the Messiah's work must go on. But John's expectation of the Messiah's work was not fulfilled. He is imprisoned by Herod because he had the stamina and courage to rebuke him for his sins. Like Elijah, John is despondent and fearful. He sends a delegation to Jesus making inquiry, "Art thou he that should come, or do we look for another? Why do you eat and drink with Scribes and Pharisees, and leave me here in Herod's prison-house? Why do you eat and drink and make wine out of water at weddings? Art thou he that should come, or do we look for another?" Elijah said long before, I have been very zealous for the Lord; I only am left, and they seek my life."

Not long after he accomplished by the hand of Herod's executioner his **dark departure**. Before he went, was his disappointment relieved? We cannot be sure. We know that Jesus sent back word by John's messengers thus, "Go and tell John the things which ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good tidings preached to them. And blessed is he, whosoever shall find no occasion of stumbling in me." Not long afterward, at the bidding of Herodias, his head was taken from his shoulders and presented upon a platter to the king and in turn to his step-daughter.

Finally, let us consider the **deliberate dignity** of this man. He could be deliberate and dogmatic in his preaching, for he was chosen to prepare God's people for the coming of the Messiah, and that soon as well as unexpectedly and suddenly. He could exercise his ministry in such a way, for all were looking for Elijah or one like him who should come in his name.

His terrible and accusing dignity arose from his close communion with God, a clear conscience, a knowledge of a clear and distinct call from God for this special work. Thus he could stand before Herod the king, and rebuke him. For these reasons he could stand before Scribes and Pharisees and call them a generation of vipers.

Such knowledge on the part of any servant of Jesus Christ should give him the courage to stand before the world and proclaim his Master.

"Stand up, stand up for Jesus—
Stand in his strength alone;
The arm of flesh will fail you—
Ye dare not trust your own;
Put on the gospel armor,
And, watching unto prayer,
Where duty calls, or danger,
Be never wanting there."

Muncie, Indiana.

It matters not how faith comes, whether through the heart, as in the case of John, or through the intellect, as in the case of Thomas, or as the result of long education, as in the case of Peter . . . that blessed thing which the Bible calls faith is a state of the soul.—Frederick W. Robertson.

Where There Is No Vision, The People Perish

(Continued from page 6)

not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground" (Mal. 3: 8-11).

Either God's Word does not stand, or many a man complaining of the "curse" of financial depression, and of the devouring tax-gatherer, or the devouring drouth, or the devouring failure due to lack of discernment as to when to buy and when to sell,—many such a complainer, we say, can attribute his trouble to his own failure to be on the square with God. Is it possible that a just God would require more of the Jew who trembled beneath the lightning flashes of Sinai, than of the Christian who stands beneath the blood-drip of the Cross, in the full assurance of the riches of his grace? If the Jew gave the honest tenth, dare we, as Christians, give less? We recommend that this Conference shall appoint a Tithing Commission, whose duty it shall be, during the coming year, to assist the pastors in every way possible to carry on a Tithing Campaign in all the churches. This Commission should study the problem, and be ready to give practical information and help in this all-important matter. If even the major part of our members would give to the God of their hope and their salvation, his honest due, financial depression, even in times such as we have just passed through, would soon be only a memory.

The Problem of the Deeper Spiritual Experience

Every pastor of our Conference District readily admits that one of his major problems is to find a way whereby he may lead his people into a deeper spiritual experience—a more vital contact with the Lord Jesus Christ—through which will come a more complete separation from the world and all that is of the world. This is an old problem. Inasmuch as all our pastors strongly favor special Conferences in the churches during the mid-winter season, we recommend the holding of such Conferences this coming Winter in every church, and make the subject of a more complete separation from the world, of victorious Christian living, the special theme. At such a conference, the all-important subject of tithing could be agitated—also, the difficult problem of a Christian's relation to human government. The Christian's domestic relations, especially involving a question troubling many pastors—the subject of divorce—would be in order at such a conference. Again, every pastor's heart is grieved again and again by the "Diotrephes" of his congregation. You will recall that the Apostle John wrote: "I wrote somewhat unto the church: but Diotrephes, who loveth to have the preeminence, receiveth us not"—(3 John 9).

The peace of many a congregation has been seriously disturbed through too many fair sisters wanting to sit on the piano stool at the same time. Christ's thought of men and women who love the uppermost seats in the synagogue needs to be impressed forcibly upon all those who would inherit the best things God has to give. Something is seriously wrong with the spiritual machinery of the soul who cannot be happy so long as some one else sits on the uppermost seat. That machine needs fixing! We can conceive that such a conference, properly held, giving our people a clearer vision of the face of our Lord and Savior Jesus Christ, increasing the prayer life and increasing the spiritual pulse of the church, may furnish a revival most needed in our churches in the present hour.

(To be continued)

THIS NEW HEAVEN AND HELL

On several occasions recently the modernistic parasites upon the Christian body have unctuously asserted their belief in heaven and hell—and proceeded to explain that they mean the heaven of reward which the good soul reaps here, and the hell of remorse that is suffered by the selfish, unsocial soul as he sees the damage done to himself and others through his sins.

There are possibly some thirteen or fourteen arguments against that description of heaven and hell. Argument number one is that it is simply not so; the righteous do not, in this life reap the rewards of their goodness, and the wicked are not punished in this life for their wickedness. In a few cases remorse does overtake the wicked; if they live long enough, they do in some instances see the result of their wicked conduct, even as it injures themselves. But millions of wicked persons have died and thousands of them are dying today who have reaped nothing but a worldly happiness from their sowing of selfishness and sinfulness. Meantime multiplied thousands go out of this life the unsung heroes of unselfish and heroic loyalty to high ideals. They have no reward but the clear conscience. Is that all the reward they are ever to have?

If that is the end of the matter, if that is all the heaven and hell there is to be, then what becomes of the morality of God? Is there an ethical background to the universe?

The sort of argument that offers no better heaven and no worse hell than we have here on earth is on no higher mental plane than the argument of Job's friends. Job put up with it for a while, but he finally tired of the sophistry and pierced it through with very tongues of fire. "The wicked," said he, "do live and prosper and bear prosperous children. The righteous languish." Is it not about time that these highbrows offered us something without moss on it?—Christian Standard.

Can We Spend Our Way Back to Prosperity?

(Continued from page 4)

tude toward wealth and awakened to the Christian conception and Scriptural teaching. We have been robbing God and we have been exercised not a bit about it. We seem to grasp neither the seriousness of our sin nor the greatness of our loss. We have ignored God's claims and practically denied his ownership, and by so doing have barred the windows of heaven against the outpouring of divine blessing. And more than that, God is saying to us, "Ye are cursed with a curse; for ye have robbed me, even this whole nation." We have ourselves to blame for the trouble into which we have fallen. We treated God dishonestly, refused to give heed to his warning message and filled our hearts with selfishness and greed and unrighteousness. Now we are reaping the fruit of evil sowing in a harvest of godlessness, sin and suffering.

We cannot do away with the effect of our folly by launching upon a spending debacle. Such a suggestion is wholly superficial and gets nowhere near the heart of the trouble. The way out is back to God and to a recognition of his ownership and our stewardship. We must return to God and to fidelity to our divine obligations. That is the Christian way, and there is no other way that will be really effective. And if this seems too visionary and impractical, just remember that about half the population of the country is professedly Christian, and that the bulk of the country's wealth is in Christian hands. If the entire church constituency could be made really Christian, the problem would be solved. The government may be right in its claim that much wealth is being hoarded and so kept out of active service at a time of great need. There may be hoarding even among Christian people, who more than others ought to recognize their responsibility for helping the social order with their wealth. But far more serious in consequences and more widely practiced is the hoarding of God's gold. All over the land, in every denomination and every worshipping group, are to be found men and women who are keeping back that which belongs to God and which ought to be put to work building up the kingdom of God. There is need of launching a campaign calling for a return of this hoarded wealth to God's service and a return of the hearts of the hoarders to the eternal Lordship of Christ. In such an effort, and not a mere spending drive, we call upon Christian people to cooperate.

OUR BIBLE STUDY DEPARTMENT

Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

Ephesians

"I love Thy Church, O God!
Her walls before Thee stand,
Dear as the apple of Thine eye,
And graven on Thy Hand.

Beyond my highest joy
I prize her heav'nly vows.
Her sweet communion, solemn vows,
Her hymns of love and praise."

Timothy Dwight.

Introduction

The epistle of St. Paul to the Ephesians, a circular letter to the mother and daughter churches in and around Ephesus, was written in Rome while the apostle was confined in a lonely prison sometime during the early sixties. (62-63 A. D.). Although the writer was one of the most notorious jail-birds in all history, he never allowed the harrowing experiences of prison life to spoil his mind and spirit. Certainly this letter betrays a singing spirit, one that rises and soars, like the skylark, to heights known and unknown. Paul's song is the love song of the church. It is the music of the promoted saints which he hymns.

Diverse Opinions

Dr. A. T. Pierson designated the message to the Ephesian church as "Paul's third heaven epistle," because "he soars from the depths of ruin to the heights of redemption." Alford labels it "the most heavenly work of one whose very imagination is peopled with things in the heavens and even his fancy rapt into the visions of God." Coleridge looked upon it as "the divinest composition of man." By another it has been referred to as "the Alps of the New Testament, for here we are bidden by God to mount, step by step, until we reach the highest possible point where man can stand, even the presence of God himself."

The Cardinal Words and Phrases

The leading words of the Ephesian epistle—more than some of the others—declare its fundamental message remarkably well. Consider the following:

1. "God's Will" (1:5, 9, 11; 5:17; 6:6).
2. "In Christ Jesus." (1:11, 13; 2:21, 22; 4:21).
3. "Grace." (The most prominent word in point of meaning) (3:8; 4:32; 6:24).
4. "Walk." (2:2; 4:1; 5:2).
5. "The Heavens." (3:10; 6:12).
6. "Therefore." (2:19; 4:17; 5:24).
7. "Wherefore." (1:15; 5:17; 6:13).
8. "Glory." (1:6, 12, 14, 17, 18).
9. "Love." (1:4; 3:17; 4:15, 16; 5:2).

Ephesians and Colossians Compared

Many scholars have noticed the obvious similarity between the writings of Paul to Ephesus and to Colossae. In language and in exhortation they are alike; while in doctrinal method they are different. Ephesians is dogmatic and catholic; Colossians is polemic and particular in its refutation of heresy. Godet suggests: "The central idea of the epistle to the Colossians is this: Christ the Head, from whom the body derives its nourishment; while the central idea of what we call the Epistle to the Ephesians is the church, the body of Christ which fills with his divine fullness, and raised to sit with him in heavenly places. Of these two thoughts, which supplement each other, the second was suggested by the first. The first note struck woke the vibrations of the next; then followed a paean of Divine harmonies. What could be more natural than that two strains thus suggested, should have many tones in common, though each set in a different key."

DeWette's arrangement, cited by Gloag, is interesting and quite full of first class information:

	Doctrinal Portions	Colossians
Ephesians		
1:7		1:14
1:10		1:20
1:15, 17		1:3, 4
1:18		1:27
1:21		1:16
1:22, 23		1:18, 19
2:5		2:13
2:11		2:11
2:16		1:20
3:2, 3		1:25, 26
3:7		1:23

Practical Portions

4:1	1:10
4:2-4	3:12-14
4:15, 16	2:19
4:22-24	3:8, 9
4:31	3:8
4:32	3:12
5:6	3:6
5:15, 16	4:5
5:19, 20	3:16, 17
5:22	3:18
6:1	3:20
6:5-8	3:22-25
6:9	4:1
6:18-20	4:3, 4
6:21, 22	4:7, 8

At best this epistle is a theological compendium of song and short sentences, of highly meaningful instructions, and of love and the heavenly life.

The Paramount Texts

(Selected to Portray the Divine Angle)

- "In whom also we were made a heritage ... foreordained ... after the counsel of his will" (1:11).
- "But God, being rich in mercy, ... made us alive ... and made us to sit with him in heavenly places, etc." (2:6).
- "Rooted and grounded in love ... strong to apprehend the breadth and length and height and depth ... filled unto all the fullness of God" (3:18:19).
- "Grieve not the Holy Spirit of God (Complete Title) (4:30).
- "Be filled with the Spirit" (5:18).
- "Take ... the sword of the Spirit, which is the word of God" (6:19).

The Leading Ideas

1. God's Universal Church, foreordained dispensationally, is for Gentile and Jew alike.
2. Its Central Person is Christ, risen and ascended.
3. It was founded by one who possesses everlasting grace and inexhaustible love—his love reaches from the vanishing point to the vanishing point, that is, from everlasting to everlasting.
4. The Church is conceived of in a threefold way:
 - (1) As a House (2:20-28).
 - (2) As the Body (4:12-16).
 - (3) As the Bride of Christ (5:25-27).
5. Saints are born and made after the heavenly pattern; they are to walk in the heavenly life on the earth. To be other worldly is far better than be this worldly.
6. The purchase of redemption was through "His own blood." Our blood has been "the seed of the church," while Christ's was the life of heaven poured out freely and fully.

Conclusion

The Apostle Paul could have rejoiced with Trench:

"I say to thee, do thou repeat
To the first man thou mayest meet
In lane, highway, or open street,—
That he, and we, and all men, move
Under a canopy of love
As broad as the blue sky above."

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Vanished Empires and Buried Cities in Bible Lands

By Rev. Milton Bennett Lambdin

(Continued from last week)

A Miniature World in Itself

with capabilities to sustain a teeming population. Its perennial brooks are alive with fishes, that are common to those found in the Nile, Lake Tanganyika, the mountain streams of Ceylon, Malabar, and Assam.

Palestine is rich in its undeveloped mineral resources. Petroleum abounds in the Jordan valley, asphalt deposits are found at the Dead Sea, its mountains contain brass and iron, coal lies buried in the Lebanon mountains near Beirut. The land is rapidly becoming modernized. One of the first things to impress the traveler and the tourists is the easy mode of travel and its up-to-date conveniences of living conditions.

Several lines of railroads are in operation. You leave Cairo in the late afternoon, eat your dinner on the train—or perhaps you call it supper—drop into your comfortable sleeping berth for the night, then wake up in the early morning in Palestine to look out of the car window upon the varying panorama of the famous Maratime plain, as you are enjoying your breakfast of tea, rolls (hard), eggs, porridge, marmalade, orange. You pass Gaza within misty sight of possibly a mile or so towards the seacoast, with a keen regret that it was not one of the way stations where you could hop off for a little run-around.

You change cars at Lud, ancient Lydda, and in reverent imagination you listen to the voice of Peter, "Aneas, Jesus Christ maketh thee whole." While you are stretching your legs in a stride up and down the platform, as the cars are being prepared for their steep climb through the narrow defiles of the rugged Judean mountains for Jerusalem, you are suddenly brought to a dead stop face to face before a signboard in the bold lettering, both in Hebrew and English—"Sorek." And here you are in the very territory of Samson and his memory-disfiguring escapades. And where the actual or more likely mythical, cave can be pointed out where the designing flapper of euphonic name, Delilah, wove a deadly net to entrap the weak-strong man to his moral undoing and tragic death.

At noon you step off your coach at Jerusalem, to be whisked quickly by motor car to your hotel or stopping place. After "doing" Jerusalem with its long namesteering of aliases, you can "do" the many other appealing places at your comfortable leisure. The ubiquitous "Ford" is at your command, with well graded macadamized roads that crisscross the country. Within half a day, or even less, if under pressure for time, you make the run from Jerusalem to Bethany, Jericho, the Jordan, the Dead Sea, and return, as you safely pass over the "Bloody Road" of Christ's parable, when "a certain man went down from Jerusalem to

Jericho, and fell among thieves."

And you can also, in a comfortable and never-to-be-forgotten couple of days, make the trip from Jerusalem to the Sea of Galilee and return, taking in, en route, the Biblical historic mountain scenery of Galilee and Samaria, including Gerizim and Ebal Schechem, Jacob's Well, Cana.

Think, too, of a record run, easily made within the day, over a good road from Jerusalem to Beersheba, between fifty and sixty miles in distance, the long ago home of Abraham, Isaac and Jacob. Taking in, on the way Bethlehem, with Rachel's tomb near at hand, and Hebron, where the remains of Abraham, Isaac and Jacob, Sarah and Leah are buried in the Cave of Machpelah.

You can now cover Palestine in an informational run-around within a few weeks, where it took, and not so very long ago, several months or more, by tiresome camel, horse, and donkey, with a necessary and expensive camping outfit.

Startling Changes Are Taking Place in the land. It would blink the eyes of some ancient Rip Van Winkle Hebrew were he to awake from his long centuries' sleep, to stand in stupefied amazement at the sight of present day rapid transit in travel by land and sea and air. To see the telephone, the telegraph, the radio, the myriad "press the button" methods of now-a-days familiar conventional life.

Within the walls of Jerusalem, near the Damascus Gate, within, possibly, one hundred yards of the Hill of Calvary and the reputed tomb of the Savior, there is a movie show place, with its revolting "wild west" reproduction of supposed reckless American life.

There are other modern features, however of a more pleasing nature. An American archaeological institution, a Y. M. C. A., Hebrew university, and so on; also "Health Week," with lectures on hygiene in schools and synagogues and churches, with the aid of motion pictures, leaflets, and articles in the Hebrew and Arabic native press.

The American salesman is abroad in the land, equipped with the same volubility and plausible persuasiveness of approach, as in the home land. In consequence, agricultural machinery from the United States is supplementing and supplanting the archaic instruments of farming operations, with reaping machines and steam threshers in evidence while oil motor flour mills are now grinding wheat in the Lebanon mountains.

Various elaborate schemes are under projection for the material development of Palestine. One is a ship canal, starting at Haifa, a seaport base, at the foot of Mount Carmel, passing within a short distance of

Nazareth, striking the Jordan near the lower end of the Sea of Galilee, and then down the Jordan valley to the Dead Sea. To continue on from its southern end to the Gulf of Akabah, the eastern arm of the Red Sea, to tap the great world beyond.

Another ambitious project is the electrification of the Sea of Galilee in harnessing its practically unlimited supply of latent dynamic energy in the interest of its industrial plants and future trolley systems.

It is a far reaching cry from Field Marshal Joshua in 1451 B. C., to Field Marshal Allenby in 1917 A. D.

During that long stretch of centuries, more than 3,360 years, Palestine has passed through numberless tragic experiences. Besides the Hebrews, the country has been ruled over in whole or in part by the Assyrians, Babylonians, Persians, Syrians, Egyptians, Greeks, Romans, Saracens, Crusaders, Turks, Arabs; and, at present, by the English, under the mandate of the League of Nations.

After a short and silent siege by the English forces, with not a single shell fired into the city, on November 9, 1917, Jerusalem was surrendered to General Allenby, and on the eleventh of the same month he made his triumphant entry into the city; not in pomp and military circumstance as a conqueror, but as a devout pilgrim on foot, in his ordinary service uniform, and attended by a few of his staff officers. The city was put under martial law, but every one was assured of personal freedom to pursue his lawful business without disturbance.

Under the mandate the city is governed by an English high commissioner, with the assistance of an "Advisory Council" composed of representatives from the Christian, Hebrew, and Moslem population.

At the same time, regardless of these attempted safeguards, the city is a veritable cauldron of racial, sectarian, and political animosities and rivalries, that break out from time to time in riots and massacres between the passionate divergent elements.

The deliverance of Palestine from the Turkish rule, following the termination of the World War, has given a new impetus to Zionism, with the incoming of Jewish colonists in the repopulation of the land. Right here it may be in point to reproduce the text of the famous

Balfour Declaration,

put forth by the English government in the furtherance of this movement. It is in the form of a letter to Lord Rothschild, the noted Jewish financier:

Foreign Office, 2nd November, 1917.

"Dear Lord Rothschild: I have much pleasure in conveying to you, on behalf of H. M's Government, the following Declaration of sympathy with Jewish Zionist aspirations, which has been submitted to and approved by the Cabinet.

"His Majesty's government view with favor the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object.

"It being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.

"I shall be grateful if you would bring this Declaration to the knowledge of the Zionist Federation.

"Yours sincerely,

"(Signed) Arthur James Balfour."

As a state paper it has run the gauntlet of varied interpretations as wise or otherwise. Some view it as a modern replica of the proclamation of Cyrus, authorizing the return of the Jews from the Babylonian captivity in 536 B. C.; while others label it as a shrewd stroke of political statecraft, or war measure, to win over the backing of the many millions of Jews in Germany and the other hostile nations of Europe and throughout the world to the side of the Allies. Not to speak of it as an astute device to tap the Jewish money chests for allied purposes.

As an often and possibly unlooked for matter of fact, it has stirred up a veritable hornet's nest of deadly animosity from that time to the present between the Jews and the native population, which has lived in Palestine for a longer length of time than ever the Jews did during their occupancy as a nation. Naturally the Arabs of Palestine look upon the country as their beloved
(Continued on page 16)

king, and he failed to follow the light of God until after he had been taken captive by the Assyrians and was carried away in chains, which broke his rebellious spirit, and in his distress he humbled himself before his God and cried for mercy which was granted him.

THURSDAY

Prayer for Pardon. Luke 18:9-14

The attitude of the petitioner who approaches God in the act or form of prayer has much to do with the efficacy of the prayer. When Jesus spoke the parable to his disciples concerning the two men who went up to the temple to pray he illustrated this statement.

One man's prayer brought justification to his life while the other failed entirely. The attitude and spirit of the petitioners accounted for the results of each petition. It is not self-righteousness but self-abasement that gets an answer to a prayer.

FRIDAY

Born from Above. John 3:1-8

The doctrine of the new birth may be as difficult to comprehend by men and women of today as it was to Nicodemus on that memorable night in which he made that dramatic entrance into Jesus' abode that he might learn something more about the way of life.

As was explained to Nicodemus the new birth is not a birth of the flesh, but of the

Spirit, and it is just as essential to one who seeks admission to the kingdom of God as the physical birth is essential to the coming of a new life into the world.

SATURDAY

Saved by Grace. Ephesians 2:1-10

What can a man do toward working out his own salvation? Not much at the most, but he at least can bring himself into line to receive the grace of God; because, as the apostle says, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."

While salvation is of faith rather than of works, yet it is difficult to convince the onlooking world that salvation is ours, unless we show it in some manner by our works, or by our manner of living.

SUNDAY

A NEW Creature. 2nd Corinthians 5:11-21

When one professes to have been converted to Christ, and is claiming salvation in him, observers have a right to expect some changes in the manner of his life.

Paul says such a one is a "new" creature, "old things have passed away; behold, all things are become new."

Men and women are anxious to secure new clothes, or new cars or new houses. Why not be more spiritual in one's wants, and while seeking after worldly things add to this a seeking after "a new creature", or a new life?

STUDYING THE SUNDAY SCHOOL LESSON at the Family Altar With Dr. R. R. Teeter

SAUL IN DAMASCUS

(Lesson Text: Acts 9:1-12, 17-19.)

Golden Text: 2 Corinthians 5:17

MONDAY

The Conversion of Saul. Acts 9:1-12

There have been many notable conversions in the world such as Samuel Hadley, Jerry McAuley, etc.; but nowhere has there occurred a more notable conversion than the one that was brought about at noon-day on the Damascus road when the most rabid hater of Christianity of his day was brought to a realization of his own sins, and who in his humility was led in his physical blindness to the one man in Damascus who could point out to him the Savior he so much needed to free him, not from physical blindness alone, but from spiritual blindness as well.

TUESDAY

Paul's Testimony. Acts 26:12-20

Not every newly converted Christian is able to give a clear, ringing testimony as to just how his conversion was brought about, and he knew the steps in his own life that led up to it; and he was able to bear witness to this great experience.

And since Saul knew all this, as he faced the people whom he had come to persecute, he rejoiced because he was given an opportunity to undo some of the mischief he had instituted long before this.

WEDNESDAY

Manasseh Converted. 2 Chronicles 33:10-17

God does not use the same method in every instance to bring about the conversion of men. Not only in everyday experience is this variety of methods observed, but the Word itself describes a number of conversions that have been brought about by different methods.

The conversion that is the theme of today's reading is that of an Old Testament character and king. Manasseh ruled a long time in Jerusalem, but he was a wicked

<p>E. M. RIDDLE, President Waterloo, Iowa</p> <p>F. C. VANATOR, Associate Peru, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p> <p>C. D. WHITMER, Editor, South Bend, Ind.</p> <p>BY BRETHREN GIVING CHRISTIAN HURCH ENDEAVOR OUNCECRATED ENGELISM</p>	<p>GLADYS M. SPICE, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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A Conference and Discussion Outline on the Prayer Meeting Committee

Its Nature

It should be a constant influence toward things spiritual.

Its personnel

The committee should have at least two experienced members, who are consecrated Christians and leaders and examples in Bible reading and prayer.

Its Aim

To develop confessing Christians through Bible reading, testimony, and prayer.

Its Motto

"Ask, and ye shall receive."

Its Duties

To improve the prayer meeting.
To cultivate the devotional life.

Its Work

1. Improve the Prayer Meeting.
 - a. Appoint leaders for the prayer meetings.
 - b. Help the leaders to prepare for the meetings.
 - (1) By meeting with them in groups and making suggestions.
 - (2) See that each leader has a copy of "The Angelus" and The Christian-Endeavor World on the topic.
 - c. Obtain and distribute topic cards.
 - d. Obtain and distribute "The Endeavorer's Daily Companion."
 - e. Post a list of leaders on the bulletin-board.

- f. Arrange for the pre-prayer meeting.
- g. Help new members to take part.
- h. Be sure some member of the committee is ready to lead if the regular leader is absent.
- i. Fill in gaps promptly and prevent lagging in the meetings.
- j. Encourage leaders to reserve a generous amount of time for prayer in the meetings.
- k. Encourage all the Endeavorers to prepare in advance for the meetings.
- l. Create an atmosphere of reverence and order in the meetings.
- m. Vary the meetings.
 - In style. Change arrangement of chairs, etc. Have a committee lead now and then.
 - In Place. Have cottage meetings occasionally. Have a sunrise meeting. Visit other societies.
 - In program. Try such meetings as a memory meeting, an inner-circle meeting, a question meeting, an object meeting, an automatic meeting, a motto meeting, a debate, etc.
2. Cultivate the Devotional Life.
 - a. Urge society members to sign the Quiet Hour covenant.
 - b. Urge attendance at all church services.
 - c. Urge observance of the pledge.

- d. Help new members to learn to pray in the meetings.
 e. Assign to certain members special subjects for prayer.
 f. Encourage members to take part in the church prayer meetings.
 g. Pray constantly for the spiritual life of the society.—Selected.

Send Foreign Mission Funds to
 LOUIS S. BAUMAN
 Financial Secretary Foreign Board
 1925 East 5th St.,
 Long Beach, California

MISSIONS

Send Home Missionary Funds to
 R. PAUL MILLER
 Home Missionary Sec.-Treas.
 Berne, Indiana

Mission Work Among the Navajos in These Times

"I Need This New Faith"

"No Navajo has died for want of food during the depression," said Rev. F. G. Mitchell, as he spoke of conditions among this tribe with which he has been associated as a national missions worker for over a quarter of a century. "Many have lacked variety, some have lived for days on nothing but mutton, waiting for a rug or a piece of silver to be sold, but not one death has occurred which can be directly attributed to the depression."

I asked Mr. Mitchell just how severely the economic situation of the country has touched the Navajos.

"The chief industry of the tribe is sheep-raising and rug-weaving," he said. "Wool, which two years ago brought twenty-five cents a pound, today brings five cents; choice lambs which were \$5.00 each, today sell for \$1.75. Navajo rugs are one-third less than their regular price. You can see how they have been affected. They are often inclined to feel that the trader is not dealing fairly with them but, with the return of normal conditions, this suspicion will, of course, be cleared up."

I asked of the difficulties that beset the Navajo when he had no cash to buy food.

"You know most Indians have a 'bank account' in the way of the beads, silver turquoise, and wampum which they wear about their persons. They hate to part with any item, but in especially hard times they pawn it at the trading post to get credit for food. Immediately they are in position to do so, every article is redeemed."

Mr. Mitchell remarked that there was under consideration a plan to do for the Navajos something similar to what has been done for the Pimas.

"The hope is entertained," he said, "that water can be developed on this reservation so that they can be led into further agricultural pursuits. But the latter must be accomplished, or water will prove a menace as the range would be flooded, washed out and destroyed."

I asked Mr. Mitchell whether or not health conditions among the Navajos had improved.

"Since the Meriam investigation," he said, "Congress has been more generous in appropriations for the Indians, and a definite campaign is now being waged against the spread of tuberculosis, which affects from twelve to fifteen per cent of the Navajos, and against trachoma, with which thirty per cent are afflicted."

"What progress have missions made in this field?" I asked.

"Not much, you may think, in terms of actual conversions. Only some two or three per cent are Christians today, after thirty-

five years of missionary work among them. For many years there was not a single convert. But there is a difference in changed attitudes, and we plan an intensive evangelistic campaign next summer for the whole tribe. We expect something of the efforts of the years to show in the general response during this campaign. The Presbyterian Church has today fifteen stations at strategic centers, from which workers go out to spread the gospel; eight native churches have been organized."

Mr. Mitchell spoke of the success of several natives who are assisting in the evangelization of their people. One of the most consecrated workers he said, was Wilson Nez, an educated Navajo, married to a young woman member of the native church at Indian Wells. This is Wilson's story as Mr. Mitchell told it:

"When Wilson was a little boy, his grandfather used to tell him that, when old enough, he would be sent away to school to get a white man's learning. 'Then when you return,' the old man would say, 'I'll teach you Navajo medicine, and you will be the greatest man in the country.' In due

I GAVE MY LIFE

*I gave my life for thee,
 My precious blood I shed.
 That thou might'st ransom'd be,
 And quicken'd from the dead.
 I gave my life for thee:
 What hast thou given for Me?*

*My Father's house of light,
 My glory-circled throne,
 I left for earthly night,
 For wanderings sad and lone.
 I left it all for thee;
 Hast thou left aught for me?*

*I suffered for thee,
 More than thy tongue can tell,
 Of bitterest agony,
 To rescue thee from hell:
 I've borne it all for thee:
 What hast thou borne for me?*

*And I have brought to thee,
 Down from my home above,
 Salvation full and free,
 My pardon and my love:
 I bring rich gifts to thee?
 What hast thou brought to Me?*

*Oh, let thy life be given,
 Thy years that yet remain,
 World fetters all be riven,
 Give me thy joy and pain:
 Give thou thyself to me,
 And I will welcome thee.*

—Frances R. Havergal.

time Wilson was sent to Sherman Institute, at Riverside, California, where there are now 1,200 Indian pupils of sixty different tribes.

"When he left home, he believed, as he had been taught, that the earth was flat; that the sky, like an inverted bowl, came down on the east and the west oceans; and that where the sky met the sea on the Pacific Coast, lived a goddess, As-dzan-i-Na-a-dlei-i, the woman who renewed youth. He also believed, as he had been taught, that the Navajos were the great people of the earth, and that on the fringe of their reservation lived a few whites; and that history dated back only about two hundred years, when the Navajos came up out of a hole in the ground near the La Plata Mountains in Colorado. At the Institute he learned that the earth was round; that the Navajos were but a handful compared with the almost numberless whites; and that instead of the existence of many gods, as the Navajos, there was but one, the true God.

"He learned to believe in the Bible, and that Christ died for him, and he consented to being baptized. But when he came back to his own people and plunged into a life of sin, he began to realize that he had after all but a mental grasp of these things, including the gospel.

"Some time later he was taken seriously ill, and was cared for by the missionary workers at Indian Wells. When he recovered, he began to attend church services there. At a Sabbath afternoon meeting he heard a message which touched him deeply, and at the close he rose and told the story here written, added earnestly: 'What I need is this new faith, and I want it.' From that day on he was a changed man, and has ever since walked the way of the Lord, helping to lead others in the same path."

"These," concluded Mr. Mitchell, "are things which bespeak the results of missionary effort."—The Presbyterian.

Thinking Black Can Help White Thinking

In World Dominion, G. Edwin Tilsey tells of a meeting of thirty-three African Christian young men, seeking to know the freedom of truth. For two days they discussed Jonah and what it was that put him so out of tune with God's will and ways.

In quite a long speech, Kapaso reminded us that in our tribal life the good of the whole community is the spring of advice and the criterion of command. The word of decision lies with the Chief, who seeks the maximum prosperity, not of the individual, but of the corporate tribe. It is always permissible in conclave to voice a private opinion, but once the Chief has spoken, individual will is merged, and the personality that acts is that of the whole tribe including the Chief. For a solitary, a rebel, a masterless man there is no place. Such an one must leave the tribe.

"And is it not so?" Kapaso asked, "with the Vena Kristu? (the Tribesmen of Christ). Are not all one body, one tribe? Do we not bring our views to the Chief in prayer? When once his Voice is heard is not all discussion ended? Ought not the whole tribe then to busy itself in effecting the Word of the Chief? Should any man of God's Tribe take thought for his own separate good? In fact can anything be good that is for private benefit only? Is not all good the

work of All? Should not all bear their allotted parts, workers together with the Chief, in the aims and acts of the Tribe? Is it not, for instance, the declared purpose of the Chief that the Good News of Salvation should be proclaimed to all men everywhere? Ought any tribesman to do less than throw himself wholeheartedly into effecting that purpose of mercy? The man who is . . .

off on his lonesome whate'r betide; What suffices for others he can't abide . . . is no loyal tribesman of the Congregation of God."

And one of us wondered whether such a doctrine of subordination would have met

with so understanding an assent in the lands of western civilization. Perhaps, he thought, here is one of the gifts and graces that Bantu Christians are to bring afresh into the treasury of the Tribe, the Church of God.

Ere we scattered to our huts we bowed our heads before the Unseen Chief. Munga prayed that the One Spirit might fashion us to be such tribesmen of God as look not upon our own things only, but being members one of another, such as seek to do on earth, as it is done in heaven by the Greater Company of tribesmen already passed into the Presence, the Undivided Will of the Chief.—The Presbyterian.

Camp at Canton. The total attendance of 76 besides the faculty was a surprise to all. The good influence of those happy days in camp can be measured only in eternity. Two of the girls from our church made the great decision while in camp and on the Wednesday evening following we baptized them and two others and received the four into church membership.

Our church was well represented at the District Conference at Dayton and again at the General Conference at Winona. After each conference those attending reported at our monthly "Church Night," bringing inspiration and information to the whole church.

Our annual Picnic Sunday was on July 16 at Rice's Dam with Sunday school and preaching services out of doors. The weather was ideal and the attendance large. And what a feast of good things to eat! About 150 were present. All agreed that it was a profitable event.

On the first Sunday in September, Editor George S. Baer and J. C. McBride were with us, the former preaching an able sermon on "The Cross" at the morning service, and the latter showing his set of interesting California stereopticon pictures in the evening. They were welcome guests at a picnic dinner given that day by two of our Sunday school classes. These representatives of our Publishing House found our Sunday school loyal to Brethren literature, which condition ought to exist in every Brethren church. Somebody said that if it does not, then the wrong crank must be operating the machinery.

While we were at the Winona Bible Conference and our own church Conference the church here was well cared for. Our young people had charge of one Sunday morning service and they acquitted themselves well, and on the other Sunday morning the Marvin Stouffer family, parents and seven children, all singers, presented a program of sacred songs, which received much praise. One of the daughters in this family was a member of the 1933 graduating class of Ashland College.

The Bible Conference at Winona was one of the best we ever attended. Surely it would be very profitable for all Brethren ministers to attend the Winona Bible Conference every year. They might have a few distinctively Brethren hours during the ten days.

We spent a few days in Chicago after our conference but could not become very enthusiastic over the fair. Of course there were some very interesting features but on the whole it seemed to be a private money-making enterprise based largely on advertising. It has been called a "County Fair on an international scale." Being built on newly formed earth, and being lighted and colored so attractively, and then being staged successfully in the midst of a world depression—these facts give cause for all people to stop and consider.

The Annual Wayne County Brethren Day was observed on Sunday, September 17 at Smithville and was a real success. The four churches, Fair Haven, Sterling, Rittman and Smithville were well represented. Each church held its Sunday school at home and then came to Smithville for the eleven o'clock service. Rev. Paul Bauman was the speaker, his sermon subject being "Christian Living." Dr. Kenneth Monroe, a member of the faculty of Ashland College and Seminary, brought the afternoon message on the subject, "The Church." Both messages

NEWS FROM THE FIELD

Our Lord's Greatest Apostle was a Great Correspondent



NEWS OF THE COLLEGE

The College opened September 12th with everything in readiness. Several improvements had been made both in the physical equipment and also in the courses.

Mr. Dean Benschoff, of Johnstown, Pennsylvania, came a few days before school opened and began to familiarize himself with the work of the Bursar's office. He also teaches two courses, which have large enrollments, bearing out my belief for some years that a department of commerce would be popular here.

All other teachers remain the same as last year, except that Miss Dorcas Bame, daughter of Dr. and Mrs. C. A. Bame, takes the place of Miss Norma Hurdle, in the Department of Voice.

The Enrollment. It is too early at this writing to announce the final enrollment, but it looks now as if we would have a few less students than last year. The first semester last year the enrollment was 272 and it will hardly reach that number this semester. However, the Freshman class will be approximately 100, which is the number we should have.

The Saturday enrollment which last year passed the 110 mark for the first term, will not take place until two weeks later; hence we must wait on that before final figures can be given.

Last night on Redwood Field, Ashland defeated Holbrook College, 28 to 0. Holbrook is a revival of the old Lebanon Normal College, at Lebanon, Ohio, near Cincinnati. It is Ohio's newest college.

The first issue of the new College Bulletin ought to reach its readers within a week or ten days.

It is a pleasure to record the fact that we have many new students from various churches, California leading the list. With these young people in school, the various churches ought to be more closely tied to the College.

EDWIN E. JACOBS.

MANY BROTHERS AND SISTERS, TWO PAIRS OF TWINS IN COLLEGE HERE

(In connection with President Jacobs' notes, we are running the following clipping from the Ashland Times-Gazette, which may prove to be of interest to some of our readers—Editor).

If signs mean anything, the depression's

over, for nine families have sent at least two and in one case, three sons and daughters to Ashland College this year.

One dad declares that it means the depression is just starting in his family, but Ashland College officials regard it as encouraging, to say the least.

The registration so far shows two pairs of twins, a trio of two brothers and one sister, two pairs of sisters, one pair of brother-sister duos.

Twins at the college this year include Robert and Mary Keener of West Salem. Robert is a sophomore and Mary is a member of the Junior class. Willis and William Krumlaw of the city, who have kept the college faculty all mixed up trying to tell them apart since they entered school, are enrolling again this year.

Three Ashmans

The Ashman family of Johnstown, Pennsylvania, is attending almost in a body, as it were, three members being enrolled, Robert and Mary in the seminary school and Kenneth in the junior class.

The Bechtel sisters, Arlene, a freshman and Thelma, a sophomore, have come from their home in Canton to be together in school this year. Then there are the Tisserand sisters of Greer, Sarah Ellen and Mary Alice, both members of the sophomore class.

One pair of brothers enrolled is made up of Richard Bear of this city, a member of the senior class, joined in college this year by his brother, Robert, a freshman.

Robert Ferguson, a sophomore from this city, is sharing college this year with his sister Rosemary, a member of the freshman class.

Jack and Betty Topping of this city are both members of the sophomore class.

Herman Hoyt, seminary student from Ashland, and his sister, Arlene, a sophomore, are enrolled this year.

Nine Smiths

And if twins and brothers and sisters aren't enough to keep professors confused as to identities, there are nine "Smiths" for the professors to worry about. There are more Smiths than any other single name on the school roster.

SMITHVILLE, OHIO

There has been continued activity throughout the summer. Eleven of our young people were privileged to attend the Training

were helpful and instructive to all. The young people were given the four o'clock hour when the Rittman young people were in charge. The session was very interesting. Miss Floy Hoover was the leader. About 260 enjoyed the bountiful picnic dinner at the noon hour. Delegations of 22 from Ellet, led by their pastor Grant McDonald, and 4 from Cleveland were present.

Brother Percy Yett was with us before conference and his visit was inspirational to our whole church. Come again.

The Smithville W. M. S. entertained the Rittman W. M. S. recently and conference reports were given.

Our Endeavorers went to Rittman for a joint campfire service on an August Sunday evening. The program was conducted by Smithville, Kenneth Oldman being in charge. All enjoyed the program, the campfire, the setting of the sun and the rising of the moon.

A county rally of Brethren young people is scheduled for Friday evening, October 6 at 6:30 at the Wooster City Park. This is the first effort of this sort and should challenge all our young people to be present. Those outside Wayne county will be welcome.

Plans are being made for a great Rally Day on Sunday, October 8. Our communion service will be held on Sunday evening, October 15, 7:30 P. M.

Two of our youth enrolled last week as students in Ashland College. They are Miss Marjorie Dintaman and John Erb, the former a Junior and the latter a Freshman.

May this year be marked in all our churches by earnest and persistent and prayerful efforts in evangelism. May thousands be won to Christ and his church and may the whole church be greatly revived.
G. C. CARPENTER.

THE W. M. S. PRESIDENT SAYS OF THE RECENT CONFERENCE

There Has Been None Better

The 1933 Conference is history. It was very noticeable how faithfully the women attended all the sessions, and when the time came for our W. M. S. meetings the women were there. Faithful in attendance.

With three exceptions those who were on the program were present and brought their messages which were helpful to the listeners. The exceptions were those who were to furnish special music and could not be present.

I was impressed with the unity of purpose. "Not my desires but what is best for the woman's Missionary Society" seemed to be the thought of the women and many personal desires were swept aside in deciding for the larger group.

Last year several of the goals required patience, time and perseverance, and in a way perhaps were difficult. It was very gratifying to know how our W. M. S. had put themselves to the task of accomplishing. Not so many "Banner Societies" as other years, but all effort put forth in the service of our King brings its own reward and the women were blessed in their endeavoring.

Our Feast of Ingathering was very commendable, being over \$625.00 and that in the face of this year's need. The total money brought into the treasury was not as much as some other years, but it meant sacrifices. Our Heavenly Father will use what we bring to him.

I believe this has been one of the best

conferences in the history of the Woman's Missionary Society.

MRS. U. J. SHIVELY,
Nappanee, Indiana.

HERE AND THERE

Meyersdale

We are glad to report that the work at Meyersdale is in a healthy condition. This church, as other churches, has suffered financially because of the depression. It has been necessary to curtail operating expenses, and the offerings for outside work have not been as large as we might desire. Our county has not suffered the effects of the depression, as much as other sections of our own state, and consequently the church finances have not suffered so severely. The pastor and the Official Board have exercised care to keep the expenses within the income, and the members have been as faithful in their giving as one might expect.

The church building was completely redecorated on the inside during the summer. With the new coat of paint on the walls and the newly varnished floors, the building appears clean and attractive. This work was paid for by the Berean Sunday school class, the Woman's Missionary Society, and (some of the floor work) the Sunday school. At the same time a new furnace was installed in the parsonage by the women with some help from the men's Bible class. These expenditures total about nine hundred dollars all of which is paid. This seemed to be a large undertaking for these times but the need was great, and the cost was low.

As to the membership of the church, a goodly number are being received into the church from time to time. Seventeen were received at the time of the Pre-Easter services, and we are now looking forward to a brief service preceding our fall communion. The attendance for the year past is slightly above that of the year preceding, but not all that we could expect. These are trying days for the church everywhere; but we know whence our help. Our great problem here, as most places, is to get Christians to put "the Kingdom of God first" and material blessings second.

Summit Mills

This continues to be a thriving little church. The membership is slightly over a hundred and thirty, and in spite of the fact that some of these members live at a distance, the Sunday school continues around an even hundred. Many of the people of this community have been severely tried by the depression, but they have been faithful. Because of the depression, the

financial problem has been somewhat acute, but these good people carry on. The attendance on the whole has been good, and in many respects this church equals other churches of a much larger membership. The pastor gives these people a morning service, every other Sunday, cares for the visitation and holds the special services twice each year with the communion services.

Pittsburgh-Xenia

The writer graduated from this school last May with the M.Th. degree. This in a way marks the completion of work long in process. I had gone to school when and where opportunity afforded, and had completed much work, but had received no degrees. In 1931 the college work was brought to completion at Juniata College, and the A. B. degree was received in the field of education. This carries with it the right to teach in high schools of Pennsylvania under four majors. The same month (June) the degree of B. D. was granted by Bonebrake, at Dayton, and now the degree of Master of Theology, after two part time years at Pittsburgh. There were no overlapping of hours, but about twelve hours above the total requirements. This work has involved twelve years of school work since the age of nineteen. It has not been easy, but the Lord has been faithful. The work at Pittsburgh was greatly enjoyed, and was a real help in my preaching. Our hearts were saddened at the very close of the year, by the death of two of the teachers, Drs. Webster and Kyle. These were both men of God, and it was a real privilege to have known them. I shall always treasure some of the commendations of Dr. Kyle.

Conference

The late General Conference was a good conference, and the indications are that we are making real progress, in spite of the problems of the various Boards brought about by the depression, in spite of the great sacrifices many of the pastors are making in regard to their salaries, and in spite of criticisms pointing otherwise. One of the handicaps of the Conference, was the long hours of sessions required by the various boards to complete their work. If our conferences are to be the best possible, ways must be found to complete much of this work outside of conference hours. The conferences should be times of spiritual renewal, and not nerve exhausting Board meetings. I am glad to note that two of these Boards will meet early next year, even at a great deal of personal expense. This ought to be a general rule. We ought to make this year a time of deepening our own spiritual lives, and those of our churches. May we trust the Lord for all; his grace is sufficient.
WILLIS E. RONK.

National Conference Minutes for 1933

(Continued from last week)

FRIDAY EVENING

The usual spirited song service opened the evening session which was devoted to Ashland College interests. Kenneth Monroe presented the audience before the Throne of Grace. "Educational Ideals" were stressed by Martin Shively while J. A. Miller spoke on, "The Place of the Word in Christian Education." Conference elected the following persons to augment the Boys' Work Committee: R. D. Barnard, Wm. Stefler, Paul Bauman, Ray Haun, Fred Frank.

The Committee on program on Evangelism was next elected: C. A. Bame, R. Paul Miller, J. C. Beal, Ray Klingensmith, A. V. Kimmel.

Conference received the second offering of the Conference amounting to \$43.25. The evening sermon was preached by C. L. Anspach on the theme, "The Touch of Christ." Delbert Flora pronounced the benediction.

SATURDAY MORNING

Conference assembled with the singing of song, "What a Friend We Have in Jesus."

Robert Creese read 1 Cor. 2:9-16 and prayed for Divine guidance upon the final business session of Conference.

The final report of the Credential Committee made one more lay credential. The grand total number of delegates for the Conference was 216 delegates as compared with 282 for last year. The report was accepted. Minutes of the former business session were read and approved. Ashland College financial report was read by the bursar and was received by conference as follows:

Statement of Income and Expense, of Ashland College for year Ending July 31, 1933

Income	
Income from General Endowment	
Fund (Net)	\$16,717.50
Tuition and Fees	57,470.75
Book Store (Net)	581.98
Gifts:	
National Sunday School Assn.	750.00
Woman's Missionary Society	2,500.00
Education Board	6,255.33
Miscellaneous	50.00
Other Sources:	
Board — Dormitory	4,240.87
Commissions	245.53
Diplomas	446.50
Piano Rentals	15.00
Room Rentals	2,092.00
Miscellaneous	96.08
Total Income	91,461.54

Expense	
Salaries:	
Administration and Instruction ..	55,375.24
Library Service	2,025.30
Fuel, Light and Water	4,149.39
Student Activities	1,900.46
Postage and Advertising	2,607.12
Dormitory Labor	3,302.00
College Labor	2,542.45
College Expense	3,349.80
Dormitory Expense	939.18
Janitors	2,265.57
Collegian	963.60
Insurance, Taxes and Interest ..	2,559.14
Scholarships	2,722.90
Annual (Pine Whispers)	647.44
College Associations	162.00
Seminary House	928.48
Miscellaneous	2,891.37
Total Expense	89,331.44

Net Income for the year 2,130.10

Balance Sheet, July 31, 1933

Assets	
Current Assets:	
Cash:	
On hand	287.56
In Banks	1,556.96
Due from Endowment Fund ..	354.51
Total Cash	2,199.03
Accounts Receivable	5,557.62
Notes Receivable	177.17
Total Current Assets	7,933.82
Fixed Assets:	
Buildings and Grounds	450,780.67
College Equipment	13,487.60
Dormitory Equipment	11,131.39
Library Equipment	21,006.38
Laboratory Equipment	24,323.75
Domestic Science Equipment ..	594.59
Pianos	1,745.00
Typewriters	702.75
Total Fixed Assets	523,772.13
Total Assets	531,705.95

Liabilities and Capital	
Current Liabilities:	
Notes Payable	21,351.37
Accounts Payable	525.43
Total Current Liabilities	21,876.80
Capital:	
1932—Capital	507,699.05
1933—Net Profit	2,130.10
Total Capital	509,829.15
Total Liabilities and Capital ..	531,705.95

Balance Sheet, Permanent Endowment July 31, 1933

Cash:	
In Banks	6,230.85
Due from operating Account ..	109.03
Total Cash	6,339.88
Notes Receivable	43,104.23
Investments	361,038.94
Total Assets	410,483.05

Liabilities and Capital	
Accounts Payable	354.51
Scholarship	1,000.00
Annuities	50,231.00
Permanent Endowment	358,897.54
Total Liabilities and Capital ..	410,483.05

Martin Shively, Bursar.
R. A. Hazen, Auditor.

Conference approved the budget of the National Sunday School Board as submitted—Seminary, \$2,000.00; Summer Camp and Promotional Work, \$700.00; Misc., and Printing, \$200.00; Sec. and Office Supplies, \$100.00, Total \$3,000.00.

The Committee on Resolutions read the following report of the Committee on Evangelism.

Program of Evangelism

This program shall give chief prominence to promote aggressively the winning of men to the church through New Testament Evangelism by fostering:

- 1—An Evangelistic Meeting in each congregation this year.
- 2—A Bible Institute in each church or group of churches properly situated.
- 3—A Lay-Visitation Campaign. (To be done by the Deacons or a group like the Seventy).
- 4—A School for Evangelism for all pastors and others who desire to carry forward a successful campaign.
- 5—Definite efforts to establish preaching places or Bible Study Classes in at least TEN new Communities in each District.
- 6—All the churches supporting loyally and faithfully, the program of their own Mission Boards.
- 7—Promotion Day in each congregation; setting forth the program and receiving an offering to promote the work herein offered.
- 8—The Board of Evangelists shall be charged with the formulations of plans they shall make for the execution of this program.

The Committee:
Charles A. Bame A. V. Kimmell, J. C. Beal, R. Paul Miller, Ray Klingensmith.

The committee for merging of all interests under one organ read its report as follows which was approved by Conference:

- A Resolution
- Resolved that:
1. A merger into one publication of the

Brethren Evangelist, the Brethren Witness, the Brethren Missionary and probably the Woman's Outlook be undertaken to be effective on May 1, 1934.

2. A new Publication Board be constituted composed as follows:—5 members to be elected from among the membership of the present Publication Board, 2 to be elected from among the membership of the Foreign Mission Board, 2 to be elected from among the membership of the Home Mission Board and two from the Executive Board of the Woman's Missionary Society, providing the last enter the merger.

3. The Present Publication Board shall terminate its work and automatically cease to exist on May 1st, 1934 at which time the newly constituted Board shall take charge of the Publication Affairs.

4. That nominations from the Present Publication Board for members of the new Board be made by the Committee on Committees.

Motion prevailed that permission be granted regarding the election of one man to more than one major committee or Board.

The Financial report of the Conference was approved as follows: Expenses—Chas. Ashman for secretary work, \$33.25; J. L. Gingrich for secretary work, \$50.32; Printing Statements, \$7.00; Statistician, \$15.00; Breth. Pub. Co., \$103.96; Winona Assembly, \$100.00; Wm. Steffler, \$1.20. Total \$310.73. Receipts—Delegate Fees \$221.00; Offerings \$99.25. Balance in hand \$9.52. \$312.73 is still in the State Bank at Warsaw as frozen assets.

The new Publication Board was elected as follows,—J. C. Beal, R. D. Barnard, Norman Kimmel, Loren Black, E. G. Mason. Cooperating members to represent the following Boards are—Foreign Missionary Society, Dr. J. Allen Miller, A. J. McClain; Home Mission Board, Freeman Ankrum, R. Paul Miller; W. M. S., Mrs. U. J. Shively, Mrs. K. M. Monroe.

Conference ruled that the following Resolution be entrusted to the Committee on Organization and Government—"The Home Mission Board, feeling most keenly the slowness of progress in establishing self supporting and growing churches, and realizing that many times the church is retarded or defeated by discord among the membership, or inefficient leadership—"Be it resolved that National Conference select a co-operating committee whose function shall be to assist the district officers in bringing harmony in the church, and pleasant and effectual pastoral leadership."

Resolutions of the Forty-Fifth Annual Conference of the Brethren Church assembled at Winona Lake, Indiana, Aug. 21 to 27, 1933

Whereas, it has pleased our Heavenly Father to permit us to assemble together in this the 45th Annual Conference of Our Beloved Church, and

Whereas, His abundant blessings and abiding presence have been our portion during all the sessions of this conference, and

Whereas, the teachings of His Holy Word are eternally true and righteous,

- Be it sincerely resolved:
1. That we lift our hearts unto him in profound thanksgiving and appreciation;
 2. That we express our approval of the constructive, devotional, and well-planned program provided for us by the Executive Committee;
 3. That we shall also express our grati-

tude for the high type of Bible lectures delivered at this Conference wholly by men of our own denomination.

4. That we commend W. C. Benschoff, the retiring moderator, for his comprehensive and challenging moderator's address and that we take seriously our action relative to its disposition.

5. That we commend the Publication Board in their endeavor to give our church a more distinctively Brethren literature for the purpose of indoctrinating our people in our beloved faith.

6. That we urge each church of our denomination to take more seriously the ministry of prayer and intercession committed unto us by our Lord;

7. That in view of the distressing financial conditions through which we are going and the crises with which we are faced in the various Boards and institutions of our church that we be willing to give ourselves more unstintedly in self-sacrifice toward the financial support of these interests;

8. That we go back to our churches with greater enthusiasm for active, personal evangelism;

9. That we foster the growing interest in the support of our young people's work in the form of S. M. M. Boys' Council, Vesper services which activities have come to the fore at this Conference.

10. That we deplore the action of the federal government in legalizing the sale of beer and the desire of the public for repeal of the 18th Amendment.

11. That we deplore the report of the recent Laymen's Appraisal Commission with respect to the value and purpose of Foreign Missions and go on record as being wholeheartedly in accord with the stand of our Foreign Mission Board with respect to the sentiment expressed by the Commission.

12. That the Brethren Church, whose creed is "The Bible, the whole Bible, and nothing but the Bible, shall continue to stress the Bible as the first and all sufficient book for faith and practice in home, school and church.

Respectfully submitted,

H. A. Kent,

D. B. Flora,

J. C. Beal, chairman.

Minutes of the final business were read and accepted as correct. The Moderator declared the business of conference adjourned.

The next hour was devoted to fraternal relations. "Blest Be the Tie that Binds" was sung as a fitting selection. J. L. Gingrich referred to the welcome accorded to C. H. Ashman and himself while at Hershey Annual Meeting of the Church of the Brethren. In well selected words Martin Shively presented and introduced Otho Winger, president of N. Manchester College, who brought the message from the Church of the Brethren. Chas. Ashman, who represented the Brethren Church at Hershey, spoke briefly regarding the congenial working plans now existing in some parts of the Brotherhood.

Motion was made and passed that Conference expresses appreciation to R. R. Teeter and Geo. Baer who graciously agreed to yield their positions on the program for publications. Mrs. Kenneth Monroe favored Conference with a vocal solo as Conference prepared for the Bible lecture, "The Plagues of Egypt" by W. E. Ronk. Benediction was pronounced by George S. Baer.

SATURDAY AFTERNOON

"Grace Greater Than Our Sin" was fervently sung as Conference convened for the afternoon Bible lecture. Jas. Cook prayed for Divine guidance upon the work of the hour. Special music was rendered by Miss Elizabeth Humberd who sang "Salvation Is For All." R. I. Humberd lectured on, "The Times of the Gentiles."

The Home Mission session opened with singing, "Till the Whole World Knows." W. C. Benschoff presented hearts to God's Throne of Grace. The Foundation Builders Male Quartett rendered several vocal selections throughout the program. The following pastors referred to their respective mission work in order: Grant McDonald, Akron, O.; Wm. Clough in Uniontown; Herman Koontz in Roanoke, Va.; Stanley Hauser in Huntington, Ind.

The closing part of the afternoon's program was occupied by the presentation of a drama, "Dollar for Dollar" by the Sisterhood girls at Berne, Ind.

SATURDAY EVENING

Saturday evening session was called to order by the Vice Moderator, M. A. Stuckey. Chas. Bame announced, "I need Jesus." Raymond Gingrich read for devotions, Rom. 12:1-21 and offered the evening prayer. After the singing of "I Want my Life to Tell for Jesus," R. Paul Miller introduced the personnell of the Home Mission Board. The speaker of the hour was C. L. Anspach, on "Great Lessons 1933 has taught as to the Value of Home Missions to the Brethren Church. Conference joined in singing, "There is a Fountain Filled with Blood." The evening sermon was preached by Freeman Ankrum on the subject, "The Glorification of the Church." A. E. Whitted closed the day's work for Christ and His Church with prayer.

SUNDAY SERVICES

Attendance for Sunday School, 1053.
Offering for Home Missions for Sunday, \$500.16.

Preacher for morning worship, John W. Hathaway. "Why Missionary Work Should Command Our Every Talent."

W. E. Ronk gave the afternoon lecture on "The Fullness of Time." An offering for Boys' Work lifted in the afternoon amounted to \$26.43.

The closing sermon of Conference was delivered by C. A. Bame on "The Glorious Hope."

J. L. GINGRICH, Secretary.

CITIES IN BIBLE LANDS

(Continued from page 11)

home land, and they resent any outside, alien power, in an arbitrary offhand manner, without so much as asking their consent, to turn their fatherland over to another race. Particularly when that race had expatriated themselves from it, or been exiled from it, for nearly two thousand years.

Palestine is thus a seething pot of racial rancor against the English government on the part of the Arab population. When Lord Balfour made a visit to Jerusalem in April, 1925, to assist in the dedication of the Jewish University on Mount Scopus, the authorities found it prudent to provide eight armored cars and a like number of machine guns for his protection in the trip from Cairo to Jerusalem. And when he made a dip into Damascus in leaving Jerusalem, a hostile mob gathered before his hotel, and in the ensuing riot several persons were

killed and wounded. The feeling of hatred ran so high against the author of the Declaration, on the part of the populace in sympathy with the Palestinian Arabs, that he found it healthy to be attended by a strong military escort as he crossed the danger-infested territory to the Lebanon mountains, in order to take his steamer at Beirut for his return to England.

Why England's Control of Palestine

That England will continue to maintain her grasp on Palestine goes without the saying, "Necessity knows no law." And Palestine is an essential factor to England in her control of the Suez Canal. No Suez Canal, no India. Your map will show you that this waterway from the Mediterranean to the Red Sea is the life-breathing jugular vein of the world-wide British imperialistic empire.

"Hands off Palestine, Egypt, the Suez Canal!" is the chorus sung by England's leading statesmen, regardless of party affiliations. "The security of the canal is of vital interest to us, both in peace and in war," says Premier MacDonald. "Palestine is the military bridge-head indispensable to the defense of Egypt," as Earl Cromer puts it with entire frankness. And the Earl of Brinkhead with equal openness says, "Palestine is strategically necessary to the defense of Egypt."

And thus the situation as to Palestine stands with England and the world. But within the shadows of international diplomacy stands the unseen Omnipotent King of Kings and Lord of Lords, in whose sight the nations of earth are but "the small dust of the balance," "Who shutteth and no man openeth," and who holds the key of his almighty will and power to open the door to marvelous events possibly, in the near at hand advancement of the interests of his Kingdom in the world, and in which Palestine may have a dominant share.

Who knows? Neither you, nor I, nor mortal man. Until then, faith, patience, hope as we look upon "Palestine, the Glory of all Lands," and as the rapidly fleeting centuries flight their way.—Christian Observer.

ANNOUNCEMENTS

BRETHREN HOME TREASURER MOVED

Send all money for the Brethren Home of Flora, Indiana, to Rev. L. V. King, who is now located at Mexico, Indiana. Please keep this in mind when sending money for the Home and save confusion and loss of time.

WASHINGTON, D. C.

Will you please announce in the Evangelist that the Washington Church will hold its Fall Communion on Sunday night, October 8th, at 7:30. All those of kindred faith will be welcome to enjoy with us the observance of the sacred ordinances.

HOMER A. KENT, Pastor.

FAIR HAVEN, OHIO, CHURCH

The fall communion of the Fair Haven church will be held on Sunday evening, October 1, 1933, at 7:30. The usual invitation to others of like faith is extended to fellowship with us.

RAYMOND E. GINGRICH, Pastor.

OCT. 7 ISSUE APPEARS AFTER THIS ISSUE

Vol. LV., No. 39

October 14, 1933

The BRETHREN EVANGELIST

Special
Number
on
EVANGELISM

*"Behold
I stand at the
Door and
knock"*



GEORGE S. BAER
Editor

R. R. TEETER
Business Manager

Send all moneys to the
Business Manager

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Entered as second class
matter at Ashland, Ohio
\$2.00 a year in advance

Acceptance, special rate, section
1103, Act of Oct. 3, 1917
Authorized Sept. 3, 1928

Preparation For An Evangelistic Campaign

Successful evangelistic effort must be prepared for. This is so universally true that one scarcely needs to make an exception, and so evident that there is scarcely need of argument. If now and then an evangelist launches upon a campaign with little or no preparation and succeeds in winning many souls to Christ, it is a pretty sure sign that that field had been under preparation for many months, and the harvest was just ready for the gathering when the reaper came. But even under such circumstances the reaping might have been very much greater if a definite and intensive preparation had been made just preceding the campaign.

Insisting thus strongly on the need of preparation does not imply a leaning to the theory that revivals can be "worked up" rather than "prayed down," but merely that the human element in such work invariably needs to be put in readiness for the operation of divine power. The only hindrances that ever exist to the salvation of lost souls are human hindrances. The trouble is invariably with man and not with God. His love is ever yearning; his power is ever sufficient; his will is ever ready and receptive; his mercy is ever extended. But men—there is where failure rests. Men are indifferent, careless, cold, unyielding, selfish, lacking in urge, in sacrifice, in power, in perseverance, in faith. These hindrances must be overcome or reduced to a minimum, and conditions and attitudes developed that are conducive to evangelism. That is the task of preparation, and he who is wise will not neglect it.

Must Discover the Field

One of the first things necessary in preparing for an evangelistic campaign is the discovery of the field. The entire church ought to know something of its field. A certain amount of understanding of the possibilities is necessary to the maintenance of faith in the field and zeal in the conflict. And most of all it is important that the director for the campaign shall have an intimate knowledge of the field. He ought to know the name and residence of every unsaved person and every backslidden and unconverted member in the community. It will be helpful to know the general characteristics of the people, their habits, their prejudices, their attitudes toward church and religion, the prevalent sins peculiar to the community, the dominant hindrances and the forces that militate against the church and the kingdom. To know the people collectively and individually, and to have the data collected and ready for reference and daily guidance is an important achievement in preparation.

The Forces Mobilized and Organized

There must be a mobilizing of the forces, a discovery of their qualifications and an organizing into groups for definite service. This is absolutely necessary if there is to be a real campaign and not a one man combat. It is very desirable that all the forces shall be enlisted. If ever the entire church is needed it is now. Moreover, all should be induced to put the campaign first. Everything else should be made secondary, and all other engagements and activities reduced to the minimum that the success of the church and the saving of souls be not hindered. Every member should be made to feel a personal responsibility for bringing the campaign to a successful conclusion. The entire church should click like a well-adjusted machine, every part in its place and doing its part.

The director of the campaign should know his forces, be acquainted with the talents and qualifications and characteristics of each worker, and have them teamed up and organized in such a way that they shall supplement and strengthen each other. Jesus well understood the characteristics of his disciples and wisely directed their activities by sending the aggressive, dashing Peter with the cautious, far-sighted Andrew and the slow-witted Philip with the keen-minded Nathaniel. In a similar manner he wisely paired the other disciples so that each was a help to the other by supplying something the other lacked. In organizing teams for carrying the message of the Gospel to the homes, shops, streets and countrysides, the matter of fitting workers together properly should not be overlooked. Moreover, the work of the entire campaign should be so outlined and organized that everybody will have something to do and everybody assigned to the particular task for which he is fitted or in which he takes special delight. This will contribute to success.

Equipped for the Task

Above everything else in importance in preparing for the campaign is getting the church and the individual members thereof equipped for the task of soul-saving. Many things might be said here but we merely mention a few: (a) All the people ought to be equipped with a sense of responsibility for saving men. If Christian people are brought to see that they are "saved to serve" and that saving men is the supreme duty and the highest privilege of every child of God, not all the powers of Satan can prevent success. (b) There should also be strong faith in God, in the power of his might and the truthfulness of his Word. Without faith it is impossible to please God or to save men. Special steps should be taken to encourage and strengthen faith. (c) Purity of heart is important. He who would be crowned with power must be clean and upright in his relations with men. Compromising with sin is fatal to high spirituality and soul-saving. Consequently the membership ought to be called to a high personal consecration. (d) There must be the equipment of prayer; that is of first importance. Prayer gives confidence and power and courage and patience and perseverance, and every other needed grace. Until one has learned how really to pray, he has not gotten the first lesson in soul-winning. The members in groups and in private ought to give much time to prayer. (e) To be equipped one must know and love and be able to use the Word of God. The Bible is the sword of the

Spirit and it is vital that the soul-winning Christian should be able to use it skillfully. Bible study is a great preparation to evangelism. (f) And with all this preparation there must be tact. There is no blue-print or set of rules that will solve every problem that may arise in dealing with men. One must endeavor to read human nature and to handle each individual according to his own peculiarities. Insight into character, a lively sympathy for every person and wisdom from on high are necessary to enable one to deal wisely with the souls of men. These and other much needed types of equipment may be secured or greatly improved upon, if we will but seek them by faithful study and earnest prayer. And a church that will thus seek to be equipped will be a church prepared for a campaign in evangelism, and is warranted in expecting great victories in the name of Christ.

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An Observation on "Recovery"

We are not criticizing the NRA, but rather urge our readers to cooperate with its aims insofar as they do not conflict with the teachings and spirit of the Word of God. That is every Christian citizen's duty. However, we do feel justified in expressing our conviction that neither the NRA nor any other scheme that may be devised for the economic recovery of our land will accomplish the desired end so long as God and righteousness are left out of account. Morality, obedience to law and godliness have been flouted at every turn, and now sobriety and honesty are being cast to the winds by the wide-spread return of the liquor traffic and gambling. Political leaders and legislators of high and low degree seem to be willing to permit the return of almost any sort of iniquitous business if only they can squeeze out of it a few dollars in taxes.

We shall reap what we sow, let us not be deceived about that. God is not mocked,—though men may mock themselves. Already the first fruits of the evil harvest are beginning to appear. Crime is increasing; gambling is multiplying; drunkenness is growing worse and worse, even on the so-called non-intoxicating beer. Statistics for Washington, D. C., furnished by the superintendent of police of that city show that every one of the last seven months suffered a marked increase in the number of arrests for alcoholic intoxication over the corresponding months for the preceding year. It is reported that the month of August, 1933 tops all previous records in the city's history for public drunkenness. In fact, the *Evening Star* (Washington, D. C.) under date of September 4, made a demand for a new and bigger jail because "prisoners overflow cell blocks and are herded like cattle in the yard" and stating that the "majority of week-end arrests were for intoxication and disorderly conduct."

When a country sells its honor and sobriety for a price, it need not expect the dollars received therefrom to lift it out of a de-

(Continued on page 12)

EDITORIAL REVIEW

From the bulletin of the First church of Long Beach, California, we learn that nineteen new members were recently added to the church by baptism, sixteen on September 10th and three on the following Sunday.

Dr. K. M. Monroe, secretary of the Seminary faculty, gives some news items this week, reporting the number enrolled in the three Seminary classes, which total eighteen, if we are not mistaken. These do not include the pre-seminary students. The seminary library, which is steadily growing, is being catalogued, and a new relief map of Palestine is being purchased. Some money for this purpose has been contributed, but not enough to cover the cost. Any one wishing to help in some definite project, will find here an opportunity.

In view of the effort being made to get our pastors and lay workers together in groups to study evangelism and to envision the field, it may be of interest to know that the biggest family of Brethren recently had a Pastors' Conference at Bethany Biblical Seminary, Chicago, where 102 ministers were registered and a goodly number of ministers' wives. They continued in session several days studying methods and means for greater kingdom progress and being mutually inspired for their task. Brother M. R. Zigler, secretary of the General Ministerial Board, in a recent communication, said the interest was fine and the conference a great success.

Prof. M. A. Stuckey returned home from the Pennsylvania district conference before the editor had closed these columns and reported a most successful gathering at Berlin. The number of registered delegates was only five less than last year, in spite of the fact that Pennsylvania, at least certain parts of it where our constituency is most numerous, is in a very bad plight industrially. The spirit of the conference was fine, and plans were laid to cooperate with the national program on Evangelism. The new national Boys' Work program also received attention and arrangements were made whereby the Boys' Work and the Evangelistic program should be pressed home to the local church simultaneously.

A clipping from the Wisconsin State Journal informs us that on October first, Dr. J. L. Gillin of the Sociology Department of the University of Wisconsin, at Madison, began his twenty-second year as teacher of what is known as the Gillin Bible Class of the First Baptist church of that city. The class is said not to be denominational, however, and is largely attended and has become widely known for its discussions and interpretations of practical Christianity. Prof. Gillin, a member of the Waterloo, Iowa Brethren church and a former president of Ashland College, has become a widely recognized authority on social problems and particularly those dealing with penal institutions.

The work in our African mission continues to go forward under the leadership of God and our faithful missionaries. Progress is being realized on all three stations and their outlying points. Daily souls are being saved, schools are being conducted and the medical work is being carried on. Dr. Gribble remarks about handling from 120 to 140 patients in a single morning. That certainly would try a physician's nerve as well as his wisdom and sympathy in the homeland. Besides this there is time for teaching, preaching and prayer. Most of us think we are too busy to take all the time we really need for prayer. Maybe if we would pray more, we should be able to accomplish more, and it might be that less time would be wasted. Dr. Gribble reports forty-five having been led into the baptismal waters at Yaloke station.

The Winchester Brethren in Virginia, have recently enjoyed a successful tent meeting under the evangelistic leadership of Brother R. Paul Miller, general secretary of the Home Mission Board. There were twenty-one confessions and reconsecrations, and the splendid attendance and enthusiasm generated would indicate that the church had been well advertised and the community greatly benefited by the meetings. Brother E. J. Rohart is the faithful pastor, and his hard work and consecration are being rewarded by the growth of the church. His ministry among the children is especially commendable. Brother Miller considers the Winchester field to be big with promise and that every encouragement possible ought to be given to this mission church to take possession of its field before it is lost. That stands for other fields as well as for this one, and it means that the brotherhood must come to the place where it will give generously to Home Missions.

Last week we gave brief notice to the retirement of Dr. A. D. Gnagey from his pastorate at Altoona, Pennsylvania, where he has served for ten years. We are glad this week to be able to give a more detailed account of the closing events as recorded in the Altoona Mirror, to whom we are also indebted for the pictures of Dr. and Mrs. Gnagey. After the preaching of his farewell sermon on October 1st. Brother Gnagey went to the hospital for a minor operation, after which he and Mrs. Gnagey will return to Ashland where they will make their home with their daughter, Mrs. Ed. Mayner. After reading the account of his farewell reception, no one needs be told that Brother Gnagey was greatly appreciated by his church and community. Ten years ago, after resigning from his editorial work, and when many men would have thought of retiring from active service, Brother Gnagey went back into the pastorate and remained all these years in the service of one church, and it was a church he had formerly served as pastor, then when he retires, at the demand of his physician, it is with the universal love and appreciation of his people. This is an argument against the all too prevalent tendency to shelve ministers when grey begins to streak their hair, but when their ministry is becoming richer and more vital, if less spectacular. We of course appreciate the enthusiasm and the dash of the young ministers, but we also highly value the rich experience and the spiritual penetration of those older grown. Brother Gnagey's active service of fifty-five years in the church has not been spectacular, as he himself is not spectacular, but it has been one of immense worth and great importance, as many can testify. And we take this occasion, while he is here to appreciate the flowers, to pay tribute to his ministry to the brotherhood. We can think of no one from whom we have personally profited more by counsel and inspiration than from Dr. Gnagey. While we join his many friends in wishing him the full enjoyment of his well-earned retirement, yet we dare say he will still be found rendering service to his church as opportunity and health permit. Brother M. L. Sands is Dr. Gnagey's successor and preached his first sermon on October 8th.

A Symposium on
EVANGELISM

By **Alva J. McClain**
Charles A. Bame
J. Allen Miller
G. C. Carpenter

M. A. Stuckey
K. M. Monroe
R. D. Barnard
W. S. Crick
W. H. Beachler

Being Digests of Addresses at the Ashland School of Evangelism

OUR NATIONAL PROGRAM OF EVANGELISM

This program shall give chief prominence to promote aggressively the winning of men to the church through New Testament Evangelism by fostering:

- 1—An Evangelistic Meeting in each congregation this year.
- 2—A Bible Institute in each church or group of churches properly situated.
- 3—A Lay-Visitation Campaign. (To be done by the Deacons or a group like the Seventy).
- 4—A School for Evangelism for all pastors and others who desire to carry forward a successful campaign.
- 5—Definite efforts to establish preaching places or Bible Study Classes in at least TEN new Communities in each District.
- 6—All the churches supporting loyally and faithfully, the program of their own Mission Boards.
- 7—Promotion Day in each congregation; setting forth the program and receiving an offering to promote the work herein offered.
- 8—The Board of Evangelists shall be charged with the formulations of plans they shall make for the execution of this program.

The Biblical Background of Evangelism.

By Alva J. McClain

On such a program as this, dealing with many phases and aspects of a single theme, the speakers having had little or no opportunity to consult one another about precise limitations, there is always danger that one may transgress into the field properly belonging to another. I shall try to avoid this. As I understand the assignment committed to me by the Chairman, my task is to outline in a general way the Biblical Background of Evangelism, leaving the development of details to those who shall follow. I shall discuss the subject under three main heads.

I. THE BIBLICAL ORIGIN OF CHRISTIAN EVANGELISM.

It may surprise the ordinary reader to learn that the English word "evangelism" does not occur once in the Authorized Version. And even its related term "evangelist" occurs but three times (Acts 21:28, Eph. 4:11, 2 Tim. 4:5). But these passages do not convey a fraction of the large place given in the New Testament to the thing which we have named Evangelism. To discover this we must examine the Greek term.

It is a compound word made of "eu", meaning good or well, and "angelos", meaning messenger. In the New Testament the word occurs in three forms: 1. **Euangelion**, which means "good news" and is uniformly trans-

lated "Gospel." 2. **Euangelizo**, which means "to tell good news" and is translated "preach" or "preach the Gospel." 3. **Euangelistes**, which means "one who tells good news" and is translated "evangelist." The close relation between these Greek words, which occur altogether 130 times in the New Testament, would have been more apparent to the English reader if they were rendered respectively "Evangel," "Evangelize," and "Evangelist."

An examination of the New Testament passage reveals that the work which we call "Evangelism" arises directly out of the Christian "Evangel" or Gospel. There were evangelists in the early church because there was an evangel to preach. The evangelists did not produce the evangel. The evangel produced the evangelists! Because this is so, all discussions of the work of Evangelism should begin with its Message.

What is the Evangel of New Testament Evangelism? The full answer belongs to a later speaker on our program. I shall suggest only three general characteristics.

1. It is a message of **Good News**, and therefore cannot be any mere system of law or ethics.
2. It is a message **from God**; a divine revelation, not a human philosophy.
3. It is a message **concerning Christ**. What he is and what he did is our only Gospel (compare Romans 1:1-3).

II. THE BIBLICAL PROVISION FOR THE WORK OF EVANGELISM.

Viewed from one standpoint God himself is an Evangelist, for in the Scriptures, we are told, he preached beforehand the Gospel to Abraham (Gal. 3:8). And Christ was an Evangelist, for he came preaching the Evangel of the Kingdom. But the work of evangelism during the present age has been committed **wholly to men**. If you ask, What men? the answer is found in Ephesians 4:11-12, a very important passage on the subject of evangelism. It reads as follows in the American Revised Version:

"And he gave some to be Apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the Body of Christ." The entire program of Christian Evangelism is here. Notice several things:

1. These names in the passage describe **Gifts to the Church**, not **Offices in the Church**. What is the difference? The **Offices** are **elective**, wholly within the power of the church to confer or to withhold; and there are but two, the Eldership and the Deaconate. The **Gifts** are **spiritual endowments**, directly bestowed by a sovereign Christ. They may and should be recognized by the church, but cannot be conferred by any church. The church by election may create elders and deacons, but no church can make an evangelist or a pastor or teacher. Only God can do this.

2. Each one of the Gifts mentioned in the Ephesians passage describes a **distinctive function** in the Church. The Apostles were eyewitnesses to the facts of the Gos-

pel and founded the Church. The Apostles and Prophets interpreted these facts under the guidance of the Holy Spirit, first orally and finally in the New Testament writings. The Evangelists spread the Good News contained in the New Testament, planting churches in new places. The Pastors and Teachers took over the new churches as shepherds of the flock.

3. **Not all these Gifts were intended to be permanent.** Once the Church was founded and equipped with the New Testament records, there was no further need of apostles and prophets. These gifts then passed away. The apostles have no successors. But the work of enlarging the church, of pastoring and teaching it, must go on. Hence, down through the centuries and now we have the remaining Gifts as a permanent possession.

4. The final purpose of these Gifts is to build up the Body of Christ through the ministry of its own membership. Notice the language of the Revised Version. The pastors and teachers exist "for the perfecting of the saints." And this perfecting of the saints is "unto the work of ministering." And this work of ministering by the saints results in the "building up of the Body of Christ." God's purpose in giving evangelists and pastors and teachers to the Church was not to build up a closed clerical order which would monopolize the ministry of soul-winning, but rather to exercise this ministry with and through a trained membership.

Thus, I conclude, the responsibility of Evangelism rests upon every member of the church of God as a general duty. No one can escape it. But in a special sense this responsibility rests upon that select group of men who have the divine gift of evangelism. A study of the New Testament conveys the impression that the Evangelist was an itinerant, going to new places, starting new churches. Once the church was started, the pastor was to teach the membership and working with and through them to extend the work of evangelism in that locality, while the evangelist moved on to a new place.

The modern church has departed from the program of the Word in two serious respects: First, many pastors have failed to teach their people to become a self-propagating body. (Perhaps there are too many elected to the eldership who have not the divine gift of pastoring and teaching.) And this first blunder has led to the second: Because the average church has not become self-propagating, it has turned this task over to the evangelist, thus hindering his wider ministry of preaching in new places. And the evangelist, in turn, has too often become satisfied to confine his ministry to already existing churches, to the neglect of the unevangelized fields.

III. THE BIBLICAL ASSUMPTIONS WHICH UNDERLIE THE WORK OF EVANGELISM.

Certain presuppositions stand behind all true New Testament evangelism. They may not be dealt with in any formal way, yet they are always present in the background. For lack of time these assumptions can only be stated briefly.

The first is the reality of sin and its doom. Tell me the attitude toward evangelism. The cult of Eddyism, which attituded toward evangelism. The cult of Eddyism, which denies the reality of sin, has lecturers, but no evangelists. And Modernism, which weakens the sense of sin, creates an atmosphere which stifles evangelism.

The second assumption is Salvation by Free Grace, the work of God, not men. Since evangelism is the heralding of Good News, it cannot live in the dead sea of legalism. It is no good news to tell men they must save themselves. It is good news to know that the work is done. The

preaching of law and commandments may produce proselytes, but not converts. It may change our opinions, but it will not change our hearts.

The third assumption of evangelism is the fact of Human Responsibility. Man is not responsible to save himself. He cannot save himself. But man is responsible for his choices. He is not required to climb the steep ascent to heaven, but he is responsible to choose the Way of Life when set before him. Wherever the sense of personal responsibility is dulled, whether by a hyper-Calvinistic theology or a Behaviouristic psychology, true evangelism ceases.

The fourth assumption is the Absolute Lordship of Christ. Before our Lord gave his great commission to evangelize the nations, he reminded the disciples that "All authority" was given him both in heaven and on earth. If this be true, then every human soul must deal at last with Christ, either for salvation or for judgment. There is no other Savior. There is no other Judge. This is what Paul had in mind when he wrote "Knowing therefore the terror of the Lord, we persuade men." Again, if Christ has all authority, then he has the right to command me as a Christian, my life, my talent, my substance, in the work of evangelism. This is what Paul meant when he said, "Woe is unto me, if I preach not the Gospel."

Ashland, Ohio.

The Present NECESSITY of New Testament Evangelism

By Charles A. Bame

It is too apparent for argument. Here is a plain presentation of the truth. The Brethren have gone on record. Our National Conference unanimously resolved that aggressive evangelism that reaches new points, saves old ones and looks ahead to future advance is a great necessity and adopted one of the most sweeping plans possible to conceive.

COUNTERFEITS

But there is a discrimination made: it must be New Testament evangelism. Doubtless this distinction was made because there are counterfeit methods which are not of New Testament order. Note some of them:

(1) Buchmanism. This is the new, and perhaps the most advertised of the many kinds of evangelism lately in vogue. It has no sermon and it would seem, a good many banquets. It attracts people who can afford much elitence, calls for communion with God and practicing his presence without the emphasis on the Gospel as a background which Brethren people demand. It would not suit Brethren people.

(2) Kernanism. Probably this should not be dignified by calling it an "ism" but it amounts to that and is not according to Brethren standards because it also leaves out the sermon and is entirely too much, to a card-signing campaign without an experience of salvation.

(3) Dollar Evangelism. This is the antithesis of our new program. The most damnable form of evangelism and the one I blame for the present dearth of the whole evangelistic program generally, is this method that made the dollar the measure and the chief end of the meeting. I have heard the big (?) evangelists talk of their meetings as \$5,000 and \$10,000 meetings. Away with that!

Ours must be the opposite of that. There are various other counterfeits.

I—THE NEW TESTAMENT EVANGELISM

New Testament Evangelism is that sort of evangelism that is copied from the methods of our Lord himself. Pentecost is a fine example. It had a great doctrinal sermon which brought a deep conviction of sin; the cry for salvation; the presence of the Holy Spirit, followed by baptism "unto the remission of sins". No better pattern has ever been given.

New Testament Evangelism was patterned by Christ Jesus himself. The Great Commission (Mathew 28:19) has never been repealed, nor improved as to method; it has the four important and necessary steps:

1.—"Go Ye". Too many interpret this to mean build a nice church, have a fine formal service, or construct a big tabernacle and get a specialized "party" and let them come to us. Not so; the command is "Go ye".

2.—Make Disciples. To shake the hand of the evangelist, to "hit the saw-dust trail", to go through the repeating of the creed or catechism, or to study the "dogmas and traditions" of a hierarchy—to do these things is not necessarily making disciples. Disciples are learners and the work of soul-winning has too often stopped without the finishing touches of instruction, to go to the end with the Lord.

3.—Baptize Them. This is the seal of pardon and the "answer of a good conscience toward God". Evangelism that never asks nor insists on the baptism in water is that kind from which too many of the churches suffer. Without this confirmational service "converts" very frequently turn back. "That same hour of the night," as Paul did, is the best method, as to baptism.

4.—Teach them all things. Of course, the professional evangelist will protest that this is more than evangelism but I answer that anything less is not New Testament Evangelism. Indeed, our Master and our forbears taught us to "Count the Cost" and without that due consideration of complete surrender and the tremendous cost to the Lord as well as to the "convert", of the salvation that comes with conversion, he will probably be unconverted. New Testament Evangelism is a tremendous task.

II—THE NEED

But what is the need of this urge and importunate drive?

1.—Because of the apathy of many ministers, official boards and the laity. The dearth of efforts and more still of results in the past few years is pathetic compared with ten or fifteen years ago, even in our own group. Any sort of make-shift formality is called a revival when it is anything else but that, and has become too much the vogue in these times of moral and religious slump. Let us measure our effort by Pentecost or try again, my brethren! This sort of thing began very early in the church: 2 Tim. 3:8; Acts 13:7, 8; 1 Tim. 6:5; 1 Tim. 4:2. Only space forbids quoting. This paragraph can not be understood without reading the references. Let none of us be guilty of resisting the truth or becoming "reprobate to the faith".

2.—Because many have been so ready to accept subterfuges for evangelism, pastors must hold a meeting when they are not evangelists; they must exchange pulpits which too often is just another formality, or we join in a Union campaign which almost always net converts to the church which demands least of their members and thus our camouflage is our undoing. Evangelism needs the Evangel by the Evangelist.

3.—We need Evangelism because we have lost the Eighteenth Amendment. Churches have a relation to government. Caesar has his dues. We owe respect and taxes but I object to my President and Governor using my temperance tax-money to see how to control liquor when we all know that story by heart. I am sure that had it not been for the work of Billy Sunday and Wm. J. Bryan and a thousand evangelists the 18th Amendment would have never been adopted, and without evangelists and Prohibition we shall be fiddling away the remainder of our lives fighting against an unbeatable foe. What an inexcusable blunder was made in that loss! Pastors and pastoral exchanges are too mild to beat the Devil thus entrenched.

4.—We need Evangelism to obtain a new sense of the Power and Presence of the Holy Spirit. Of schemes, organizations, feasts, banquets and conventions we have had enough and now, see what we have for it! From the stress of only the experience of religion on one hand, to the extreme legalism of accepting the Word without the baptism and power of the Holy Spirit we must learn again the lessons of Pentecost and 1 Cor. 12.

Pride of face, place, race and grace followed by consequent neglect of prayer, neglect of the Word, loose notions about sin, selfish and indulgent allowance of worldliness in the lives of preachers and officials have left too few "temples" for the Holy Spirit" and there is no power. 1 Cor. 6:19.

5.—We need Evangelism because the Brethren organization will disintegrate without it. "Where there is no vision, the people perish". "If the watchman see the sword come, and blow not the trumpet and the people be not warned, his blood will I require at the watchman's hand" (Ezek. 33:1-6).

THERE IS A PRESENT NEED FOR NEW TESTAMENT EVANGELISM.

THE BRETHREN HAVE RESOLVED TO FOSTER IT.

THE NEXT MOVE IS TO PROVE THAT WE MEAN IT.

Ashland, Ohio.

Incidents in My Experience as An Evangelist

By J. Allen Miller

To many people now members of the Brethren Church it may be a surprise to learn that I spent some time in Evangelism. During the years of my early ministry I spent from two to four months each year in special evangelistic efforts. I had no training for this. I was quite uneducated, for my school work was done in "pieces" and strung through eleven years. My first evangelistic meeting continued four weeks, just twice as long as I had originally planned. I was quite distracted by the prospects as the first two weeks drew to a close and I saw that I could not quit. But my sermons were all. However, I learned that once a meeting gets going the preaching cares for itself. For the second half of the meeting I prepared a sermon each forenoon for that evening and in the afternoon did the personal work. God graciously blessed this meeting and the number of accessions almost doubled the membership of the church.

The meeting just referred to was reported in the *Evangelist* and as a result many calls came for my services.

Thereafter I had far more invitations to hold evangelistic services than I could accept. It must be remembered that during these years I was also serving as pastor of a church. I was thoroughly committed to my Church and her demands upon me for what talent I had, and all my time I freely gave. I believed the Word of God from beginning to end. I believed the Brethren had a message for a lost world. I believed myself charged by my Lord to be a messenger of the Gospel to lost men. God graciously and oftentimes wonderfully poured out his Spirit in power and in demonstration of saving grace upon these services. I could narrate some of these for they stand out vividly before me to this hour. I fear I might be misunderstood. What I shall now give I pray may be to the glory of God's praise and that I may be forgotten as having had any part in it.

I shall recite briefly three outstanding experiences. First. A meeting in progress almost three weeks; only a few responses to the invitation to accept Christ; a community strongly swayed by numerous antagonistic and atheistic influences; leaders among the young people avowedly infidels. What was to be done? A prayer meeting was called at the church on a Saturday morning at nine. About a dozen people came. Before we knew it the time had passed beyond midday. When we assembled the church bell was rung. WE PRAYED. On Sunday morning we had a crowded house. The feeling was intense. There was no response. In the evening long before the hour for the services to begin the house was filled. At the conclusion of the sermon as I gave the invitation men began to answer the call. A man who was then, as a young man, a leader, was among the first to respond. The ringing of the old bell had stirred his heart the day before though he was two miles away. This man was a leader of the church for many years. Infidelity, spiritualism and unbelief in that community received their death-blow in that prayer meeting.

Second. I was in the midst of a meeting in which many had confessed Christ. Night after night the crowds swelled in the house far beyond its normal capacity. It was in a community of some fifteen hundred people in the town and a rather thickly populated country-side. On more than one occasion mighty power seemed to come down upon us and deep conviction fell upon the people. In the course of one of the sermons a man present interrupted by crying to God for mercy. I immediately gave the invitation. **THE WORD OF GOD POSITIVELY PREACHED CARRIES CONVICTION TO THE HEARTS OF SINFUL MEN.**

Third. This incident is very vividly before my mind even now though it occurred so long ago. When I was quite young Brother W. C. Perry invited me to be present at the dedication of the new church just built at Mexico, Indiana, and of which church he was pastor. I accepted the invitation. Through that service I received another invitation to dedicate a new church and to hold a revival. This was in a new field comparatively. During this meeting I was asked to preach upon the distinctive doctrines and practices of the Brethren Church. It was on Sunday morning and my discourse was on Apostolic Baptism. I was just in the midst of my sermon when a very fine, middle aged man in the audience arose and started down the main aisle of the church. As he did so he said in a loud voice, "I can wait no longer for the invitation." Here I learned that one could so present the claims of the Word of God that men would be constrained to yield obedience to the same.

Thus through three very striking experiences in my

very early ministry I found the secret of God's favor upon my ministry. I found that PRAYER was power with God and over men. I found that the faithful preaching of the Word of God brought CONVICTION to sinners and impelled men to yield full obedience to their Lord. I look back over those experiences with gratitude and great joy.

My Greatest Disappointment in Evangelism.

By G. C. Carpenter

"Jesus Christ is our great model and standard and example in this, the finest of the fine arts, the art of winning souls, but the Master Evangelist of High Heaven did not always succeed." He sometimes suffered disappointment.

He must have been disappointed in his attempted ministry at Nazareth where he failed because of the unbelief of his homefolks. He must have been disappointed when he failed to win the rich young ruler. Of course Jesus did not fail. The homefolks at Nazareth failed. The rich young man failed. However, Jesus must have been disappointed.

Doubtless, all who have had to do with evangelism have suffered many disappointments. It is difficult to name the greatest, but please permit me to name seven disappointments in evangelism.

1. When the **egoism of the soul-winner** overshadows the Christ he presents. Satan brings this subtle temptation to every wideawake Christian. May we be like the preacher who dropped behind his pulpit and said to his large congregation, "I do not want you to see me, but I do want you to see my Christ."

2. When prayer is neglected and there is more dependence upon man and machinery than upon God. When the disciples failed to heal the demon-possessed son, Jesus said, "This kind comes forth by nothing but by prayer and fasting." And the father's prayer of belief won the victory. May the burden of prayer rest heavily upon the church.

3. When **indifference** freezes the whole church and hinders the work of the Spirit. When the unsaved are made to feel that "Nobody cares for my soul." One church was made over by one whole night of prayer, and became a most virile, evangelistic, missionary, doctrinally-sound, loyal church, with more tithers and more soul-winners than most churches. Prayer and power are holy twins.

4. When **gossip and schism and bickering and devilish meanness and inconsistency** on the part of the church members drive the unsaved away from the church. What is the remedy? Perhaps nothing but prayer and fasting on the part of the saints, though they be few.

5. When the officials of the church place greater value **on the dollar** than on the lost soul. Some give their lives to the winning of dollars for themselves but never seek to win lost souls. O for strong men and noble women to cooperate with ministers and evangelists in the Lord's work!

6. When parents by precept and example **hinder their children** from accepting Christ and uniting with the church. How often parents say of their children, "They do not know what they are doing." Who? Parents or children? Often parents thus prevent their children and then in after years weep hot tears because their children are prodigal.

7. When the end of the evangelistic campaign comes

Thereafter I had far more invitations to hold evangelistic and lost souls, almost persuaded, choose to **continue their rejection of Christ**. Like the rich young man! Like the man who heard Rowland Hill preach Christ but rejected the Savior. The preacher wrote one word, "Christ," on a piece of paper and asked the man, "Do you see that word, 'Christ?'" "Yes." Then the preacher covered the word with a gold coin, and asked, "Do you see it now?" "No." "Why?" "Because the gold is in the way." If not the god of gold then some of the other gods of this world take the place of Christ and souls are plunged into an eternity of darkness and death.

May ministry and laity be on fire with a **PERMANENT PASSION FOR SOULS**. After all the entire task of the church rests upon the foundation of evangelism. Foreign missions is evangelism. Home missions is evangelism. The task of the Sunday school and other church auxiliaries is evangelism, primarily.

One of the best ways to serve our church the coming year would be to lay upon the altar a **sacrificial Thank-giving offering of \$25,000 for Home Missions**.

May the love of Christ constrain us to do our best this year in the winning of souls, according to his appointment. And while many disappointments come in this world it is well for us to remember that "There'll be no disappointment in heaven." And may the Holy Spirit make all men realize that for those who do not keep **HIS APPOINTMENTS HERE** only disappointments will await them there.

Smithville, Ohio.

The Message of Evangelism

By M. A. Stuckey

It is written of the early disciples: "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following" (Mark 16:20).

Of the Seventy it is recorded: "And they departed, and went through the towns, preaching the gospel and healing everywhere" (Luke 9:6).

From the earliest times, as the above Scriptures indicate, the Church was evangelistic in its proclamation of the Gospel. The workers went "everywhere" preaching and teaching. The **what** of their preaching or doctrinal message is what the assigned subject at hand demands. The **why**, where, when, how, etc., of apostolic preaching is not to be treated in this discussion. The **Whom** of that preaching is so closely linked up with the **what** of the preaching that the two cannot be separated. Consequently, reference will be made to Christ as the central theme of the earliest Gospel preaching.

I—THE MESSAGE OF THE SCRIPTURES

The message of the disciples of the Lord from the very beginning was doctrinal in content. They had lived with Jesus, received his teaching, and then they preached about the facts which they knew to be true. To them they were so true that they were simply overwhelmed by them. That explains why they preached so courageously and enthusiastically and effectively the Gospel.

The life, death, resurrection, and ascension of Jesus were the primary considerations with the apostolic preachers. They of course linked up with the completion of the Lord's work on the earth, his deity, Sonship, mir-

acles, kingdom teachings, and all the other major or incidental teachings concerning the Church.

The message of the oral teachings of Jesus was the message of evangelism in the early church. It was not a message of legalism, of works, of the secular sciences of the day, but simply a doctrinal one based upon the work of the Savior. Wherever the earliest evangelists went they preached that message. That, too, is the message of true evangelism in every age and the Brethren Church holds to that belief. We preach what they preached, that and nothing more. That is sufficient for all redemptive purposes.

II—THE MESSAGE OF THE BRETHREN MINISTRY

The Brethren Church, significantly it seems to me, has stated for the world our doctrinal and evangelistic message. It is also our teaching message. It is certainly safe to say that that Message contains the major features of the Gospel truth. It is lacking in two points of importance in evangelism, however. It says nothing about the **Devil**, and leaves **Hell** out of the picture. The careful evangelist will include these two items in his sermon subjects. They are just as important as other major themes in evangelism.

One word is necessary in this connection. Let us preach all of the doctrines in the theological system of the church. Let us not select some out of the list, and then politely ignore others. Let us not unduly emphasize one doctrine above another, but rather let us give to each phase of the whole truth its proper place. Let us not, for instance, preach the **eternal security of the saints** to death. The writer accepts that fact as a true and precious one, but he knows that some earnest, sincere godly men down through the ages have made that belief a rock of offense and a stumbling block to believers. Our **moderation** should be known to all men in Gospel preaching. And, furthermore, our love ought to abound in our preaching, so that men may see that the truth dwells in us. We may preach dogmatically if we preach in love. But beware of the evangelist who hammers, drives, forces the truth down the intellectual throats of people. Nine chances out of ten it will be regurgitated.

Doctrinal preaching is an offense to hearers if the truth is preached offensively. Sugar coat the truth somewhat, rather than give it in its powdered and raw form. It will be more readily taken and accomplish the same end. What the older Protestant divines used to say was this: "Doctrines must be preached practically, and duties doctrinally." Brooks has added a wise word: "Preach doctrine—preach all the doctrine that you know, and learn forever more and more; but preach it always, not that men may believe it, but that **they may be saved by believing it.**" How true! How effective!

Then, too, the Brethren evangelist must not forget the message of our ordinances. Our special contribution as a church lies in our special, but Gospel beliefs. The church of the past has gleamed, widely by preaching trine baptism, the Lord's Supper, etc., and the church of the future should profit by that experience. Let us preach "God's means of Grace" everywhere.

III—THE MESSAGE OF THE GREAT EVANGELISTS

The great evangelists of Christian history—ancient, mediæval, and modern—have been among those who have interpreted the Scriptures properly for the masses. To understand their methods of sermonic preparation and delivery one needs to turn to the biographies and printed sermons of these illustrious diviners. Men like Luther, Wesley, Whitefield, Moody, Torrey, Sunday, Masee, and

others, are worth studying. Their works enable modern evangelists and preachers to function more efficiently than they possibly could were they not at hand. We ought to read widely the literature of evangelism.

In order that the man of God may be thoroughly furnished unto all good works as an evangelist, the following bibliography of worthwhile books of evangelism will be added to this article. There are books here—general and particular—which should prove to be of great help to pastors who intend to do evangelistic work. The list is only suggestive, not exhaustive.

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The message of the preachers of all ages and all times is the message of the Brethren. They strive to know the Word of God perfectly. They endeavor to interpret it to mankind in a sane and reasonable fashion. They earnestly work as under-shepherds of the Great Shepherd, going in and out—feeding and enlarging the flocks and the fold. May it please the great and good Spirit to honor our work as we honor him.

Ashland, Ohio.

Prayer in Evangelism

By K. M. Monroe

A hunter and his guide in the Ozarks were sitting at their tent door in the dusk. They heard a footstep and saw a little girl approaching. "What are you doing so late?" asked the guide. "I have been working with father and I finished and walked down here. Papa said, 'if you are in any trouble and need me, wave the lantern and I will come at once.'"

Dr. A. J. Gordon defines regeneration as "the communication of the divine nature to man by the operation of the Holy Spirit through the Word."

In Evangelism we are working with our father and must have his help. Often we need to wave the lantern of prayer he has given us. Without a doubt we will all agree that successful evangelistic meetings are prayed down rather than worked up. The outpouring of the Holy Spirit upon those who would do personal work and the

Holy Spirit working with men convicting them of sin, of righteousness and judgment (John 16:7-11) is essential and comes through definite prayer on the part of God's children.

I. THE PASTOR WORKING IN PERSONAL PRAYER

Brethren, prayer is hard work. That is why so few of us pray. We might as well admit it. We are lazy.

It is easier to organize the forces of our church than to pray.

It is easier to plan our evangelistic campaign than to pray.

It is easier to organize the forces of our church than to pray.

However, no duty is more earnestly impressed upon us in the Word of God than the duty of definite prayer.

The diary of Dr. Andrew Bonar is probably the best treatise on a minister's prayer life which we possess. Shortly after his settlement in Glasgow, he wrote, "For nearly ten days past have been much hindered in prayer, and feel strength much weakened thereby. I must at once return, through the Lord's strength, to not less than three hours a day spent in prayer and meditation upon the Word." On his first anniversary, he wrote, "Tomorrow I propose to spend the most of the day in prayer in the church. Lord, help me." Later we find him setting apart one whole day a month for prayer and fasting.

II. PASTOR'S MUTUAL INTERCESSORY PRAYER

In discussing this part of our subject we call your attention to the fact that the pastor often needs help and advice for which he can only call upon God. Here is a godly man, who is heavily burdened for the work of evangelism in his church, and realizing the value of prayer calls upon a nearby pastor to spend a day or a part of a day in quiet meditation and prayer with him. No big dinner is involved, no baseball game after it is over, no special meeting at the church, only a pastor needing help in prayer. How wonderful it is to have an Aaron or Hur in a nearby congregation upon whom one can call to steady his uplifted hands. (Ex. 17:12) Brethren, I make this personal. How many of you will be an Aaron or Hur for some brother pastor? How many of you will invite another or others to help you carry the burden of prayer? What wonderful fellowship and understanding could be developed among our ministers if this were of more common practice?

Suppose a brother is burdened in prayer for his people, but does not know exactly for what he should pray, should he hesitate to call on someone to pray with him? Absolutely not! for he can claim the promise of Rom. 8:26-27. "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." From this passage two things are evident. First, the inability of people to pray as they ought and second, the ability and willingness of the Spirit to plan our praying.

III. PRAYER IN THE CHURCH

We are all acquainted with the usual plan of cottage prayer meetings, special prayer seasons and prayer messages on the part of the pastor, which comes before the special protracted effort of evangelism. A dependence on God and a spirit of God should permeate the congregation, and most certainly the people should gain a consciousness of the distinction between church work and the work

of the church. The great Commission (Matt. 28:18-20) certainly indicates that soul winning constitutes the major work of the Church.

If the church is to succeed evangelistically we must do more praying. Church officers must spend more time in this holy exercise. Sunday school and Christian Endeavor workers and all Church workers must devote energy to this sacred occupation. The rank and file of the church membership must more often gather around the mercy seat.

During the regular evangelistic services, prayer should be kept to the front and herein is found a special service for shut-ins and others interested in the meetings, but unable to attend. A praying Church is a working Church, and a working Church is a soul-winning Church, and a soul-winning Church is a growing Church.

We conclude with the words of Dr. Cortland Myers: "The church on its knees paralyzes the enemy, employs angels and saves men."

Ashland, Ohio.

The Ideal Evangelist

By R. D. Barnard

I have been asked to speak on the theme of "The Ideal Evangelist." This is a hard theme, and will appear differently to different people. I am using as a Scripture basis for the theme, 2 Timothy 4:5, "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." Although we may not be evangelists professionally, still as workers in the Lord's vineyard we must surely do "the work of an evangelist". As such we are interested in those qualities and attainments, or gifts that will make us to be best fitted to do our work. I ask you to consider with me the following items.

1. The Ideal Evangelist will be an **IDEAL MAN**. "Keep thyself pure" is a fitting Scripture here. Any one doing the work of a Christian minister should keep himself unspotted from the world. He should be honest, fair, trustworthy, industrious, serious, and pleasant. No man of the world should be able to point a finger of scorn or criticism at him so far as honorable manliness is concerned.

2. The Ideal Evangelist will **KNOW THE LORD**. Knowing the Lord is more than just knowing ABOUT HIM. Knowing the way of Salvation is more than knowing ABOUT the way of Salvation. He must have experience. I refer to an experience with Jesus Christ that is a good juicy salvation. He will be capable of emotion, but not emotional.

3. The Ideal Evangelist will **KNOW THE LORD'S BOOK**. He is a specialist with souls and the manual for the specialist with souls is the Bible. The Ideal Evangelist will know only one way of salvation. That way—the way to be saved, and the way to live after you are saved—is clearly given in the Bible.

4. The Ideal Evangelist will **KNOW MEN**. He will be a psychologist although he may not claim to be. In his study of men he will be learning from the MASTER of whom it was said, "needed not that any should testify of man; for he knew what was in man." Like his Master, he will need to know what men's problems are, their joys, how they suffer, he will need to fellowship with men in the inner things of life.

5. The Ideal Evangelist will know **SOMETHING BE-**

SIDES RELIGION. I have indicated this, but I refer here to Education. Education is not the primary thing, but it is intensely valuable. Especially is this true when the evangelist is presenting the Message of God to the educated. Education keeps one from being an emotional fanatic. We are Bible specialists, but we should not be ignorant in other common fields of thought.

6. The Ideal Evangelist will know something of the **PROBLEMS OF THE PASTORATE**. He can't cooperate with the pastor and the pastor can't work with him until he does. If he does not know something in this field he will probably cause the pastor to have difficulties that it will take a year or years to clear away. They must speak with the **SAME VOICE**.

7. The Ideal Evangelist will **HATE SIN** and evaluate righteousness. He will be invited to compromise. He dare not compromise. He will feel an urge to speak only of Love, but the power that loves the good, hates sin. Men must be convicted of their sin, and possibly no messenger can be so used of the Holy Spirit in this work as the evangelist.

8. The Ideal Evangelist will be an **EVANGELIST AT HEART**, and not a pastorate hunter. In my pastorate I have never suffered from an evangelist who is a pastorate hunter, but I have heard (of course from other denominations) of those who did. Those, who, coming into the field will, in private conversations with members of the church preface his remarks with the sly phrase, "Now, if I were your pastor . . .".

9. The Ideal Evangelist will have a **LIKABLE PERSONALITY**. He will inspire things that are lovely. He will not be cynical, caustic, and critical. He will have the ability to take criticism kindly. He will love all mankind—men and women, but because of criticism that so often arises he will be careful how he expresses that love to the women with whom he may be in any way associated.

10. The Ideal Evangelist will know **SIMPLE GRATITUDE**. He received entertainment while on the field, remuneration for his services, words of praise and commendation, and the best of everything. He receives, too, the best of the harvest. There is a temptation to feel or say "See what I did." Simple gratitude will acknowledge the people, the long-suffering pastor, and all who have helped.

11. The Ideal Evangelist will know the Joy of **ANTICIPATING THE COMING OF THE LORD**. He need not be fanatical, in fact, should not be. The people, however, should receive from his message and bearing that there is a certain optimism having its springs in this joyous faith.

12. The Ideal Evangelist will have the **NORMAL POWERS OF EXPRESSION**. He will need this that he may unburden himself of his message, and still not be burdensome to others. In other words, his should be **GOOD PREACHING**.

Dayton, Ohio.

The Ideal Plan for the Evangelistic Meeting.

By W. S. Crick

INTRODUCTION.

Discussion of the "ideal" and "plans is more for the classroom, the theorist and the dreamer. But making the ideal practical, and the plans workable may require the contribution of the practical type. In a pastorate in

the mountains of Pennsylvania, which I greatly enjoyed, the friends had the habit of remarking when the roads were muddy and discouraging: "Well, it's a nice day overhead, but no one's going that way!"

Likewise, in discussing "The Ideal Plan for the Evangelistic Meeting", one has first of all to acknowledge no one is able to participate in an "ideal" meeting. The "plan" must be made up of details which it is reasonably certain one can apply. IF pastors were capable and enthusiastic evangelists, and IF churches were spiritually "hot", and contained a working nucleus of soul-winning laymen and laywomen, the ideal plan would be for the church to hold its own campaign, and assuming the responsibilities for the declaration of the messages, the providing of special features in music, and for the promotion of personal evangelism.

THE "HOME-TALENT" PLAN.

While this self-promoted plan is not practical in many cases, some of which we shall note later, it does have a number of considerations which eloquently commend it. Among them are the following:

1. Evangelism should be a "year-around" program in every church, and the promoting of such a meeting would serve as a climax of the entire fifty-two weeks of soul-winning effort, and earnest proclaiming of the message; and not represent to many minds a substitute and "by-proxy" method of taking care of the church's recruiting work.

2. There will be less tendency to delegate the duty and privilege of personal work to the evangelist and pastor, if the pastor is the leader. Church leaders will realize that it is "up to them" to do the work of soul-winning.

3. There will be less possibility of a misplaced allegiance of "joining-the-evangelist" instead of "joining the Lord Jesus Christ."

4. The liabilities of "high-tension" mass evangelism, viz., the early back-sliders and the protracted babyhood due to a change in the formula of nourishment and cooling of spiritual atmosphere, are less likely to occur.

5. There need be no distraction of some of the leading workers from the work of soul-winning to the kitchen for the work of "entertaining", and there is less possibility of a disagreeable "hang-over" due to a misunderstanding as to emolument.

6. The church can hold its "evangelistic meeting" if and when there is promise of harvest—there need be no jockeying with visiting preachers for preferential dates. The special meeting can be held at the season of the year when local conditions are most favorable, and the "fields are ripe unto harvest".

7. Finally, when a church and pastor promote their own evangelistic meeting, capacity for leadership is developed in the church, which offsets the popular idea of "professionalism". Soul-winning is the work of every saved person, and every member of the body of Christ should be eager to develop his "gifts", which latent ability can be developed only by use. The reciprocal benefits of soul winning are not nearly so great when a faithful member contributed to the "fund" as when he comes into vital, personal, sympathetic contact with the unsaved, and "wins" him! Of course there are those magnificent souls who both contribute liberally and also enter enthusiastically into the "work"—but their number is not legion in the average church.

THE SPECIAL EVANGELIST PLAN

But we are not unaware that there are many cases—possibly the majority—where the above-lauded "ideal plan" is neither ideal nor workable. In such case, it is not only

preferable but absolutely necessary to enlist the leadership of a "professional evangelist" for the "evangelistic meeting". Among such cases are the following:

1. A church cannot promote its own evangelistic meeting successfully if the pastor is not evangelistic in his preaching, and deeply concerned about the lost. If through lack of interest, ability, enthusiasm, or spirituality, the pastor cannot "do the work of an evangelist" (2 Tim. 4:5) by all means, the "ideal plan" would be to secure other leadership.

2. Again, when the church itself is not deeply spiritual, and when it lacks laymen and women who are both "spiritual" and capable, a "home-talent" evangelistic meeting is doomed to be a disappointment. In such a case, the leadership of a "specialist" is required "for the perfecting of the saints unto the work of ministering" (Eph. 4:12 R. V.) To be sure, pastors that are not evangelistic are not "ideal", and churches—church members—that are not spiritually equipped are not "ideal". Our contention for the "ideal plan" presupposes ideal conditions, at least approximately.

3. When spiritual non-conductors are present in a church, such as lack of harmony between the pastor and the church—or a clique in it—or a compromising with sin on the part of church members it may be impossible and even fatal for the pastor to try to lead the church in evangelism, first by trying to "perfect the saints" by diagnosing their ailments. A "specialist", a "professional evangelist" would prove more "ideal".

4. Finally, a church—and pastor—may have lost their popularity in their community, and may have become strangely isolated from their "field" and constituency. In which case, the "ideal plan" possibly would be to enlist outside leadership that would challenge and attract the community. A "strange preacher" should prove an advertisement, at least.

CONCLUSION

Any "ideal plan" must have at least three qualifications: It must comply with the specifications of God's Word; it must be promoted by the "right kind" of workers; and it must have the endorsement—the dynamic, the empowering—of the Holy Spirit. Earnestly seek to ascertain his will, and remember "it is not the will of the Lord that one should perish, but that ALL should come to repentance" (2 Peter 3:9), and then be unwilling yourself that any should perish!

Fremont, Ohio.

House to House Evangelism

By W. H. Beachler

There is little of the spectacular in house to house evangelism. It is simple, quiet, effective, economical, just as it is at once Scriptural. There is little doubt that the first form of evangelism we discover in the New Testament was of a house to house nature.

House to house evangelism is coming back to the place of prominence it deserves. There is much encouragement in the thought. The marked tendency of modern Christianity to centralize so very largely its activities in a building called a church has brought serious loss to the cause of Christ. In the beginning Christ and his followers found frequent use for homes. How fine that was for the homes!

Jesus was a house to house worker. Mary and Mar-

tha, and Lazarus were the fruits of house to house evangelism—we must certainly believe. The disciples and St. Paul likewise were house to house evangelists. Indeed the Scriptural sanction and precedent for house to house evangelism is abundantly sufficient; nor has it, in the course of the centuries lost a whit of its merit.

We shall endeavor to indicate some of the points which stand in favor of house to house evangelism.

For instance, first, house to house evangelism puts into action the "Go" in Matthew 28:19-20. There must be "GO" in such a form of evangelism. In this day unsaved folks stay away from special evangelistic efforts. They have so many other places to go, where they will not be disturbed about the matter of their salvation. Our "come, come, come, to church", fails with multitudes. But the "GO" of Jesus represents his command to us, and in multiplied instances it does not fail.

I shall be compelled to indicate other advantages in mere sentences. House to house evangelism is not a thing of times and seasons. It can be carried on throughout the year.

Moreover, any consecrated child of God can share in this type of evangelism even in the absence of a college degree. Indeed it is just possible that college degrees have proven to be hindrances rather than helps in this form of work. At all events they are not indispensable.

Again, in house to house evangelism, there is privacy which permits of frankness and directness, and which enables the worker to proceed with understanding. I simply mean that when an individual is approached in the home that soul knows you mean the one into whose eyes you are looking. And that individual will be far more frank to divulge the problems or difficulties in the way than in any public gathering. And indeed it may be, the biggest difficulty links right up with the home and home-life, as is often true.

And finally, I incline to the idea that after all, everything else being equal, a soul that makes the greatest of all decisions in the quiet and privacy of his or her home, and in the absence of anything that would make for

self-consciousness, or divert one's mind and thought, has some very decided advantages in his or her favor. I am not pushing this unduly, but it does seem to me there is something here deserving of thought.

God bless all types and forms of evangelism, so that "by all means some might be saved." But let us see the great Scriptural sanction which rests upon house to house evangelism. Let us see in it a great, golden link with which to link up the home with the church and the church with the home. If folks will not come, we must "Go." Our Lord was a "going" Lord. If we will follow in his gracious steps we must go too. Together let us resolve to be more active in the superb ministry of house to house evangelism.

Gratis, Ohio.

An Observation on "Recovery"

(Continued from page 3)

pression, but rather to involve it all the more deeply in conflict and discord. And there are indications that increased trouble is near at hand. The coal strike situation is becoming serious in Pennsylvania. All mines in western Pennsylvania are down. No coal is available, and that affects many industries. The Bethlehem Steel Plant in Johnstown is almost shut down, having dropped from 70 per cent production to 25 per cent in a fortnight. Admittedly this situation is not laid to the sale of beer directly, but it is related to it in several ways. Most of all it indicates that we are not getting started very far on our way out. And the big difficulty with the whole scheme is not an economic one, but moral and spiritual.

We are suffering a moral collapse the like of which we have not seen for a long time, and we cannot get any real relief economically until we begin to build up morally and spiritually. We will have to learn anew that "righteousness exalteth a nation" and that sin is both a reproach to, and the undoing of, any people. No economic scheme, however well laid it may be, will succeed when built into a policy that ignores righteousness and makes profit of iniquity. Let us pray that our leaders in state and nation, and all the people with them, may get a new sense of the supremacy and indispensability of those values that are not taken into account by the NRA, but for the recovery of which there is far greater necessity than for material prosperity, much as we need the latter.

How much anxiety we humans would escape if, in looking at the frightful things which so often confront us in the moral or spiritual world, we should take account of the element of time, just as we have learned to do when we are confronted by frightful things in the physical world!

When I was a little fellow, a big, black storm cloud would now and then come up out of the west and rush at me like a devouring monster. Its fury would almost throw me into a spasm. By and by it dawned upon me that in half an hour God would be painting a rainbow on the monster's back and no one would be hurt. After that when I began to get nervous at an approaching storm cloud, I would think of what would happen in half an hour. The moment that I thus took account of the element of time, all my fears would pass away. But it took me a long time to learn that, whenever I saw a frightful storm cloud boil up above the horizon on the moral or spiritual side of life, especially in youth, it was a good time to remind myself that there are some things in this world that can pass away only with time, and that we may as well possess our souls in patience and give them time to pass.

When I was a young father, I suffered a

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The Teacher and His Worries

By Edward Leigh Pell

Not long ago I was thinking of the wretched state of mind that we developed concerning our young people just after the World War, when we could not decide whether they were turning to Bolshevism or only trying to turn their lives into a perpetual joy ride. If there was ever a time when teachers and parents had a right to throw up their hands in despair, surely it was then. Never before had youth indulged in such terrific volcanic eruptions of radical ideas, such open gestures of contempt for parental authority, such derisive laughter at religion, morality, and everything else that had made life worth while. And yet, when I turned from thinking of

that distressful time and looked around to see what had become of those frightful youngsters, about all that I could find was a group of people in their early thirties who bore those youngsters' names—all of them calm, sober, conservative-thinking men and women, and all going quietly on their way trying to make a living for their families and to teach their children to obey their parents, keep God's Commandments, and love their neighbors as themselves.

And I smiled at myself and my incredible folly in worrying myself sick over something that I would not have worried over at all had I only remembered that youth has a habit of growing older.

great deal of anxiety at every approach of measles. By and by I learned that when a child catches measles no power on earth can stop it, and that about all that we can do is to keep him in a warm place, give him plenty of flaxseed tea to make him warmer, and wait as patiently as possible for the attack to pass. After that I could watch measles come and go without worrying. A little later I began to worry over boys and girls when they were threatened with an attack of doubt, which is a sort of moral measles to which even the best boys and girls are not immune. But by and by I learned that about all that anyone can do when a youth has an attack of doubt is to keep him in a warm place in your heart (instead of giving him the cold shoulder and calling him a fool, as so many do), give him plenty of warming evidences of your friendship for him and your faith in him, and wait as patiently as possible for the attack to pass. (Yes, I would pray for him also, but I would be careful not to let him know it— not while the attack continued.)

Then, too, many a teacher worries over his pupils for no other reason than that he takes everything they say as if it came from the lips of sober, mature people like himself. He forgets that they are at the

(Continued on page 16)

STUDYING THE SUNDAY SCHOOL LESSON
at the
Family Altar
With
Dr. R. R. Teeter

PAUL IN ASIA MINOR

(Lesson Text: Acts 13:1-5, 13-15; 14:19-23.
Golden Text: Mark 16:15)

MONDAY

The First Foreign Missionaries. Acts 13:1-7

Antioch stood first among the early churches in two things. Here the followers of Jesus were first called Christians, and here was the first home base for foreign missions. Here the disciples caught the vision of a world conquering Christ, and in response to that vision the Holy Spirit came unto them and said, "Separate unto me Barnabas and Saul for the work whereunto I have called them."

Note that these first missionaries were definitely and specifically called by the Holy Spirit before they were "separated" by the church. Man-planned and man-organized missionary work has no assurance of success.

TUESDAY

Persecution for the Gospel's Sake. Acts 14:19-28

Many Brethren find comfort in singing that old hymn, "Faith of Our Fathers," but we question the thought that they always understand what they sing. When it comes to "Dungeon, fire and sword," surely some would halt and make the conflict another "Battle of Bull Run." We feel pretty sure of this because there are altogether too many who will not even sacrifice "one tank of gasoline" required for a week-end pleasure trip, for the sake of a contribution to missions or to their local church, or even for a subscription to their church paper.

But Paul was willing to endure any persecution for the sake of the gospel he was set to preach.

WEDNESDAY

The World Need. Romans 1:8-17

John 3:16 tells us that "God so loved the world that he gave his only begotten son." It is not that he so loved the Jews or that he so loved the Gentiles, but that he so loved the WORLD. And the religion of Jesus is a world religion, established in order to meet a world need. Paul understood this need, and he also understood that it was his task as a servant of the Lord who had brought salvation to his own life to carry the message to others who needed this salvation, even as he had needed it.

THURSDAY

The Great Commission. Matthew 28:16-20

There seems to be no passage of Scripture in the entire Bible that is any more familiar to Brethren than the last two verses of the selection for today's reading. But we are quite sure that, at least in past years, emphasis was placed so emphatically upon the "baptizing" that the importance of "going" especially "into all the world" was largely overlooked.

On the other hand it is quite possible that one may become so zealously affected by the "going" that the importance of the "doing" may be forgotten.

FRIDAY

The Universal Call. Isaiah 55:1-7

When the kingdom of Israel was first established it seemed a difficult thing for the people to realize that Jehovah was anything more than a tribal god or a national god, like the gods of the other tribes or nations surrounding them.

They seemed unable to grasp the broad idea that he was the God of all the world, and that there was none other beside him. Isaiah had a better understanding than that, which finds expression in the universal call of this chapter.

SATURDAY

The Triumph of Missions. Psalm 22:23-31

We realize there are people who hold to the idea that active endeavors to extend Christian missions to all the world is a mistake, and that efforts to make Christianity as we understand it a world-wide religion are futile; and the ultimate success of such endeavors is questioned. But the verses of the twenty-second Psalm designated for today's reading tell of the ultimate triumph of the Christian faith, when "All the ends of the earth shall remember and turn unto Jehovah." Why? Because "The kingdom is Jehovah's; and he is ruler over the nations."

SUNDAY

United in Christ. Ephesians 2:13-22

Paul writes to the Ephesians and reminds them that as Gentiles they were formerly separated from Christ and were alienated from the commonwealth of Israel.

Then how could they become a part of the true family of God? Only in one way, through Jesus Christ. Not simply through his teaching, because there had been other great teachers in the world who had failed in bringing the world together; but by "the cross" the enmity between God and ALL mankind had been slain, and now all men may be united in the one who voluntarily went to the cross.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
Financial Secretary Foreign Board
1925 East 5th St.,
Long Beach, California

Send Home Missionary Funds to
R. PAUL MILLER
Home Missionary Sec.-Treas.
Berne, Indiana

MISSIONS

An Epistle of Experiences and Progress in Our African Mission

Yaloke, August 12, 1933.

Dear Evangelist Readers:

Just one month ago I wrote you last on the eve of our departure for Bangui. En route we visited a number of chapels where we were able to pray with and encourage the evangelists and Bible teachers. Joseph Nguede not having yet returned from his trip to Berberati, Mr. Foster drove me to Bangui in order to transact the necessary business for the missionaries. It was necessary to remain two nights at the Hotel Fossat. We were busy shopping both morning and afternoon, but the 5 P. M. hour was reserved for an evangelistic meeting. Mr. Foster preached a very able sermon in Sango to the assembled natives in the Boulou district of Bangui. After a heart to heart talk with some individuals, whose lives we have touched before, we returned to the hotel for dinner and to make our final preparations for departure. It was necessary to arise very early in order to leave Bangui at 7 A. M. An earlier hour is hardly possible and a later hour would be unwise. We were protected both going and coming and although it was necessary to make many stops both at Boali and at the

various chapels en route, we arrived at Yaloke at four o'clock on the afternoon of July 14th. This being the French National Holiday we had missed most of the celebration at Bangui in which we had not cared to participate. The evening, however, was spent together by the reunited missionaries in prayer and conversation as we reviewed God's goodness to us.

Since then there have been no missionary arrivals or departures at Yaloke except a few trips to the villages in the work of evangelization and medical care. The part of July of which we have been speaking has been replete with anniversaries. July 9th was the anniversary of the last Sunday that I spent with Marguerite. I can never forget the songs of that Sunday evening. It was then in the midst of sadness it was given us to write a little hymn "Forget Him?" to the popular tune "Forgotten." On such anniversaries one's mind reviews the past, and I could not only hear my daughter's voice, but it seemed that I could hear again the majestic baritone of Mr. Ed Colburn, as he sang not only at Long Beach Conference, but also at Winona Lake, those

words so fraught with meaning to my soul. That anniversary Sunday would have been a day of sadness had it not been for the presence of the Lord. In his goodness he gave a special burden of prayer that the one from whom I have separated for his sake might be filled with the Holy Spirit. This burden of prayer was not alone for my child in the flesh, but my spiritual children whom God has given me in the years of my work in this field. The filling of the Holy Spirit, what it would mean to our service!

July 11th, the first night at Bangui was the anniversary of separation from Marguerite. My mind went back that night, in the hotel room, to the night in Portland after I had left her perhaps for the last time—and I recalled the wonderful sustaining power of God as he enabled me that evening to fulfill my appointment in addressing the Portland Doctors' Association on "Medical Missions in Africa."

Speaking of anniversaries, on this day as I write, my mind goes back twenty years. For it was twenty years ago today that Mr. Gribble and I stood under a bamboo arch in the simple mission house at Kasengou, Congo Belge, and plighted our troth until death. That little word "until" covered the space of ten years only, but God has been faithful, not only until—but after.

Referring to the various departments of our work, we may consider first the Sunday school. Since last writing you our attendance has continued averaging 500. My own department since the departure of Miss Tyson is the children. In this Junior department we have an enrollment of 224 with an almost perfect attendance. We divide these children for their classes among sixteen young monitors, four of whom are girls. Since we have no Sunday school rooms for the children, each little monitor or monitor takes his or her little class of twelve or thirteen children to some suitable and picturesque place upon the lawn where he or she discusses the lesson with a degree of eloquence which only an African can muster. Since May our lessons have been in the book of Daniel. As this book had not yet been translated into Banou I have had the privilege of undertaking this difficult task. Miss Emmert very devotedly and faithfully teaches the Sunday school lesson to the native teachers of all departments, two and three hours weekly. Thus every one hears the Word of God on Sunday morning "In that tongue in which he was born" (Acts 2:8).

The adult men's department is superintended by Mr. Foster, with Mrs. Foster as an able assistant. Miss Patterson assists Miss Emmert in superintending the women, which is always the most difficult department in an African Sunday school. Many of the women come dressed in leaves only. Some of the wives of our Christians have packed away in their little wooden box under lock and key a very special treasure, that is to say, a Sunday dress, which dress they don in all its glory for the weekly visit to Sunday school. You may be assured the color is never black, for African taste is exuberant in the tropics, like African flowers, and seeing a group of women sitting upon the grass presents a variegated aspect, the hues predominating being red, blue, yellow and purple.

The daily chapel services in the morning continue through this time of testing and lack of funds and the attendance has not diminished. Mr. Foster preaches on Mon-

day morning in Sango, I preach on Tuesday morning in Banou. Wednesday morning is the weekly prayer meeting. Thursday morning Mrs. Foster preaches, also in Sango, and Friday morning a choice is made among our numerous eloquent native preachers, who of course (unless otherwise requested because of the presence of strangers) preach in their own tongue. Each morning service is followed by the class for inquirers.

The Bible school of which we wrote last month continues to flourish. The number of teachers has been augmented by the return of Joseph Nguende, who assists both in the adult and junior departments. These classes are held at 8 and 9 o'clock A. M., and from 1 to 4 P. M. with additional choir practice from 5 to 6 on Mondays and Wednesdays.

The French school with its junior and adult departments continues steadily.

Because there have been no funds with which to pay the workmen, very little work has been done on the station since last writing except the actual necessary repairs and upkeep of the station. The funds to pay these necessary workmen is largely donated by individual missionaries from the slender remnants of their allowances.

The medical work being my own special department, is of course dear to my heart. Statistics can easily be given, but no one can write of the heartaches and the sorrows, nor indeed of the over weights of joy which are the daily portion of the medical missionary. To handle in the course of a single morning from 120 to 140 patients, many of them in the direst suffering, is in itself a tremendous appeal on the heart-strings. To keep up the morale of the native nurses and assistants to such a point that all this work shall be done well and scientifically, and beyond all that, in a spirit that manifests the compassion of a loving Saviour and the glory of God, means not only days, but nights of prayer.

Daily souls are yielding to the Saviour, and in the midst of the busy morning all wheels are stopped and an evangelistic service is held. Monday and Friday morning it is Andre Bernard who preaches. Tuesday, Wednesday and Saturday mornings Elie Boy and Thursday morning our young probationer, Maurice Poke. The medical missionary is there to suggest, correct, encourage and pray. The results we leave with "him who loved us and washed us from our sins in his own blood," and who longs to cleanse the heart of each of our suffering ones even as we touch their bodies for him.

In the current number of the Brethren Missionary we have tried to give a little sketch of the way God provides for our hospital work. You may read it there under the caption "The Lord Will Provide." Should the number be delayed and you are asking "how?" let us say providentially, through the loving hands and hearts of his chosen ones with whom he cooperates although he is not dependent upon them.

Two baptismal services have been held this month. At these two services forty-five followed our Lord in baptism. It is Volongou who performs the rite of baptism. Recently he has been wearing Mr. Hathaway's big rubber boots which engulf him almost completely. Someone has said it is but a step from the third heaven to the thorn in the flesh. Someone also has said it is but a step from the sublime to the ridiculous. We would confess humbly that even while our hearts are deeply enraptured

with the joy of seeing our friends follow our Lord in baptism, that humorous circumstances are not lacking. This is the heart of the rainy season, the water is very deep, the degree of displacement intense, and our native pastor in his zeal that all should be immersed the proper number of times, has been known to complete what he thought to be an incomplete action, so that recently one of our nervous women converts was actually immersed five times! I am sure no one will accuse us of being single immersionists on this field.

One of the pleasant features of the work of the Oubangui-Chari Mission has been the depth and extent of the prayer life. At the beginning of our busy day each family unites in prayer in their respective homes, and in the evening at 6:30 we gather alternately at the Foster's home or our own, for an hour of prayer before we settle down to our other duties. God is daily answering these prayers for us. Upon him we depend. Without prayer we could not continue in our labors.

The tentative translation of the book of Daniel now being completed, Joseph Nguende and I have commenced on the book of Acts. We are now in the midst of the wonderful second chapter. We can only pray that as these lessons shall be followed in the Sunday school, their truths may thrill the hearts of the auditors as they have thrilled our own.

We praise God for the degree of health that we have enjoyed during the month. One or two of us have spent a day in bed during the month, and our nurse, Andre Bernard, has had a serious illness but God has been gracious in sparing life and in keeping us in a degree of health above all that we could have asked or thought.

Before closing this somewhat lengthy letter may we mention the very sweet and close fellowship that we have with our other stations in spite of our geographical situation. Runners with letters are not infrequent and we rejoice to know that our fellow missionaries on the other stations are also being kept in health. Mr. and Mrs. Sheldon are being blessed in preparing their Beya translation of the Gospel of Mark for the printers. Miss Tyson is being singularly blessed as she is assuming the new and difficult duties of the Bellevue hospital. Miss Crawford is being greatly helped in the school which she started at Bellevue the first of July, and Kenneth and David are being kept in better health than many children in the homeland. So much for Bellevue.

As to Bassai, Brother and Sister Jobson are working side by side in the French school and the Bible school, ably assisted in the latter by Miss Byron, who until recently has been teaching five classes daily, as well as caring for the native hospital in the absence of Miss Myers. Miss Myers has had a most wonderful experience at Baidi. I will leave this for her to write. Suffice it to say that ever since our June conference at Yaloke she has spent the time alone in this remote Tarre village with only native helpers. Mrs. Kennedy too has been valiantly holding the fort at Bozoum, where a temporary building was recently erected by Mr. Foster on the side of Mr. Gribble's original rendezvous, and so the romance of Bozoum (of which we have written before) continues, as a lonely widow (separated not only from her beloved husband by death, but also by distance from her darling chil-

dren) teaches, preaches, prays and translates that this section of the Baya tribe may have the Gospel.

If our hearts are sometimes sad, we would say to the praise of his glory that they are more often GLAD! We labor on in the blessed hope of the soon Coming of our Lord and Saviour. We would not stand idly gazing into that heaven whence he vanished from our view, but we would hasten his Coming, as in Oubangui-Chari in these last days, we endeavor to give to the world an object lesson, that the Great Commission

in these days of depression is still binding, and that the promise of our Lord "Lo I am with you always even unto the end of the world" but shines the brighter in these dark days.

We thank you dear readers, who have had and are having your share in this great work through your prayers and your gifts. We praise God for the prospects of reinforcements. Let us follow the admonition that Miss Myers gave us at our last conference and "SAIL ON!"

FLORENCE N. GRIBBLE.

The church choir sang an appropriate and favorite selection of the pastor and Rev. A. F. Heltman, pastor of the Broad Avenue Presbyterian church, was introduced and paid tribute to the flowers which has likened as a symbol of the life of Brother Gnagey.

Rev. Heltman said the best that any man could say of Rev. Gnagey was that he behaved himself. He went about doing good at all times and devoted his life to his work, speaking only good of all men and preaching the whole gospel, and great, indeed, is the man who can put his own life into his sermons.

Rev. Edgar A. Henry, pastor of the Broad Avenue Methodist church, although only a resident of the city less than six months, and not coming in very close personal contact, yet felt that, through the influence of the beloved pastor, he had known him all his life. He stressed cooperation as a leading factor for good, and Rev. Gnagey was in accord at all times with every movement for good.

Miss Florence Fyock, representing the young people of the church, lauded his helpfulness in the work of the young people, his work in the Christian Endeavor society, the Sisterhood and kindred organizations. The presence of Rev. and Mrs. Gnagey was always appreciated, she said.

Rev. B. F. Waltz, pastor of the Twenty-eighth Street Church of the Brethren, expressed the thought that Rev. Gnagey had the happy faculty of blending soul with spirit. He said, "We need more vim and new energy to change our present conditions." He cited prayer as a cure for the present difficulties and "we can express ourselves best through a real experience," he said. Mr. Gnagey stands as a witness of the goodness of the Lord Jesus Christ.

A pleasing part of the program was a number of selections by the Rescue Mission chorus, which had kindly consented to add to the pleasure of the evening. B. F. Henderson, a member of the chorus, expressed his and the members' pleasure in being present and able to take part in the program.

Rev. E. H. Dougherty, superintendent of the Rescue Mission, who dropped in later in the evening, was called upon and expressed his pleasure at being present. He said that, while this is a glorious occasion, there will be one greater, "when we all get up there and receive the rewards for our service." Rev. Dougherty then joined with the chorus in singing the closing numbers.

Several members of the congregation added words of testimony and then Miss Louise Stambaugh called Rev. and Mrs. Gnagey to the front of the church and presented them with a well filled purse and a beautiful bouquet of choice flowers.

In response, Mrs. Gnagey said there was nothing but love in her heart for everybody. "We love them all alike and it has been a joy to us to work and live in Altoona," she said. She asked God's choicest blessings on all.

Rev. Gnagey responded briefly. He said he had learned a few things at this affair. He said he did not know that he was all of which had been said and that there was no better way to express it than in the words of the little Negro boy who had been reviled by another, "All dem tings you say I am, you is."

Rev. Gnagey expressed his thanks for what had been said. He expressed the



NEWS FROM THE FIELD

Our Lord's Greatest Apostle was a Great Correspondent



PASTOR AND WIFE GIVEN RECEPTION

Congregation of First Brethren Church and a Host of Friends Extend Farewell Greetings to Dr. and Mrs. A. D. Gnagey as They Leave the Altoona Pastorate

The following is taken from THE ALTOONA MIRROR.

Amid the members of the congregation of the First Brethren church at Maple Avenue and Thirtieth Street and a host of friends and neighbors and brother ministers of the gospel, Rev. and Mrs. A. D. Gnagey were tendered a farewell reception in the church last evening.

Happy in the thought that fifty-five years of labor for the Master in a public way will terminate on Sunday, October 1, just ten years after assuming the pastorate of the Altoona congregation, Rev. Gnagey, with his wife will return to their old home in Ashland, Ohio, to spend the remaining years of a well earned retirement.

The altar and platform surrounding the pulpit was profusely adorned with choice flowers and, as one speaker suggested, was a fitting tribute to the living, rather than to the dead, so conspicuous in many sadder occasions.

The church was filled with members of the congregation and friends and neighbors as Simon F. King, in charge of the program, introduced the singing of a favorite hymn by the congregation followed by devotions by Rev. Hubert Hammond, who read a portion of the Scriptures and offered prayer.

In announcing the program, Mr. King stated that every number was rather informal and that no one knew just when he or she would be called upon. He then recounted briefly the pastorate of Rev. Gnagey and introduced George Caswell who sang "Lillies of Lorraine" and later on the program sang "A Closer Walk with God," after he spoke briefly of Rev. and Mrs. Gnagey as neighbors and expressed his regrets but joined in best wishes and then sang with much feeling the appropriate song.

Rev. John W. Barnes, pastor of St. Paul's Lutheran church, paid tribute to the retiring pastor. His influence, not counting individuals, will be seen by God. Residing and working within sight of each other, Rev. Barnes said he was happy to work with such a fine man of God and that his daily walk in life was a Divine benediction. The fruits of Rev. Gnagey's ten years of

labor in Altoona will be seen in the many years to come, he said.

If Rev. Gnagey had a hobby, it was the young people. As a testimony, Roland Sorge and Clifford Mock, in clear boyish voices, sang in duet form "Kind Words Can Never Die," which expressed better than any other way the spirit of the pastor toward the boys and girls of his congregation and of the community.



REV. A. D. GNAGEY



MRS. A. D. GNAGEY

thought that the job of being pastor is no lazy man's task and that, if he had the entire fifty years to do over again, he would do the same thing in the same way.

The meeting closed with a selection by the chorus and then the congregation joined in singing "Blest Be the Tie that Binds," followed by the benediction of a member of the chorus.

Rev. Gnagey will deliver his farewell sermon Sunday morning and Sunday evening there will be another fellowship meeting in the church, to which the public is cordially invited. Rev. and Mrs. Gnagey will leave next week for their new home in Ashland, Ohio.

SEMINARY NOTES

Our Seminary opened this Fall with a fine number of students returning to work, and others beginning their Seminary career. All of the Seniors, seven in number, returned and will be graduated in the Spring, having consummated seven years of work, four years in College and three in the Seminary. Seven returned for their second year's work, which is all but one, who for financial reasons is postponing his continued work for one year. Four College graduates matriculated in the Seminary for the first year's work. We also have several special part-time and auditing students.

The Seminary Convocation was held in the Ashland church with Brother M. A. Stuckey delivering the message.

The Seminary faculty entertained the members of the Graduate School at the Annual Reception, in the home of Dr. and Mrs. Monroe.

The Seminary Library this year is in charge of Miss Mary Ashman, a graduate of Ashland College of last Spring, who is a special student in our Seminary. The work of cataloging our library, of over 3,000 volumes, will shortly be undertaken by her. We have received a number of gift books for our Library and still are glad to receive any you may care to have used by our Seminary men.

In response to a request made last year, for money with which to purchase a large raised map of Palestine, we have received the following amounts: Miss Alice Longaker, Long Beach, California, \$45.00; The National S. M. M., \$25.00; and Mr. and Mrs. Wm. Johansen of Cleveland, \$20.00. Although this will not quite pay for the map it has been ordered on faith. Thank you for your splendid gifts. The map should be here in December.

Prof. M. A. Stuckey was Bible lecturer at the Pennsylvania Conference, and the writer represented the National Sunday School Board at the Indiana Conference.

K. M. MONROE.

WINCHESTER NEWS, VIRGINIA

The First Brethren church of Winchester, Virginia, reports a happy time in fellowship and service with Brother R. Paul Miller who conducted the evangelistic services this fall in the Gospel Tent. It was indeed a blessed privilege for pastor and people to have this renewal of fellowship and joyful edification, after an absence of about four years.

The Brethren are to be commended for the fine support they gave to the success of the meeting by their faithfulness in attendance and in personal service.

The absorbing content of Brother Miller's messages backed up a life that practiced

what he preached, brought many listeners from near and far. He preached fearlessly the whole Gospel. His timely messages on prophecy brought joy and comfort to many. The attendance was large from beginning to the end. There were only a few nights of damp rainy weather when the crowds decreased but on those nights when least expected delegations came from Washington, D. C., Hagerstown, Maryland, and Cumberland. We enjoyed the presence of these visiting churches. Thank you, Brother Wakeman for the fine selections of the Quartet. All of you come again. We admire courage that launches out into the deep and fears no storms, rain, or fog.

Many from other denominations came regularly. It was not unusual to hear frequent testimonies like this from members and leaders of other churches: "Thank God for sending Brother Miller at this time." "He is one of the greatest preachers I ever heard." "His messages burn within my soul." "His preaching makes me love the Old Book." "I marvel how he got all those little sermons out of the question box. They were just wonderful."

Brother Miller deserves much credit not only for the helpful instruction he gave out through the question box, but also for the judicious way he handled and answered them.

The visible results of the meeting were 21 confessions and reconsecrations. We hope to see other real evidences of these services hereafter.

The church and pastor thank God and Brother Miller for his ministry here and commend him to the brotherhood as a man of God, who not only fearlessly preaches an uncompromising Gospel, but also one who does constructive work in the field of evangelism. May God cause him to abound in grace and use him to win many to Christ, is our prayer.

E. J. ROHART, Pastor.

THE REVIVAL AT WINCHESTER, VIRGINIA

This was the first meeting of the season. Four years ago we were here in a campaign and it was with real pleasure that we returned to seek souls again in this field. We found the whole community ready for the meeting. The attendance was simply fine from the start. The meetings were held in a tent erected on the church grounds. The numbers who attended could never have been accommodated in the church building.

The interest in the meetings was all that could be expected. The local newspaper was most courteous and generous in giving front page space for the meetings. Some folks drove from Harrisonburg, Washington, D. C., Hagerstown, Maryland, and other towns where we have churches. It was a great pleasure to see the fine spirit of interest and friendship that such concern revealed.

We had a great opportunity in this campaign but seemed unable to make the most of it. People would come, ask questions, take part in the services heartily, and yet we seemed unable to get them to enter the church. Seldom have we met such difficulty. But those who did step out gave us great joy.

The Pastor, E. J. Rohart, is a hard worker and tirelessly took us around to see friendly people in the community. He is a great worker with children and performs wonders with them, and they like him. He

is a young man, was just beginning his work when I was there before, and he has tremendously grown since that time in his ministerial ability. He loves lost souls and is ever concerned for them. He makes a fine song leader for the meetings and is no mean singer himself.

Our home while in Winchester was with Brother and Sister Walter Anderson, where we enjoyed the finest love and Christian fellowship. The homes of members and friends were wide open to us and many pleasant hours were spent enjoying the hospitality of these people.

We believe that this field in Winchester constitutes one of the most promising that the Brethren Church now has. Certainly it deserves all the aid and attention that can possibly be given it lest another organization step in and usurp the opportunity that has been held out to us for so many years. I shall look forward with great interest to every report from this field, hoping for the news that will indicate that we have made such progress that we are not in danger of losing the field.

R. PAUL MILLER.

THE TEACHER AND HIS WORRIES

(Continued from page 13)

age when human beings are at the mercy of terrific outbursts of enthusiasm, and that their enthusiasms change so rapidly that the thing they rave over today may utterly fail to interest them tomorrow. As a consequence, when a sixteen-year-old girl tells the pastor on Sunday that she is crazy to be a missionary to China, and on Monday confides to his wife that she is crazy to go into the movies, he feels like throwing up his hands in despair.

But we have worries that are far more serious than the explosions and transient aberrations and changing enthusiasms of youth; and these we cannot get rid of by merely reminding ourselves that they are natural and will pass with time. Many a teacher who suffers little anxiety about his pupils is continually worrying over his own limitations and weaknesses—his lack of passion or conviction, his proneness to doubt, his failure to realize the presence of Christ in his life, his inability to rid his mind of confusion about the religion that he is trying to teach. I know of only one cure for these worries, and that is a Christ-centered mind. The average modern Christian tries to center his heart in Christ, but he seldom tries to center his mind in him. As a consequence he goes on doing his thinking as he has always done, from a world-centered point of view, which is materialistic and selfish. From that point of view Christ is nothing more than a shadow and religion a hopeless tangle. I think that I never acquired a very clear view of Christ and his religion until I formed the habit of turning my waking thoughts toward him every morning, and keeping them fixed upon him until I had fallen in with him in my thinking as well as in my affections and could begin my daily task with a Christ-centered mind—a mind that thinks always in full view of Christ and in harmony with his teachings and spirit. When you begin to do your thinking around Christ as the center of things, it is only a question of time until you will have a deep sense of his reality. Soon afterwards will follow a clear view of his religion and the faith and love and conviction that you need.—The Westminster Uniform Lesson Teacher.

THE BRETHREN EVANGELIST

Why I Go to Church

By Spright Dowell

A self-survey as to "Why I Go to Church" reveals the following reasons:

1. **Habit.** Going to church, like learning to walk, has become second nature, thanks to the influence of Godly parents.

2. **Custom.** The example of the best people in every community which I have ever lived convinces me beyond question that the most worthy and the most useful people in every community go to church.

3. **Obedience.** The spirit of loyalty to his word and to his will makes it a duty as well as a privilege to attend the services of his house.

4. **Love.** The inspiration and blessing that I feel in his holy temple prompt me to say, like the Psalmist of old: "I was glad when they said unto me, let us go into the house of the Lord."

5. **Objective.** Back of all of the above reasons are the real benefits which church attendance brings:

(1) **Information.** In the course of my life I have never found any other regular and systematic opportunity for helpful contact and high thinking comparable to that afforded by the church.

(2) **Development.** No other agency provides such a favorable setting for the discovery and development of the virtues and the graces that inspire and ennoble life.

(3) **Strength.** In the atmosphere of God's house, I find the communion and fellowship that enable and impel me to share his available power and purpose with him.

(4) **Co-operation.** Conscious of my own limitations and of the wisdom of collective effort, I find in church attendance the preparation that I need for planning and working with my fellows.

(5) **Service.** Since service is the measure of success and the church is the agency par excellence for service, church attendance affords the best possible means of preparation for expressing and enlarging my life in loving service to my Father and to his children.

—The Christian Index.



Signs of the Times

by
Alva J. McClain

MORE about "House to House" Evangelism

In the Evangelist of September 16th something was said on this page about "house to house" evangelism. A few days later I received a letter from a friend of mine who is one of the hardest working soul-winners in the Brethren pastorate. Yet he says:

"I realize that my ministry is not as personal as it should be. Not that I do not have the time, but I simply do not take it. Strange as it may seem, I honestly believe that I spend more time in prayer for . . . the unsaved than I do visiting with them."

There is a pointed lesson in the words of this successful pastor. The lesson is not that we pray too much, but rather that we work too little. He who would win souls must first talk to God, but he must also talk to men. How often after we have prayed, God is ready to answer our prayers. But we are not ready to be used in bringing God's saving message to the soul for whom we have prayed.

The Bible student will find an instructive example in Exodus 14:15. The Israelites were caught between the Egyptian hosts and the Red Sea. In this crisis Jehovah says to Moses, "Why criest thou unto me? Speak unto the children of Israel, that they go forward." There is a time to pray, and there is a time to work. There is a time to speak to God, and there is a time to speak to men. Blessed is that pastor who knows the times and the seasons.

THE "state of the Union"

Some time ago Huey Long, clownish Senator from Louisiana, had his countenance a bit disfigured in an altercation with an unknown assailant while at a Long Island club. At the suggestion of some reporter with a sense of humor, a medal was struck off to commemorate the historic affair, now jocosely referred to as the "battle of Long Island." Now for the astonishing sequel: The demand for the medals has been so great that 80,000 have been sold at twenty-five cents a piece!

There are two things about this whole matter which are not very funny. First, the fact that the upper house of Congress contains such a clown as Huey Long, calls for national repentance in sack-cloth and ashes. Second, if in these days of hardship people can spend \$20,000 to celebrate a black eye, it is hard to believe in the sanity of the human race.

ONE Way to Build New Churches

The lady from Angelus Temple, Los Angeles, is now on the vaudeville stage earning \$5,000 per week and a percentage of box receipts. A New York newspaper quotes her as saying, "And with the money that comes from your beautiful New York (theater audiences) I hope to build more churches."

People who wish to evaluate correctly the

work and motives of this woman should remember several things: First, she is being paid \$5,000 a week, not because the theater has any special love for the Gospel which she preaches, but because she has become a newspaper celebrity. Second, she has been made a celebrity by the newspapers, not because they have any special regard for the Lord she claims to worship, but because she provides good news copy. And third, she is good news copy, not because of any deeds of righteousness performed, but because of kidnapping stories, lawsuits, family squabbles, marital rifts, etc.

That is one way to build "churches."

MRS. Besant is Dead

Annie Besant, who began her career as the wife of an English clergyman, later became an atheist, and finally wound up as the leader of a world-wide movement back toward East Indian theosophical religion, has passed into the Great Beyond about which she liked to speculate.

Americans of the present generation will remember her best as the sponsor of the Indian Krishnamurti whom she proclaimed as the latest reincarnation of the "Great World Teacher," or "Christ." The young Krishnamurti, you will recall, finally became rather bored with the role cast for him by Mrs. Besant and repudiated her claims for him. There was not enough iron in his soul to act the part of a "god."

Mrs. Besant lived too soon. Some day (it may be near) the "Great World Teacher" will arrive, sponsored not by a few Theosophists, but by Satan himself. And all the world shall worship him, whose names are not written in the Lamb's Book of Life. There will be no lack of iron in his soul. He will not rest until he sits in the temple of God, showing himself as God. But his tenure will be short, though terrible.

ENDED in Discord

In the rather full obituary which appeared after the death of Mrs. Besant, one item will be of interest to those who still believe in our Lord's teaching about the marriage relation. Of Mrs. Besant's marriage it was said, laconically, "The marriage ended in discord."

Strange as it may seem, this brief comment could be written about the marital experiences of many of the women who have become the leaders of important religious movements. Compare Mrs. Eddy, Mrs. White, Mrs. MacPherson, Mrs. Besant, and others. The influence of these women has been enormous in the modern breaking down of the sanctity of the marriage relation.

Paul, often accused of being a confirmed woman-hater, was really defending the Home and Marriage when he wrote in First Timothy 2:12, "I suffer not a woman to teach nor usurp authority over the man—" The above mentioned women have not liked Paul very well. As a matter of fact, no woman who is impatient with her marriage ties will like Paul very well. Nevertheless, the word of this Apostle is written in one of the "books" which will be opened at the judgment of the world. And all men, as well as women, will be wise if they take heed to what he wrote.

THE Church Money "Racket"

Dr. William H. Leach, editor of Church Management, is certainly no Fundamentalist. He would probably have no particular scruples about departing from the teaching of the Bible. Yet this is what he said to the Congregational Union of Cleveland the other day:

"I do not know of any Protestant Church which has, as yet, taken out a beer license to make money for the church, but I would not want to preclude it from the field of possibilities. Almost no scheme is turned down if it gets results. Selling schemes are rampant. Raffling devices, after a generation of silence, are again being seen. Churches which would not tolerate dancing and card playing a few years ago, now permit them because they are profitable. Unless some effort is made to resist the temptations of miscellaneous sales and advertising stunts which offer to produce revenues for churches, we will find the whole thing degenerating into a racket, and a lifetime of educational effort and emphasis lost."

Even the modernists are wise enough to know that, from the standpoint of practical results, the very worst way to raise the church budget is to bring in the "selling racket." It alienates the most spiritual supporters within the Church, and it angers the world outside the church.

Some months ago, stopping for dinner in a fair sized town, I asked a well dressed business man to direct me to a good restaurant. He said, "We have no good ones." I asked, "Why?" He answered, "The churches here have gone into the selling game to such an extent that no good restaurant has any assurance of regular support." Finding that the man himself was a member of one of the churches, I inquired whether the churches were making progress financially, to which he replied that they seem to be going "into the red" worse every year.

Beware the blight of the "selling racket" in the church of God. (Read John 2:13-16 and remember that Jesus is the same yesterday, and today, and forever.)

An easy life is not likely to be a very valuable life to itself or to others. Strength comes by overcoming obstacles, and it is the strong life that can best help those about it.

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Loyalty to the Church of Christ

One of the most important words in the Christian's vocabulary is loyalty. The Christian religion is founded on loyalty—loyalty to a person, Jesus Christ the Son of God. That loyalty involves an acknowledgment of the claims of Christ, and the acceptance of new life and love at his hands and all the means of grace that he has provided. That means church loyalty too. It means not merely lining oneself up with the church, but giving it active support, believing its teaching, accepting its influence, cooperating with its aims and programs and having regard for its good name. Christian loyalty that does not apply itself to the church of Christ, is lacking in an important element necessary to make it truly Christian. That fact has been all too widely neglected. Much has been said about loyalty to Christ and to his Word, and that is right, but the needed emphasis of loyalty to the church has been overlooked, or considered unimportant. There is a type of evangelism abroad that concerns itself with nothing more than a mere decision for Christ. That, of course, is good and the thing of first importance, but the evangelist has not completed his task until he has directed the new-born soul into the church and into an attitude of loyalty to it. The report of New Testament evangelism was that "the Lord added unto the church daily such as were being saved."

The Church Established by Christ

A definite attitude of loyalty to the church is important because it is Christ's church, he established it, and at a great price. Jesus said to Peter, after he had confessed him to be "the Christ, the Son of the living God," "upon this rock (the great confession Peter had just made) I will build my church" (Matt. 16:18). Here our Lord very definitely lays claim to the church as his own possession and his own creation. The plans for his church had already been conceived and entered upon when he went "up into a mountain and called unto him whom he would . . . and ordained twelve, that they might be with him" (Mark 3:13, 14). Confirming Christ's claim to ownership, Paul refers to it as the "church of Christ" (Rom. 16:16), and as "the household of God" (Eph. 2:19). The apostle indicates the great price our Lord paid to get for himself a church when he admonished the elders of Ephesus to "feed the church of God, which he hath purchased with his own blood" (Acts 20:28) and in writing a letter to these same Christian leaders, he reminds them that "Christ loved the church, and gave himself for it" (Eph. 5:25). That makes the church supremely important and so vital a factor in the Christian's loyalties that one can scarcely be said to be a Christian who presumes to ignore or neglect the church of Christ.

The Intimacy of Relationship

The church is not only the possession of Christ, but it sustains an intimacy of relationship to him that is absolutely unique. The relationship is one of such complete identification that the church is called the "body" of Christ. Paul tells the Colossians (1:18) that Christ "is the head of the body, the church", and to the church at Corinth he writes: "Now ye are the body of Christ, and members in particular" (1 Cor. 12:27), and to the Ephesians: "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all" (Eph. 1:22, 23). Then we have these wonderful words setting forth the intimacy not only of Christ and the church as a corporate body, but of every member of that body: "And he gave some apostles . . . for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ . . . that we may grow up unto him in all things, which is the head, even Christ: from whom the whole body fitly joined together, and compacted by that which every joint sup-

plieth, according to the effectual working in the measure of every part, maketh increase in the body unto the edifying of itself in love" (Eph. 4:11-13, 15, 16). To the Romans Paul also presents this unity of Christians, a unity one with another and with Christ in these words: "For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another" (Rom. 12:4, 5). And our blessed Lord himself invites that little group that became the nucleus of his church, and us also, into that intimate fellowship with him, saying: "Abide in me and I in you. . . . I am the vine, ye are the branches" (John 15:4, 5). What a blessed and intimate relationship! and with so great a person as the Son of God! Who would be without it? But bear in mind that it is vouchsafed unto those only who are members of the church of Christ. How important then that we should be members of that church and that we should exercise loyalty to it!

Custodian of Means of Grace

Church loyalty is important also because the church is the custodian of the means of grace and the door into the kingdom. It was to his young church that Christ committed his charge: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you" (Matt. 28:19, 20). The phrase, "teaching them to observe all things whatsoever I have commanded you" is the thing to be kept in mind. That is a broad program. It includes going forth and proclaiming the evangel, but it also involves making known and perpetuating "all that Jesus began both to do and to teach" (Acts 1:1), even as Luke undertook to do. The apostolic church understood its task and showed exemplary loyalty in doing it. That is evident from the record. "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and of prayers" (Acts 2:42). "And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem (Acts 16:4). Their memories were fresh concerning all those wonderful teachings and beautiful ordinances they had received from their Lord. Yet how easy it was to forget and to grow careless when they have been removed a little from the place and time of the events and teachings. Paul recognized and he thought it wise to admonish the elders of Ephesus thus: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God" (Acts 20:28). And to the Romans he writes: "I beseech you, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them" (Rom. 16:17). That is an appeal to loyalty to the teachings and practices that were committed to them by him who is the great Head of the church. That is a call to maintenance of full faith and obedience to the whole counsel of God that was felt necessary while the church was not yet a generation removed from the date of its founding. How much more do we need the plea for loyalty to the whole gospel of Christ today. And to us it comes as a call to denominational loyalty, for that implicit faith and unswerving obedience in which we believe our Lord takes delight has been the distinctive characteristic of historic Brethrenism. And if we have a place to fill in the economy of God in the days that are ahead, we will find and occupy it in proportion as we maintain our loyalty to the whole gospel of which the church has so long been the custodian.

Church Clothed with Authority

Another reason for the importance of church loyalty and why it should be encouraged more widely is the fact that the church is

clothed with authority by him who ordained it. That which Christ has established and commissioned deserves the reverence and devotion of all men and those who call Jesus Lord are honor-bound to give it. The church's authority is not an absolute and arbitrary kind such as might enable it to speak with finality on all subjects and command obedience irrespective of the individual's attitude, and out of its own desires. Rather, it speaks with an authority that is based only on the Word of God and in the spirit of love and its force is the constraining power of honor and devotion. That is the nature of God's dealings with men; he exercises his power in love, drawing men unto himself, rather than driving them. The love of Christ constraineth men to give devotion and loyalty to his church. Paul says, "I beseech you to submit yourselves" (1 Cor. 16:15, 16). Again, "For to this end also I write that I might know the proof of you, whether ye be obedient in all things". (2 Cor. 2:9). Then this other statement of Paul expresses more clearly still the real nature of the church's appeal and of the character of the response that should be made: "We beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; that to esteem them very highly in love for their work's sake" (1 Thess. 5:12, 13). Such an appeal wins loyalty rather than commands it and the authority of the church is accepted gladly and with a sense of gratitude. With such an understanding as to the spirit and manner of the exercise of its authority, there can scarcely be any objection, even among so congregationally minded people as Brethren are, to an assertion of the church's authority as ground for its appeal for loyalty. That it has such ground no one can deny who reads his Bible. It is not difficult to recall such words as these: "Obey them that have rule over you, and submit yourselves; for they watch for your souls as they that must give account, that they may do it with joy, and not with grief" (Heb. 13:17). And Paul writes to Titus (2:15) "These things speak and exhort, and rebuke with all authority." On the basis of such authority and in the spirit of love and consideration, the leadership of the church has a claim upon the cooperation of the membership and the recognized church agencies have a right to build their programs and launch their campaigns in anticipation of conscientious support on the part of their constituents. Such loyalty is not only a great necessity, but a binding obligation.

Christ Indwelling

And lastly, the church has a right to expect loyalty on the part of the membership because of Christ's presence in their lives. Our Lord has promised: "Lo, I am with you always, even unto the end of the world" (Matt. 28:20). Everyone ought and can have his presence. Concerning the Holy Spirit, the promise is "He dwelleth with you, and shall be in you." And great will be the change in the life if the Spirit is permitted to indwell a person. Paul writes: "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Rom. 8:11). With such a change, our human weaknesses will be overcome by divine strength and purpose. Henceforth it will be true "as God hath said, I will dwell in them, and walk in them; and I will be their God and they shall be my people" (2 Cor. 6:16). Then loyalty will come as a matter of course. It will be natural and spontaneous and wholehearted. With such a continuous flow of loyalty the church will be strong and victorious.

EDITORIAL REVIEW

From Lanark, Illinois, comes a letter stating that the Brethren there are going forward in faith and determination to "do their part". All the departments are functioning actively, and the Christian Endeavorers are said to have done exceptional work during the summer. The church has voted unanimously to go forward another year under the pastoral leadership of Brother C. C. Grisso.

The church at Mathias, West Virginia, enjoyed a successful revival under the evangelistic leadership of Brother E. L. Miller of Maurertown, Virginia. The services were largely attended and greatly revived the spiritual interest of the community. Eleven souls were saved. Brother Arthur Snider is the pastor of this

church. As a result of Brother Snider's ten days' meeting at Kinsey's Run three conversions are reported.

* As we were about ready for the press we received a copy of the *Altoona Mirror*, giving an account of the retirement of Dr. A. D. Gnagey from the Altoona, Pennsylvania, pastorate, amid many expressions of appreciation by representatives of church and community. He preached his farewell sermon on October 1st, bringing to a close a ten year pastorate and completing fifty-five years in the ministry. He and Mrs. Gnagey are returning to Ashland to live. A more detailed report will be given next week.

Prof. M. A. Stuckey gives us some interesting news on the Sunday School page regarding teacher training in our church during the past year, reporting the names of churches, pastors and courses studied and the names of the graduates in teacher training. We had been wondering if there was as much interest being taken in the training of teachers as was formerly manifested, but this splendid report is encouraging and reassuring. May the good work go on. Good teachers are about the most important cogs in the wheel of progress that the local church has outside the pastor.

Dr. Charles A. Bame says a word about the use of our Sunday school quarterlies. We believe he is right, that it is bad policy to economize by cutting down or cutting out the use of lesson helps in the Sunday schools. Every scholar ought to have the advantage of a brief commentary on the lesson such as the quarterly supplies. That is about the only guide and help to Bible study that the average church member has access to, and it is the most truly Brethren that is available. It ought not to be denied them. In another department Dr. Bame reviews a book entitled "The Jew and His Destiny". We are glad to publish book reviews by any of our leaders who feel they have gotten hold of a book worthy of introducing to others.

The editor had the pleasure of preaching for the Homerville, Ohio, Brethren on Sunday, October 1st., on the occasion of their fall Rally and preparation for revival. The attendance was splendid for that rural church. This was our first visit to this place and we were pleasantly surprised to see such a well-kept and inviting little house of worship, and withal wholly adequate for their needs. Naturally their membership is not large, yet what it lacks in numbers it makes up in quality. We received a number of new subscriptions to *The Brethren Evangelist*, and we found the Sunday school loyal in the use of Brethren literature. Brother Floyd Shierey preaches for this church every other Sunday.

Brother Lester V. King writes of the closing of his pastorate of eight years at New Lebanon, Ohio, where he has accomplished a splendid work. During his stay there he led his people in the payment of their parsonage debt and then in the enlargement of their church building, the remodeling being done at a cost of \$18,000, about half of which has been raised. The average Sunday school attendance has been more than doubled and the church membership has been increased by 240 during his ministry. He has made a record for himself by the faithful attention given to his pastoral work and the results prove the worth of his method. We bespeak for him God's continued blessing in his new fields of endeavor at Mexico and Corinth, Indiana. The New Lebanon people have been fortunate in securing as their new pastor Dr. W. H. Beachler, who takes over the work the first of October.

The National Christian Endeavor officers of the Brethren church are presenting in this issue the work program for the year, and an open letter concerning the same. Certain months are set aside for stressing of certain types of work. The making of such a program and the working towards its accomplishment by the various societies, make for efficiency and thoroughness. No doubt the officers of the local organizations have received a copy of this program. The letter offers a splendid suggestion regarding the use of this program. It is a good suggestion; do it. And a financial challenge is presented to the Endeavorers for this year also. This is their opportunity to demonstrate in one way the practical worth of Christian Endeavor to the brotherhood. Study the entire program. Then plan your work by it and work your plan.

Haggai and the Depression

By R. I. Humbert

Ours is not the first depression.
Cause—Men have robbed God
by withholding the tithe
and giving cheap offerings.
Remedy—Prove God with tithes
and offerings, NOW.

Millions of men are out of work; thousands of families are denying the necessities of their existence; hundreds of homes lack the simple comforts of life; scores of the once rich are vainly trying to hold on to a vanishing bank account.

We ask a question, "What is wrong?" At once a thousand throats shout out the answer—"The Depression". Again we venture to ask, "What is the cause of the depression and how can it be cured?" The din is deafening as a babel of voices give vent to their opinions.

Not the First Depression

Again we inquire, "Was there ever another depression?" Yes, there was a depression in Haggai's time. "Ye have sown much, and bring in little; ye eat, but ye have not enough" (Haggai 1:6). How like today! A farmer may sow his broad acres; the ground may produce bountifully, but when taxes are paid, he has but little left.

There was a want "upon the land, and upon the mountains, and upon the corn . . . and upon all the labour of the hands" (vs. 11). A few had an income, but try as they would, they could not make both ends meet for their wages went into bags with holes" (Vs. 6).

"Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. BECAUSE of mine house that is waste, and ye run every man unto his own house. THEREFORE the heaven over you is stayed from dew" (Vs. 9, 10).

But someone may ask, "Isn't it right that we run every man to his own house? Shouldn't we pay the grocer, the dentist and the doctor?"

Keep Out of Debt

Most certainly we should pay our bills, but we should put first things first. If God's minister has sown unto you spiritual things, is it a great thing if he shall reap your carnal things? "If OTHERS be partakers of this power over you, are not we rather?" (1 Cor. 9:11, 12). In other words, if the doctor, the baker and the storeman are partakers of this power over you. That is, if you pay them for their service to you, "Are not we RATHER?" That is, a Christian is under obligation to pay his bills, but God and his house comes FIRST.

"Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?" (Haggai 1:4). People may live in comfortable homes. If their own house needs paint, it is painted. If a new porch is wanted, a couple of hundred dollars are gladly squandered. At great expense, a basement is dug and a furnace installed. But how about new paint for the church, or a comfortable parsonage and just wages for the pastor?

God Wants His Rent

"The earth is the Lord's and the fulness thereof" (Ps. 24:1). God owns the land and has always asked one-tenth of the increase to carry on his work. If a man owns a farm and the tenant fails to pay his rent, something happens. If God owns the earth and fails to get his rent, is it unfair if something happens?

Let us imagine a congregation of one hundred families. In good times we will say that each family averages one thousand dollars a year. That is one hundred thousand dollars income, with ten thousand as the tithe. Usually the pastor gets the smallest possible salary and is paid, if the janitor and the coal bill leave anything in the treasury. He has spent thousands upon an education and should receive an income like the doctor and the dentist, but alas, he hardly receives the wages of a day laborer.

God's Tremendous Loss

That church should have given ten thousand dollars, at the lowest estimate, into the channels of the Lord's work. But pastor's salary, foreign missions and all other funds are scarcely able to total two thousand dollars. If God loses eight thousand dollars a year on that one congregation, think what he loses on the other five hundred congregations in that county, not mentioning the untold thousands of people who breathe his air and drink his water and who do not even belong to a church.

Will a Man Rob God?

There is but one name for the person who thus neglects God's house and runs "every man unto his own house". He is a thief. He is actually robbing God (Mal. 3:8).

If the owner of a farm is robbed, he objects. If the owner of the earth is robbed, why should he not object?

There is a depression. God has not received his rent. Even men who professed to love him have robbed him. The pastor went unpaid or was given the most meager allowance when prices were high. Now, times have changed. Men may even bring home a good pay check but God does "blow upon it. Why? saith the Lord of hosts. BECAUSE of mine house" (Haggai 1:9).

Consider Your Ways

"Thus saith the Lord of hosts; Consider your ways" (Vs. 7). Many people take such advantage of the offering plate that the church would close, if it were not for a few faithful souls, who keep it open at any cost to themselves.

Suppose people should try to pay their taxes in the same way they try to carry on the work of God—that is, with things of little value; nickles, pennies, etc. Israel tried that and offered the "blind for sacrifice". But God said, "offer it now unto thy governor; will he be pleased with thee?" (Mal. 1:8). No, the government will even sell a man's house to get the taxes and can we blame God when he curses the "deceiver which hath in his flock a male, and voweth, and sacrificeth a corrupt thing"? That is, a man who has money in the bank, or credit and yet vows he is hard up and gives God a cheap thing—a nickle when it should have been a dollar and a dime when it should have been ten dollars. "I am a great king, saith the Lord" (Mal. 1:14) and if your earthly governor will not accept your little tips, beware of me.

Pay God Now

"O", says some one, "I hadn't aimed to rob God. I just

(Continued on page 8)

Where There Is No Vision, The People Perish Concluded from last week

Southern California Conference Moderator's Address

By Louis S.
Bauman, D. D.

Our Moral Problems

Moral problems that almost defy solution, we learn, are terribly distressing our pastors and other godly workers in the vineyards. There has been a fearful breakdown in the world of men, due to the World War, perhaps! due to the apostasy which has robbed the Church of its saltiness **more probably!** Of course, we all know that from legislators and judges who have recently been elevated to seats of high authority in our land, moral righteousness gets little or no sympathy. The sadder part of it is that many parents not only permit, but that they actually encourage their jungle-brained daughters to parade our streets in little or nothing save their muchly-abbreviated little white panties. *** How much shorter shorts can get without our youth being even short of shorts, is a perplexing question. In that old-fashioned long ago that some of us can remember, most mothers were quite careful to keep out of sight certain delicate little garments. We remember when they used to hang them on wash day back behind the sheets on the clothesline, so that they would not be in full view of every leering "peeping Tom" who passed along the highway. Today, "peeping Toms" do not need to peep. They are having the time of their lives on every broad highway.

O for a return once more of that delicious, sweet, old-fashioned modesty that we once so greatly prized in our girls—in girls who still knew how to blush! In those days, there was at least an atmosphere of mystery about womanhood which made every true and pure courtship pulsate with the breath of heaven. Women know not what a precious jewel they have lost when they have lost sweet modesty. It may be that those old-fashioned times were at times a bit too heavily laden with prudery; nevertheless, newspapers were not filled with whole pages of marital disaster; the divorce courts were not humming; and a divorced man or woman was almost taboo in good society. As a matter of fact, our age has about touched bottom so far as modesty is concerned. It is not alone on the female side of the fence that modesty has faded from the scene. The shameless barnyard display made by some of our young men on and off the beaches, arrayed in their modernistic bathing-non-suits is enough to make angels weep, and demons whose chief business it is to demoralize the human race, to howl with delight.

If our Lord was right, and "As the days of Noe were, so shall the coming of the Son of man be" (Matt. 24:37), then the coming of the Son of man cannot be much longer delayed. The world is ripe for judgment. The days of Noah did not surpass our times today, in their utter disregard for purity of mind and heart. The historian informs us that the Greeks sank to rise no more when "the extent of their shamelessness was sufficiently shown by the fact that Phyrne, at the festival of Poseidon in Eleusis, appeared as Aphrodite Anadyomene, and having laid aside her garments and unloosed her hair, descended into the sea before the eyes of applauding Greece." The difference is that Greece had but one Phyrne. We have so many that they shove us off our sidewalks. The Phyrne of old was decent enough to blush and descend into the sea

when she had nothing on. Our Phyrnes today forget to descend into the sea! They much prefer to parade crowded highways, and to flaunt their flesh in the eyes of men who find it difficult enough without such sights, to maintain the purity of mind and heart for which some of them, at least, long. Honest men will candidly tell you that these modern Aphrodites are not helping them in their fight to think cleanly. In Chicago, only last Tuesday, Superior (God save the mark!) Judge David was on the bench when a dancing girl was brought before him for dancing at one of the Exposition exhibits with only two fans in her hand to distinguish her from Mother Eve. The Judge said: "There is no harm and certainly no injury to public morals when the human body is exposed. . . . Some people would want to put pants on a horse. . . . There is no harm in exposing the human body. It is a beautiful work of nature. Evil to whom evils think. . . . You know we have a lot of boobs in this country." Well, beyond all shadow of doubt, this same Judge would take the position that it matters not what use you may want to make of the human body. All is right. It's nobody's business but your own. "Evil to whom evil thinks."

Unfortunately for the opinion of this Judge who would have us return to the naked estate of African savages, the emphatic testimony of six thousands years of human history is against him, and Almighty God made no mistake when he made clothing for Adam and Eve immediately after they came to a "knowledge of good and evil"—a knowledge which some judges do not seem to possess. Amazingly ignorant is that man who, no matter what his boast of intellectualism may be, does not know that no civilization has ever survived a return to barbarism when womanhood lost her modesty, and consequently, her chastity. It is for the Brethren churches to remain unmoved by the sneers of men who have been placed in high seats by a generation that seems to have lost its moral sense. It is for the Brethren churches to refuse the wisdom of mockers who fear no God and fashion their own codes of morals. It is for the Brethren churches to fear the God of heaven, who gave command "that women adorn themselves in modest apparel, with shamefacedness and sobriety" (I Tim. 2:9). It is for all Brethren ministers at least, who still profess to walk in the light of God's eternal Word, to solemnly protest in the name of God and public decency against these modern Sodomites who "call evil good, and good evil, that put darkness for light and light for darkness" (Isa. 5:20), and thereby hasten a whole generation forward to the day when the holy God above us shall pour forth his judgments upon those who have trampled his righteous laws beneath their dirty feet!

The Liquor Problem

The fearful and widespread moral apostasy of our day is again evidenced by the determination of the populace to enthrone again in our nation the most tyrannical and foulest monarch who ever enslaved the souls of men—King Alcohol. One of the most absolute proofs that any student of "the sure word of prophecy" can have that we are at the nightfall of our age is in the tremendous backward sweep of the world's greatest so-called "Christian

nation." We refer to the matter of America's return to the most immoral traffic that ever cursed God's earth. Verily, "It is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." Jeremiah wept over Judah as he beheld her sinking deeper and deeper into the mire of licentiousness. In the hour of deepest distress, God came to his project and said: "The prophets prophesy falsely, and the priests bear rule by their means; AND MY PEOPLE LOVE TO HAVE IT SO." Is it not so today? But the pertinent question of God to the people of Judah then, may still be in order today: "What will ye do in the end thereof?" (Jer. 5:31). Don't forget this, O America, that it is as true of nation as of individual: "Whatsoever a man soweth, that shall he also reap. God is not mocked. He that soweth to his flesh shall of the flesh reap corruption" (Gal. 6:7, 8). All human history affirms that God's "woe" stands: "Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink! Which justify the wicked for reward, and take away the righteousness of the righteous from him" (Isa. 5:22, 23).

But, in an hour like this, when hell seems to have all but won a complete victory over the forces of righteousness in our land, it is not for us to throw down our arms in ignominious surrender. It is for us to tighten our belts and "hold the fort" with the full assurance that soon our help shall come from God! The victory will at last be his! The hour is coming when, though all the nations of the earth unite under the banners of hell, Jesus Christ shall conquer! After the smoke of Armageddon shall roll away from that last battlefield, then "shall the Sun of righteousness arise with healing in his wings" (Mal. 4:2), and "the earth shall be full of the knowledge of the Lord as the waters cover the sea" (Isa. 11:9). When he shall come, may he not find us as captives who basely surrendered to the enemy when the battle seemed to go against us.

We recommend, therefore, that our Church in this District shall not await the destruction of the Eighteenth Amendment by the foes of civic and moral righteousness for action, but that we shall immediately, in every one of our churches, and in every one of our Bible schools, begin continually to teach our children the physical, the moral and the spiritual dangers—yea, let them understand all the horrors—of alcoholic slavery. One of our pastors reports that "some" of his "young people are expressing to their parents a desire to taste beer to see what it tastes like." With the coming repeal of the Eighteenth Amendment, the brewers will immediately begin to educate the generation that has grown up under the Eighteenth Amendment to acquire the taste for rum. This will be necessary to their business, even as it was necessary for the tobacco dealers. Their awful lying propaganda will soon begin. It is for us to begin immediately to prepare our youth to stand against it—to educate them to the horrible results which follow in the waks of the general use of rum. We shall not be able to save all, but we shall save some. One soul saved outweighs in value the whole world on which we stand! God can swing a world off his hand with his Word. But it took the Cross to redeem a soul! O America! America! What matters it if you deceive yourself into the thought that you have lessened a bit your burden of taxation by legalizing rum, if your sons and daughters come staggering home at night, physical, moral, and spiritual wrecks? God help America!

A Call to Denominational Loyalty

Some of our pastors complain of a lack of real loyalty

to the Church on the part of certain members. We suggest that during the coming year, all pastors shall stress to a fuller extent, not denominational narrowness, but denominational loyalty. If the Brethren Church, in her teaching and her practice, is not more loyal to Jesus Christ and to his revealed Word than any other denomination, then it behooves the disciple of Christ, out of sheer loyalty to him, to make diligent search for the church which exceeds in loyalty to him and to his Word, and to join himself to that church. But, if he believes the Brethren Church to be the more loyal, then to it he should surrender himself with a fervor of loyalty, love and devotion second only to that which he renders unto Christ, the Head of the Church. The Church is the instrument through which the cause of Christ is presented to the world for which he died. "Christ loved the Church and gave himself for it." Dare we do less? If the Brethren Church with its teaching has brought a blessing into your life, you should prove your gratitude by renewed loyalty to it, and to the institutions which make its continuance possible.

We suggest, first of all, that no year shall be allowed to pass without a clear presentation from the pulpit of the distinctive teachings of the Church, as we believe those teachings to be the teachings of the Scriptures of God. The plea of the Brethren Church is a winning plea. Preach it, and preach it, and preach it! Let us rid ourselves of the false notion that the fullness of the gospel of Christ contains truths and practices which are unpopular with real saints. Some pastors in our denomination have thought that the rite of feet-washing is a hindrance to our denominational progress. We readily see how that may be true if its real spiritual message is not presented, or if it is not properly and decently practiced. But, if its real meaning is made known in connection with its proper performance, we hold that no ordinance of the Church more thoroughly grips the hearts of true believers, and brings to them so great a joy, in the blessed assurance that they are absolutely safe through the continual mediatorial work of an Advocate who never slumbers or sleeps!

We have just read a remarkable, though brief, article by Edgar E. H. King, in the well-known magazine, "The Dayn," London, on the subject of "The Washings of John XIII." We quote in part:

"He that is bathed (Greek, 'bodily washed') needeth not save to wash (Greek, 'partial washing') his feet, but is clean every whit" (John 13:10). Herein we see the foundation upon which the superstructure of the passage is erected. This lovely Scripture figure shows us a man wholly bathed but footsoiled, and declares that perfect cleanliness is possible again by a foot-bath. . . . Now, bathing undoubtedly refers to baptism by immersion. In Scripture the word 'bathed' is used to signify baptism (Heb. 10:22), especially in Acts 22:16, wherein a form of this verb clearly refers to the rite.

Since its root meaning is 'bodily washed' and the Holy Spirit has used it to signify baptism, it follows that when our Lord said "He that is bathed," he referred to baptism by immersion which the disciples had undergone.

If there is a literal aspect to the bathing, there must also be a literal aspect to the foot washing, for the one is added to the other as the means of keeping clean the foot of the once wholly bathed body. If the bathing of baptism be a rite, the subsequent foot washing must also be a rite. Since part of our Sanctification is set forth in our baptismal washing, it is logical to see in this verse a reference to literal feet washing, setting forth the cleansing

of the stain of post-baptismal sin from the foot of the saint, thereby making him wholly clean.

Apparently, there are others besides the Brethren who are beginning to see the loveliness and the lovingness of Christ in this beautiful picture, when the Lord of heaven and earth knelt to wash the feet of the humble fishermen of Galilee!

In speaking of our denominational loyalty, it should be said that it demands a renewed allegiance to our various denominational institutions, without which we would soon cease to exist. Ashland College, with its splendid Seminary, deserves the full measure of support through our prayers, our money and our children. At its last Board meeting, Ashland College took an unqualified position as to the great fundamentals. No College in America can boast of a stronger Scriptural position. God will prosper Ashland College, a vital part of the body of Christ, the Church.

Our publishing interests likewise form a vital part in our denominational relation to the body of Christ. They, too, call for increased prayer and support. The same can be said of every branch of our church work. All may not be what they should be—what they might be! But all are a part of the body. If any part of the body is unwell, then the whole body is affected and we need to seek for its healing. Destructive, and sometimes unjust, criticism will get us nowhere. Perfect or not perfect, as long as we can find no better group, let us be absolutely loyal to the best representative of the body of Christ that we know!

A Bit of History

It was two hundred and twenty-five years ago (if we only knew the exact date, we might find that even this day is the exact anniversary, for it was midsummer in the year 1808) since eight pious souls in Germany joined in solemn covenant before God that they would forsake the world and all its follies, and follow their divine Master in all that he commanded, whether the world smiled or frowned upon their simple ways. Those eight pious souls on the early morning of that day were buried in the River Eider by the form of baptism which, through a prayerful study of the Scriptures alone, they had come to believe was the apostolic form—immersion. On that day, the Brethren Church began to be. Twenty-five years ago at the Bi-Centennial of the birth of the Brethren into the sisterhood of denominations, a great celebration of the event was held in the famous old first Church in America, in Germantown, Pennsylvania. Back of this church, the dust of Alexander Mack, under God the organizer and first baptized member of the Brethren Church, lies in the bosom of Mother Earth. There also sleep many of the patriarchs of the early Church. It was our privilege to write the hymn for that Bi-Centennial celebration. We present the message of that hymn today, to you who are gathered for this Twenty-third Annual Conference of the Brethren Churches of Southern California:

(Continued on page 13)

PRAYER

O Lord God, we thank thee for thy glorious church; for thine abiding presence in it; for thy power exercised over it and for the triumph to which thou hast destined it. Thou hast been abundantly merciful unto us in that thou hast permitted us to be a part of that great church, and thus to become identified with thine own self and to enjoy the blessed union of the saints of God. Increase our appreciation of it; intensify our devotion to it; make more constant our loyalty to it and more sacrificial our service for it. And hasten the day when the church militant shall become the church triumphant. Amen.

Haggai and the Depression

(Continued from page 5)

didn't think what I was doing. I will surely pay the tithe when times get better."

No! No! says God, Not that. NOW, in the midst of the depression, is the time to "Consider your ways" (Vs. 5). Go, get wood "and build the house; and I will take pleasure in it" (Haggai 1:8).

In Haggai's time the people responded and "they came and did work in the house of the Lord of hosts, their God" (Vs. 14). Did God forget? No—not for a single day. "From this day will I bless you" (Ch. 2:15-19).

Ending the Depression

Who can tell how quickly the depression would lift if God's people would bring "all the tithes into the storehouse" (Mal. 3:8) that there might be cash in God's treasury to carry on his work.

There are bugs for the potatoes and worms for the corn; there are beetles for the beans and flies for the cows; there are rats for the corn crib and hawks for the chicks. It is spray and dust and kill and swat. No doubt if all the money wasted upon these pests were placed into the treasury of God's house, he would "rebuke the devourer for your sakes, and he shall not destroy the fruit of your ground" (Mal. 3:11).

NOW—right in the midst of the depression is the time to prove God and bring in the tithes and pay up the pastor and increase his salary. The God who blew upon the "much" (Haggai 1:9), can also blow upon the little and make the nine-tenths go farther than the ten-tenths would have gone.

Elijah and the Widow

What a test of faith for the poor widow of Zarephath (1 Kings 17). The depression was on, and it was real. There was her own little son, dying of malnutrition. There was the empty barrel, with scarce a pint of meal and an ounce of oil. On the other hand was Elijah, a man well fed and cared for, having had two square meals every day since the depression began. And here was the difficulty. Elijah was actually asking her to take food from her own family and in the depths of the depression, she was to give it to him.

Would she—dare she do it? How her eyes must have rested upon her starving son as she made the cake and took it to Elijah. God had spoken, and to her simple faith it was for her but to obey him in the dark. She proved God and God opened the windows of heaven and poured meal into the barrel and oil into the cruse. Those same windows are still in heaven and the same God stands ready to throw them open to that person who will bring all the tithes and offerings into the storehouse (Mal. 3:8-10).

Nothing Forgotten Before God

"Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." How our hearts should leap for joy at those words of comfort.

Only a few will respond to his entreaties but he will hearken and will remember them, "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him" (Mal. 3:16-17).

May the reader of this article serve his Lord as an obedient child and thus enter into the joy unspeakable and full of glory, and the peace that comes only to those who love and serve him fully. Martinsburg, Pennsylvania.

OUR BIBLE STUDY DEPARTMENT

Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

Philippians

The joy of St. Paul in the Lord Jesus Christ was never better evinced than in the immortal lines to the pious and temperate saints at Philippi. There Lydia, the famous European woman convert and seller of purple, lived; there the jailer, once frightened beyond measure, sought the aid of the singing Silas and Paul in his own well-protected jail; there too lived, as some think, the great physician-historian, Dr. Luke. They all remembered the apostle of righteousness and sent him a gift while he was incarcerated in a Roman dungeon. That that remembrance was amply appreciated the Philippians letter amply attests.

The City of Philippi

In the land of Macedonia, Philippi was the chief city of the western territory. Its name took its rise from the famous king of Macedon, Philip, who beautified it greatly and transformed it into a Roman colony. It was near here that the famous battles between Julius Caesar and Pompey the Great were fought; and that between Brutus and Cassius on one side, and Augustus and Antony on the other. However, Christians today remember the city not because of its great warriors, strategic location, etc., but rather because Paul once preached Christ there and then later wrote an undying epistle to them in the year of 62-63 A. D.

The Letter Itself

The Psalmist (126:5) once penned, "They that sow in tears shall reap in joy." If ever that text, arising out of the bleak and barren ground of the Captivity, had meaning to any Christian, Paul as a man and a saint, had a right to claim it. He persuaded men to accept the Lord Jesus Christ "with tears." Tears may signify weakness in multitudes of instances, but the tears of St. Paul, like those of Jesus, are tears of strength and tears of joy. The Philippian letter is a pean of praise and a song of joy resulting from the sweet and reasonable peace of God in the soul. Paul and Silas sang in a Philippian prison. That was a duet. Paul sang a song of joy—alone in a Roman cell—when he wrote the Philippian epistle.

The Bishop of Durham felt that this epistle was "one of the fairest and dearest regions of the book of God." It is free from argument and rebuke; problems of church administration and moral derelictions are quite noticeably absent; thanksgiving and joy abound in every section. Dr. A. T. Pierson, than whom it is difficult to find a more sage and more Biblical popular lecturer on the Word, characterized the Philippian writing as "The Disciple's Balance Sheet," having in mind the compensations and renunciations of a follower of Christ. St. Paul's balance sheet evinced great renunciations and many, many compensations.

Salient Points

It is interesting to note that the author does not refer to the Old Testament Scriptures in his epistle. This was a Gentile church, having no need of instruction perhaps of the relationship between law and grace. Consequently the present tense of joy and rejoicing is in evidence. Both these words are found in every chapter. (1:4, 18, 25, 26; 2:2, 16, 18; 3:1, 3; 4:1, 4, 10). The word "mind" appears in 1:27; 2:2, 3, 5; 3:15, 19; 4:2, 7. The Spirit is mentioned significantly.

1. Supply of the Spirit 1:19.
2. Fellowship of the Spirit. 2:1.
3. Worship by the Spirit. 3:3.

Outlines

It is difficult to outline a love letter. Matters pertaining to the affections and the language of the heart forbid analysis in a sense. The Philippian letter is no exception. Paul reveals his love for Christ and is over-joyed in his love. That explains the sudden bursts of exultation and the worship of the Beloved. But, in spite

of this, there is a more or less visible outline buried beneath the surface of its contents. Various have scholars tried to analyze it and a sample of their efforts is appended here:

1. Christ Our Life—The Believer's Life. Chap. 1.
 2. Christ Our Mind—The Believer's Pattern. Chap. 2.
 3. Christ Our Goal—The Believer's Object. Chap. 3.
 4. Christ Our Suffering—The Believer's Strength. Chap. 4.
- Or we may submit Dr. Moorehead's "four main principles":
1. The Secret of a Christian Life, viz., Christ (1:21).
 2. The Prime Element of That Life, viz., The Mind of Christ (2:5).
 3. The Aim and Object of that Life, viz., Christlikeness (3:10).
 4. The Motive-Power of The Life, viz., Christ's Strength (4:13).

Again, there is the expository analysis of Dr. G. Campbell Morgan:

1. Introduction (1:1-2).
2. Experience (1:3-26).
3. Exposition (1:27-4:1).
4. Exhortation (4:2-20).
5. Conclusion (4:21-23).

The Major Teaching

The major teaching of the Philippian epistle is wrapped up in one word name, Rejoice. But before the Christian has any reason whatsoever for rejoicing he must have "the mind of Christ." As Christ "emptied himself" so must the Christian empty himself, not of any glory of God, as did Christ, but of pride and selfishness. The Christian is to be sincere and void of offense; to be blameless and harmless; to be alive in Christ; to develop in the life of the ages; to rejoice in the Lord; to forbear towards all men; to pray; to live.

The Church of Christ will be authoritative in her work providing she conforms to the mind of Christ. If she fails to conform, as she so often does, she may expect failure. The mind of Christ is love; so should the Christian's be; the consciousness of Christ is full of joy; so should the Christian's be; the expression of Christ's mind resulted in his own sacrifice on the cruel tree; our Christian thinking and living should be sacrificial thinking and sacrificial living, in order that our Christ may become Master of countless thousands of sinful men. We may aid him in the work, if our hearts keep right. That way lies joy.

St. Bernard of Clairvaux, one of the truly great men of the twelfth century, wrote in Latin a great poem concerning joy in Christ. To it he gave the title "Jesus Thou Joy of Loving Hearts." It carries the message of the Philippian letter.

"Jesus, thou joy of loving hearts,
Thou Fount of life, thou Light of men,
From the best bliss that earth imparts,
We turn-unfilled to thee again.

Thy truth unchanged hath ever stood;
Thou savest those who on thee call;
To them that seek thee, thou art good,
To them that find thee, all in all.

We taste thee, O thou living Bread,
And long to feast upon thee still;
We drink of thee the Fountain head,
And thirst, our souls from thee to fill.

Our restless spirits yearn for thee,
Where'er our changeful lot is cast;
Glad, when thy gracious smile we see,
Blest, when our faith can hold thee fast.

O Jesus, ever with us stay;
Make all our moments calm and bright;
Chase the dark night of sin away;
Shed o'er the world thy holy light.

Since thou art the present portion of thy people, Lord Jesus, favor us this year with such a sense of thy preciousness that from its first day to its last we may rejoice and be glad in thee!—Charles H. Spurgeon.

<p>W. I. DUKER, President Goshen, Indiana</p> <p>E. L. MILLER Vice-President Maurertown, Virginia</p>	<p>NATIONAL SUNDAY SCHOOL ASSN.</p> <p>MAGAZINE SECTION</p> <p>M. A. STUCKEY, EDITOR, ASHLAND, OHIO</p>	<p>N. V. LEATHERMAN, General Secretary Berlin, Pennsylvania</p> <p>M. P. PUTERBAUGH, Treasurer Ashland, Ohio</p>
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Teacher Training Work in the Brethren Church for 1933

For the benefit of those who have been interested in the progress of Teacher Training work in our denomination, the following report of work accomplished in various Sunday schools for 1933 is submitted below. The name of the school, the name of the teacher, and the name of the course, are given in each case. Only those who have been graduated are counted in the student lists.

1

Church: Roanoke, Virginia.
Teacher: Mrs. Herman Koontz.
Course: Great Doctrines of the Bible—Evens.

Students: Mrs. F. L. Brumbaugh, Mrs. Myrtle Conner, Estelle Dangerfield, Mrs. S. A. Moore, Mrs. G. D. Murray, E. H. Conner, Mrs. Ethel G. Putt.

2

Church: Johnstown, Pennsylvania (First Church).

Teacher: Rev. Charles H. Ashman.
Course—Major Bible Themes—Chafar.
Students: Mrs. C. E. Albert, Harriet Byers, Mrs. Otto Corle, Mildred Furry, Ellen Fleagle, Lulu Gindlesberger, Wm. Horne, Mrs. Byron Noon, Mrs. Russel Redding, Mildred Thomas, Marion Rodgers, Helen Bittner, Matthew Anthko, George Matula, George Stull, Roy Louthier, Miss Janet Huston, Mary Brant, Ruth Ressler.

3

Church: West Kittanning.
Teacher: Rev. Robert Cree.
Course: Teacher Training Lessons—Hurlbut.

Students: Edgar Hooks, Warren Hooks, Georgia Shankle, Ethel Yount.

4

Church: Falls City, Nebraska.
Teacher: Rev. H. H. Rowsey.
Course: Studies in the New Testament—Robertson.

Students: Mrs. Edna Dodds, Gilbert Dodds.

5

Church: Falls City, Nebraska.
Teacher: Prof. J. G. Dodds.
Course: Religious Education in the Modern Church—Bower.

Students: Mrs. Mildred Wissinger, Orville Melvin, Ella Noyes, Guy C. Lichty.

6

Church—Dayton, Ohio.
Teacher—Rev. R. D. Barnard.
Course: Birds' Eye View of the Bible—Barnard.

Students: Mary Elizabeth Brumbaugh, Faith Lodge, Raymond Bogk, Noble Hart, Delight Hart, Kenneth Schriml, Russell Kemp, Chas. Nowak, Malcolm Huetter, Mary Loxley, Mrs. Earl Huetter, Mrs. Lotie Walters, Mrs. Iona Ozias, Mrs. Emma Bowman, Chas. H. Loy, Mrs. Laura Prevo, Mrs. Della Young, Roy Kinsey, Mary Catharine Riley, Mrs. R. D. Barnard, Frances Jane Rader.

7

Church: Fremont, Ohio.
Teacher: Rev. W. S. Crick.
Course: Outline Bible Study—Crick.
Students: Mrs. Wm. S. Crick, Alma Crick, W. D. Corwin, W. R. Fellers, Mrs. Paul Garber.

8

Church: Lanark, Illinois.
Teacher—Rev. C. C. Grisso.
Course: The Great Doctrines of the Bible—Evens.

Students: Marjorie Puterbaugh, Vada Grisso, Bernice Diehl, Vera Grisso, Hazel Hawk.

9

Church: Dayton, Ohio.
Teacher: Dr. G. W. Brumbaugh.
Course: The Worker and His Bible—Barclay.

Students: Mrs. Emma Bowman, Raymond Bogh, Charles Loy, Charles Nowak, Mrs. Iona Ozias, Mrs. Hazel Pry.

10

Church: DUTChtown, Indiana.
Teacher: Rev. W. E. Overholser.
Course: New Testament History—Robertson (Airplane View).

Students: Mary Maxine Overholser, Kathryn McDaniel, Mrs. James Stoneburner, Thelma Willard, Robert Kyle, Lucille Byerly, Lenore McDaniel, Louis D. Engle, Mrs. Viola Overholser, Rilla Mouzy, Olga Longenecker, Charles McDaniel.

The Jew and His Destiny

I have just finished reading in a very few hours, a small book with the title of this sketch. It is most interesting. Every teacher of our Sunday schools should read it before the next two Quarter's during which the lessons are entirely from the book of Matthew, a kingdom book which tells the story of the Kingdom and the King of the Jews.

Some of the chapter headings are, The Jewish Question, Israel's Title to Palestine, The Jew a Miracle, The Mission of the Jews, Israel Coming to the Front, The Jew, God's Barometer, and others. The book is brief but to the point and easily understood. Any one puzzled with interpretations of Matthew 24 and 25 or Romans 9, 10, 11, will find help and light in this illuminating booklet. It throws much light on the unfulfilled prophecies of the Bible on the subjects of the Jew, the Kingdom and the throne of David.

It is published by permission, by the Union Gospel Press of Cleveland, Ohio, and may be ordered there or of the author, E. H. Mosley, Gainesville, Texas, at 35c the copy in heavy paper cover.

CHARLES A. BAME.

11

Church: Berlin, Pennsylvania.
Teacher: Prof. A. B. Cober.
Course: A Study of the Pupil—Weigle.
Students: Geneva Altfather, Mrs. Albert M. Cober, Margaret Coughenour, Marie Flamm, John Flamm, Mrs. N. V. Leatherman.

12

Church: Berlin, Pennsylvania.
Teacher: Rev. N. V. Leatherman.
Course: New Testament Studies—Denham.
Students: A. M. Cober, Mrs. F. J. Beachley, Glenn Lehman, Mrs. Harry E. Landis.

13

Church: Washington, D. C.
Teacher: Rev. Homer Kent.
Course: How to Teach in Sunday School—Schmauk.

Students: Miss Audrey Dooley, H. C. Dooley, Mrs. Susie Dyer, Mrs. Edna Merrick, Miss Margaret Gilbert, Miss Miriam Gilbert, Innis H. Hart, Wade Koontz, Miss Mary Merrick, Mrs. Alice Raum, Miss Beulah Sampson, Miss Katherine Sampson, Mr. J. M. Stillwell, Mr. Elmer Tamkin, Mrs. Eunice Vickery, Willis Wood.

14

Church: Roanoke, Virginia.
Teacher: Mrs. Herman Koontz.
Course: Old Testament Studies—Burrroughs.
Students: Mrs. Dewey Murray, Mrs. Myrtle Conner, Mrs. S. A. Moore.

For the benefit of the readers of this page, it should be suggested that these courses began for the most part and were completed during the present year. In 1932, many classes also were in session and work was completed regularly in all cases.

Already the response to the renewed Teacher Training work of this present year has been more than that of other years up until the present time. An enlarged Teacher Training course will make its appearance on this page soon. It is to be hoped that more of our progressive churches will take advantage of the work that is offered through our National Sunday School Association from year to year.

It is sufficient to say that the above mentioned churches, pastors, teachers, and students were greatly benefited by the work which was accomplished in the name of the Sunday school in their respective communities. Trained teachers know how to teach and trained pastors know how to teach trained teachers. The future of the Brethren Church in many places rests definitely upon competent leadership. Our Teacher Training program aims to develop such.

—(M. A. S.)

Boychood Memories

By R. R. Teeter

Of all the memories lingering still
Of boyhood life in wood and hill,
The one I now most keenly feel
Is that old stone-bruise on my heel.

The city streets are now concrete,
And seldom trod by boys' bare feet;
But, yet in mind I often feel
That old, old stone-bruise on my heel.

Education aids us in finding out how little we know.

We may fret because life seems uphill, but it does not pay unless it is on the upgrade.

**STUDYING THE SUNDAY SCHOOL
LESSON**
at the
Family Altar
With
Dr. R. R. Teeter

PAUL IN ANTIOCH

Lesson Text: Acts 11:19-30; 12:25. Golden Text: Romans 1:16

MONDAY

Paul Teaching in Antioch. Acts 11:19-30

Sometime between the conversion of Saul of Tarsus and the events of the present lesson this man became the Apostle Paul. And after his return from his "retreat" in Arabia, he became most zealous and active in the work of spreading the gospel.

The people needed to be taught "the way of life", and apparently there was no one at that time better fitted to give them this teaching than Paul, aided by Barnabas. So for a whole year they remained with the people who were first called Christians at Antioch.

TUESDAY

Persecution Overruled. Philippians 1:12-21

Before his conversion to Jesus Christ, Paul thought he was doing God service when he persecuted the followers of the lowly Nazarene, but now he finds himself subject to similar persecution. But here he learns that even persecution for Christ's sake may be overruled to the glory of God. And in the case of Paul it was evidently the case, for many of the brethren in the Lord, "waxing confident in his bonds became much more bold to "speak the word without fear."

WEDNESDAY

Receiving the Gospel. Thessalonians 1:1-10

The manifestations of the gospel in the lives of any group of people are largely dependent upon the manner in which that gospel has been received.

In the case of the church of the Thessalonians, their readiness to accept the teaching of Paul concerning the gospel of Jesus, and their quickly turning from idols to the worship of the true God, was of the greatest aid to Paul's ministry. So much so that he says wherever their faith has been made known it was unnecessary for him to speak anything.

THURSDAY

No Respector of Persons. Acts 10:34-43

Cornelius was a devout man, but without Christ he was not a saved man. But, because of his prayers and his alms, he received special notice from God and the way of salvation was opened to him through the vision in which he was instructed to send for Peter.

When Peter arrived, after being advised of the Lord to do so, and after he had listened to the story of Cornelius' vision, he immediately declared "I perceive that God is no respecter of persons."

Salvation is for all men, Gentile as well as for Jew.

FRIDAY

A Prophet's Commission. 7:14-17

A true servant of God can not consider his own convenience when a task is laid upon him.

Some prophets may not take their commission seriously; but they can not be con-

sidered true to their calling unless they give strict obedience to the word of the Lord.

When his commission was given to Amos some of the people advised him to go elsewhere to give forth his message. They did not want to hear the truth; but Amos was a true prophet and he could not be turned aside. Consequently an unpopular truth was spoken to the people who were disobedient to God's law.

SATURDAY

The Gospel Message. Romans 10:1-10

All sorts of gospels may be preached to a sinful people with the idea of finding salvation in some more acceptable manner than that provided in the Book of God, but here is the saving gospel—"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

Why is this so? "For with the heart man

believeth unto righteousness; and with the mouth confession is made unto salvation."

SUNDAY

The New Man. Colossians 3:12-17

Some years ago, while the writer was engaged in an evangelistic meeting in a country church in a mid-western state, he undertook to persuade a young farmer and stock buyer to become a Christian. The alibi of the young man was that in his dealings in business with many people he could not see enough difference between a man who was a professed Christian and one who made no profession.

Should such a change take place as Paul suggests in the reading for today, and the "old man" should become a thing of the past, and the characteristics of the "new man" become a living force in the life there would be no room for an alibi such as the young man offered.

<p>E. M. RIDDLE, President Waterloo, Iowa</p> <p>F. C. VANATOR, Associate Peru, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p> <p>C. D. WHITMER, Editor, South Bend, Ind.</p> <p>BRETHREN BRINGING CHRISTIAN ENDEAVOR BY CHURCH CONSECRATED EXTENSION EVANGELISM</p>	<p>GLADYS M. SPICE, General Secretary and Treasurer</p> <p>2301 13th St. N. E., Canton, Ohio</p>
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Program for Brethren Christian Endeavorers 1933-1934

SEPTEMBER and OCTOBER

Re-organization.
Report new officers to Miss Gladys Spice.
Citizenship and Quiet Hour Instruction.
(Articles, addresses and special assistance.)

NOVEMBER

Stewardship instruction.
Witnessing for Christ (Personally).
Decisions for Jesus.
Teaching on Prayer Life, Bible Study and on Church Loyalty.
Sharing in church program and services.

DECEMBER

Witnessing for Christ while Serving Others.
Visiting the sick, orphanages, mission schools, county infirmaries, etc.
Gifts and baskets for the needy.
Christmas Service.

JANUARY and FEBRUARY

Consecrated Evangelism.
My best service to my church and society.
An intensive effort to win souls for Christ.
Full cooperation with church Evangelism.
Observe Christian Endeavor Week.
Send pledge or gift to National Secretary to promote Evangelism.
Celebrate the 40th Anniversary of Christian Endeavor in our Denomination.

MARCH and APRIL

Missions and Evangelism.
Short Mission Study each Sunday evening or a Mission Study Class.
Definite prayer for missionaries.
Cooperation in Pre-Easter Services.

MAY and JUNE

Conventions—local, county, state, Mass meetings; Open-air meetings.

JULY and AUGUST

Pledge for Evangelism paid by July 15th.
A report of society activities.
Attend Brethren Training Camps.
A representative at National Conference
Send or bring at least two posters (those you have used to advertise your meetings) to National Conference.

NOTE

C. E. socials may be arranged to suit your local programs.
The above program has been adopted and approved by the National C. E. officers.
E. M. RIDDLE, President,
F. C. VANATOR, Associate President,
GLADYS SPICE, Secretary-Treasurer.

An Open Letter to the Endeavorers

Canton, Ohio, October 2, 1933.

Dear Endeavorers:

Once more we are coming to you with information regarding Brethren National C. E. Union plans. You will find herewith the goals which should help you in making plans for this new year, and thus be fulfilling the plans of The International, as well as the Denominational program.

We would suggest that you paste the goal sheet that was sent you on a cardboard, so as to make it attractive, and place it in a conspicuous place in your C. E. room. As your society works out these suggested plans, place a red star after that particular goal, and see how many stars you will have by next Conference.

The C. E. Board decided in its meeting at Winona, to set a goal before our Endeavorers, which should help to make it possible for an offering of at least \$500.00 from the local societies this year, to be used

for General Evangelistic work among our churches. The goal is this: That each adult member pay fifty cents and every Intermediate and Junior member pay twenty-five cents during the year, for this purpose. Now if you should set this goal before your members AT ONCE, you may be able to send your gift to the National C. E. Secretary during C. E. Week in February. Of course, if you cannot send the cash at that time, you CAN send your pledge and take advantage of the extended time to July 15th to make payment of same. All money received will be used by our Home Mission Board to hold evangelistic meetings where same are badly needed but are a financial impossibility otherwise. Is this not worth

while? "He that winneth souls is wise."

We also plan to have a Poster Contest at Winona this year. Each society is to have posters made for their meeting during the year,—send same to Winona (as many as you wish) where they will be displayed, and two awards will be presented to the Societies having the best display. GET YOUR LOCAL ARTISTS BUSY, Endeavorers!

BY ALL MEANS WATCH THE C. E. PAGE IN THE EVANGELIST AND THE ANGELUS for announcements which you need to hear about!

Since Erelly,

F. C. VANATOR, Associate President,
E. M. RIDDLE, President,
G. M. SPICE, Secretary-Treasurer.

with their common foes in the materialisms of Marx, Lenin and Bertrand Russell. It teaches that all religions must unitedly fight against materialism. But why is materialism so strong in the Orient? It is because Buddhism itself was originally atheistic. Buddhism does not teach love, but individualistic contentment. If the religion of the cross had been well rooted in Japan, there would have been no space left for materialism to come in.

This report is shot through with "liberalism." It attempts to deal with communism, socialism and capitalism, all in the same way, from the "liberal" standpoint. Such a treatment may be admissible if the "liberal" standpoint can solve the world's problems, but while capitalism is chaining many thousands of young men in prison, and producing millions of the unemployed, can we be contented with such mild and lukewarm propositions? Ought we to be so lenient with capitalism? Was it not Christ who said, clearly, "One thing thou lackest!" Having put our hand to the plough, we can not turn back.

In the third place, since this report has forgotten the cross, it still differentiates between "home" and "foreign" missions. But does not Christ belong to all nations? And is not the third internationale of Moscow meanwhile engaged in a great propaganda movement, and promoting a new world revolution? Are not the Catholics in Japan, too, building new schools and trying to spread their variety of propaganda? We who belong to Christ should possess a stronger international spirit, and should give ourselves to the propagation of the Christ-spirit, forgetting the distinction between "home" and "foreign." It is deplorable that Christian propaganda has been based on capitalism. "In such and such a country, so much money has been used, and such results have followed; and in this other country, so much capital was used, and such results obtained." It is a mistake to reckon the results of evangelism in capitalistic terms.

Forsaking the Pioneering Spirit

When the cross-revolution spirit slackens, we forget the many unoccupied fields, and lose zeal for evangelism. We must again awaken to Christian internationalism, forgetting skin colors, nationalities and language differentiation. Marx avers that to the proletariat there are no national barriers; and certainly there should be no national boundaries to the Christianity of the cross.

In the fourth place, this book seems to forget the necessity for pioneering in unoccupied territories. There is nothing more foolish than evangelism if we begin to reckon it in money terms, though even at that, the "foolishness of preaching" is more economical than the folly of war! Even in Japan, but few places are being reached as yet. Only five per cent of the eleven thousand villages are even touched by evangelism; and no one has yet reached the fishing villages and most of the laboring class. In the face of such conditions, "Rethinking Missions," with its call to retrenchment, may have some unexpected value as a negative stimulus to arouse us again to evangelize even unto death! We must work harder to establish the Kingdom of God for which Christ died.

"There are many good religions in other countries; Christianity is also good; but let Christian missionaries return home as soon as possible"—when they say that, it tastes

Send Foreign Mission Funds to
LOUIS S. BAUMAN
Foreign Secretary Foreign Board
1925 East 5th St.,
Long Beach, California

MISSIONS

Send Home Missionary Funds to
R. PAUL MILLER
Home Missionary Sec.-Treas.
Berne, Indiana

Missions Without the Cross

By Toyohiko Kagawa

(Some of our readers continue to have questions regarding the real attitude toward missions taken by Laymen's Foreign Missions Inquiry and Appraisal Commission. It is evident that people are doing some thinking along this line, and it seems to us that the reaction is likely to be wholesome in that Christian men and women will be made to realize that the very cause of Christ is at stake and will rally to its support all the more courageously because of this propaganda against aggressive evangelism in foreign lands. This is the more likely to be the result if the rank and file of the Christian forces are made to understand the real attitude of the Appraisal Commission and the character of their recommendations. The following keen criticism by the great Japanese evangelist is one of the most illuminating brief reviews of "Re-Thinking Missions" we have read, and while it has been several months since it was first published in *The Christian Century* (this liberal magazine takes an opposing attitude to Mr. Kagawa's however) and have been several times republished in denominational papers, it will be new to the great bulk of our readers. We believe it will help answer some questions for some of our readers who have been reading the propaganda releases being continually sent out by the Laymen's Foreign Missions Inquiry, financed by John D. Rockefeller, Jr.—EDITOR.)

Can Christianity exist without the cross? "Rethinking Missions" tries to interpret to us a Christ without the cross, as Christianity. From its first page to the last I failed to discover the word "cross" in this book. It is this lack of the cross which constitutes its weakness. The book is not founded on the motivation of the cross, but on economic motives. This is evident at the very beginning of the introduction, where the writers speak of the desire for retrenchment because of economic reasons. This lack of the cross is the principal reason why I am disappointed in this report. "Thy kingdom come" is indeed quoted frequently as the fundamental purpose of foreign missions, but nothing is said about the inevi-

tability of paying the price of the cross in order to bring in the Kingdom of God.

There are ten points under which I have listed my dissatisfactions regarding this report.

Lack of a Sense of Commission

In the first place, this report has forgotten that the starting point of missions is a commission from God. No evangelism is possible merely from the standpoint of comparative religions or of the evolutionary theory of civilization. It was not "comparative religions" for which Elijah and Elisha suffered! Where can the motive for foreign missions be found, and how can energy for it be expected to well up and overflow, except as proceeding from a sense of absolute commission from God? There would have been no need for Christ to be crucified, merely to propagate humanism! The most deplorable part of this report is its first eighty pages. If these had been left out, we might have read the rest with more earnestness. After reading this part of the book on general principles, will be kindled with evangelistic enthusiasm to go out as foreign missionaries.

There are indeed many religions in the Orient, but is there any that clearly teaches that God loves humanity with the love of the cross? Buddhism propounds abstract principles, but it failed to wipe away my tears. To this day Buddhism compromises with the system of public prostitution in Japan. Shintoism and militarism, and Brahmanism and superstition, are closely associated. I do not wish to attack any other religions, but it is useless to be too lenient with them. Man will not be saved thus.

Loss of the Militant Spirit

Again, what a lack of militant spirit! This book seems to have forgotten that the religion of Jesus was the religion that drove out the money-changers and the sellers of sheep and cows from the temple. If Jesus had followed the methods taught in this book, he would probably not have been crucified. This book leaves the impression that Buddhism, Mohammedanism and Brahmanism, equally with Christianity, are at odds

like salt which has lost its savor, like cider without a stick in it! One wonders why the missionaries ever came out in the first place! Mere survey-missionaries might be ready to return soon, but missionaries who came to preach the cross should endure unto death.

A Gospel Without Repentance

This report has forgotten the gospel of repentance. One of the things that astonishes me in this book is that the foreign missionaries are urged to make connections with the European and American business men in the Orient. There may of course be exceptional cases, but, in general, Western commercial men in the Orient have been a great hindrance to the Christian movement. William Carey could not enter India because the business men prevented his doing so; and Christianity could not make headway in India at that time because the policy of the East India trading company had aroused the anger of the Indian people. Christianity fails to spread in China today because the Chinese can not forget the British opium war and British opium traders. In general, the main reason why Christianity makes little progress in the Orient is that the business men, and the governments of the countries from which the missionaries come, are acting in direct opposition to the teachings of Christ.

The Asiatic races can not forget the long history of Oriental invasions on the part of the white races. No matter how lavishly schools may be built and philanthropies conducted, the Orientals can not believe from the bottom of their hearts in the religion of those who carry the sword in one hand and the Bible in the other. The people of that vicinity never forget that Singapore and Hongkong are supported by the proceeds of the sales of opium. This fact is known to the missionaries, and that is why they fear the men of commerce. It is deplorable that this report devotes not one page to this burning subject.

The book does not demand repentance. To be sure, if Christianity is indeed the innocuous thing this book represents it to be, perhaps there is no need for repentance. But the fact is that both the Orient and the Occident do need to repent. Jonah fled from the call to preach repentance to Nineveh. And shall we Christians of the twentieth century seek to escape the necessity for preaching repentance to our materialistic civilization?

Disregard of the Church

In the sixth place, I am dissatisfied with the place this book gives to the church. The idea of "Christian fellowship" is good, but why not call that "the church"? I believe we must strive after the unity implied in Christ's command to Peter in Matt. 16:18. The weakness of the Christian movement today is because the liberals are not unified among themselves. Although this report teaches humanism and humanitarianism and church unity, forgetting creeds and denominations, why does it go on to say that it is all right to have separate fellowships outside the church? That is inconsistent. Those who have experienced the Christ-love of the cross ought to gather themselves into one church like the ancient catholic one, though there may well exist various brotherhoods within the one catholic organization.

In the seventh place, this book lacks idealism. It lacks a flaming enthusiasm to Christianize the whole world. Rather the trend is toward retrenchment, except in the

rural districts. But if money is lacking now, there are many ways to work without it. Russia carried out a five year plan without money, and now is preparing to launch a second five year plan. A plan of world evangelization must inevitably involve changes; but it is against the purpose of Christ to retrench! If there is no money to support missionaries, let us get together and start many gospel schools and thus create lay leaders, and continue doing so for some scores of years. There is need now to set up such aggressive constructive planning. Why not start occupational evangelism on a world-wide scale? When even the Rotary Club has an occupational fraternity as wide as the world, why can not those who belong to Christ achieve such constructive planning?

Lack of a Christian Economic Policy

In the eighth place, this book has unfortunately no vision of the Christianizing of the economics of the Oriental countries. We are aware, both in China and in Japan, that there is no way to save the villages and the laboring class except through the cooperatives. And we believe that the ideal of Christian love can be realized in the economic realm only through these cooperatives. If the Christians of the world will engage in world-wide cooperative movements, and plan international trade through the cooperatives, and also educational cooperatives and mutual aid cooperatives, war will cease to exist. Not only that, but even the communistic movement will be powerless in the face of such a cooperative Christian movement. The strength of the Marxism, Leninism and Bertrand-Russellism of today is derived from the antireligionism aroused by the economic struggle for existence. Therefore only through the economic readjustment afforded by the cooperatives shall we be able successfully to combat and overcome such isms. It is futile to compromise with Buddhism and Shintoism while failing to realize these facts.

In the ninth place, this book is very indifferent toward the evangelistic work with which the missionaries are so deeply concerned. Its writers paid much attention to academic education, but seem to have forgotten that evangelism is an important variety of social adult education and of religious education. Academic education alone is not the whole of education. Tent meetings, street preaching, etc., are also social education. Foolish as this sort of evangelism may appear, it has wonderful results in the Orient. In India there may be some who object to it, but it was the method of Jesus Christ, and one of the ways by which Christianity spread into all the world.

In the tenth place, this book does not advise us to do mission work through the guidance of the Holy Spirit. Jesus Christ sent out his seventy disciples to evangelize without purse or scrip, without even extra sandals. They believed in the guidance of the Holy Spirit. In their train followed the Moravian missionaries. The Williams missionary party, too, in the time of the Napoleonic wars, left London for the South Seas on the same basis. If money be not forthcoming, then money is not needed! Have we not dedicated our very lives to Christ?

Needed: A Strategy of Attack

We do not want to make the business of rethinking missions a thinking in terms of retrenchment; but rather, a thinking out of a new strategy of attack on the world-wide

field. When there ceases to be money in America, America may cease to send out its missionaries. Nevertheless there must remain many young people in America who desire to dedicate their lives to missions, without receiving such high salaries as are paid now.

I am grieved to find, on reading this report, that it is written economically rather than religiously. It does not inspire me. And evangelism is impossible without inspiration. Those who wish to retreat after reading this book had better do so; but let those others who have been led by the Holy Spirit continue to cross the Pacific, bearing the cross of Jesus. The Kingdom of God movement in Japan is not yet completed. The harvest is plenteous but the laborers are few. I am still rising for prayer at midnight. This present age is evil. The age of Nero was also evil. But Christ's teachings at length conquered the Roman Empire. Machine civilization is deplorable. But I am convinced that the good news of love through the cross of Jesus will lead the Orient and the whole world into the light.

Now, though I have spoken thus frankly, I am not forgetting the gratitude due to these commissions, which have prepared this report. Aside from its first eighty pages, there are many things for us to learn from this book. I agree with its emphasis on cooperation, on community consciousness, and on the necessity of establishing rural churches. But I deplore the impression left, after reading the book, that it lacks a supernatural basis. Can those who think of continuing the movement started in the Book of Acts, attempt to do so without the help of the Holy Spirit?

Where There Is No Vision, the People Perish

(Continued from page 8)

My brothers, here we meet,
With joy each other greet,
On sacred ground;
Hither our fathers came,
Hither from sword and flame,
Hither in Freedom's name,
Thy refuge found.

Two hundred years ago,
They lived that men might know
The ancient faith;
Holy in thought and deed,
Turning from man-made creed
To do, they all agreed
Whate'er God saith.

God's Word is still the Rock,
Withstanding ev'ry shock
Of earth or hell;
Zion built there is strong,
And tho she suffer long,
She'll shout the victor's song,
Where her tears fell.

O Church, beloved of God;
Stand where thy fathers trod,—
Pledge heart and hand:
We'll follow in their train,
Shunning all earthly stain,
Until our King shall reign
O'er ev'ry land.

(Note: A detailed report prepared by a special committee recommending the adoption of each recommendation contained in the Moderator's address was presented to the Conference at its closing business session and motion carried accepting said report.—Alan S. Pearce, Conference Secretary.

Long Beach, California.

A PAGE WITH SOME BRETHREN POETS

Submission

By Arthur R. Baer

Master, I thy cross have taken,
I would learn to bear my load;
But I must confess I'm shaken
When I see how dark the road.

Dark foreboding thoughts assail me,
Strive to crowd me from thy side.
Spirit come, I long to feel thee
Ever near, just by my side.

Test me, try me, leave me never;
Purge from me all sin and dross,
So that I may serve thee ever
And I'll gladly bear my cross.

Master come and calm my spirit,
Make my heart and soul be glad.
By my life I claim no merit,
But my weary soul is sad.

Sad, because my faith was shaken,
As my body maimed and sore
Hid as clouds my heavenly vision.
Drive them back,—I'll love thee
more.—

Be still sad heart, just follow me.
Dost thou forget! I've trod this
road.

I have promised ne'er to leave thee,
And I'll carry all the load.

While troubles press and fears assail,
The cross seems more than thou
canst stand;

Fear not, but trust, thou shalt prevail;
Supported by my loving hand.

Comfort, strength, are mine to give
thee,
And to thee they're freely given.
Just be patient; love and serve me,
Darkest clouds by me are riven.

Dost thou wonder why the suffering?
Knowest thou not why gold's re-
fined?

Ne'er was brought such priceless
off'ring,

As a will that is lost in mine.
Muncie, Indiana.



The Power of the Gospel

By J. L. Bowman

The power of the gospel no tongue
can describe,
Its wonders can never be told.
It transforms the vilest whom sin has
most marred—

Makes him fit for the city of gold.
It cleanses the heart though black-
ened by sin,
Calms the fears that once troubled
the soul,

Puts a song in his mouth and praise
on his lips
To the God who thus made him
whole.

His feet now find a sure resting place,
Though long this old earth he had
trod.

He never knew rest and he never
found peace

Till his soul found its rest in the
Lord.

The winds may now rage and trials
may come—
Unmoved he stands in the storm.

His feelings may now be stirred to
the depths
But he is free from all fear and
alarm.

He now has a place where he safely
abides,

A song for the darkness of night.
And if HE call e'er the dawn should
return,

To his Lord would his soul take its
flight.

Linwood, Maryland.

"Then I Shall Know"

By Mildred Michael

If I can wear, each passing day,
Before my fellowmen,
A face that's wreathed in smiles gay,
And frowns forever ban.

If I can speak in accents kind,
Unto the passing throng
And, trusting in thy grace divine
Some wanderer lead home.

If I can sing in terms of praise
The deeds of all mankind,
The flag of Truth forever raise,
False pride forever blind.

If I can do some kindly act
For either friend or foe,
Nor place for them a stumbling block
But help them onward go.

If, evil speak not of another,
Believe not, nor repeat,
But stoop to help a fallen brother
To rise again upon his feet.

If I can live the common life,
Nor seek for wealth nor fame,
Win over sin and over strife,
Play fair what'er the game.

If I can live life fair and square
So when each day is done
I've helped someone, sowemay, some-
where,
Life's battles to have won.

If I can graciously forgive
My brother, sister, friend,
And guard my words and deeds, and
live

So I shall not offend.

If all the time and everywhere
I truly follow thee,
Then I can kneel in evening prayer
With conscience clean and free.

And I shall know, Oh, Christ Divine,
Love, peace, beyond my ken,
For thou art mine and I am thine,
Blest Savior of all men.
Rossville, Indiana.

WHAT'S PROGRESS? (Matthew 6:33) By H. A. Gossard

A poetical vein suggested by the press and radio concerning "A Century of Progress", now staged in Chicago.

Could one go back, and by remote
control,
Bring up to now all action of the
past,

And throw it on the screen, as one
vast whole,

Before the human race, as Judge,
at last,

Could it, like God,—if so, it under-
stood—

Recount each act performed and call
it good?

'Tis true that man has made some
noble gains;

But o'er dark turbid streams he
missed the fords;

(For, somehow after all, there yet re-
mains

The record of his deeds)—for man,
records!

And as he blunders on, he oft will find
The goal he sought ahead, still lies
behind.

So thus man has sought out,—e'en to
his hurt,

Things which, instead of God, he
claims to love;

And in his consecration to the dirt,
He quite forgets there's undressed
gold above.

Thus bowed to Earth alone, thruout
an age,

At last he barbers for an Earthen
Cage.

The road to Progress runs thru every
age;

'Twas made and mapped for man
by One who knew

That man should have a guide at
every stage,

Lest he might stray to miry paths,
—whence few,

Of many who have gone, shall e'er
return—

The Mount's too far,—when souls in
valleys burn!

God said, "Be fruitful, and subdue the
Earth.

If ye lack wisdom, ask, and I will
give;

As to your needs, ye shall not know a
death;

My Image on your souls shall make
you live.

Your PROGRESS ever rests within
My WILL:

Forget, forsake, depart,—all else is
ill!"

The way to actual Progress never lies
In what man oft conceives its course
to be,—

He waits for TIME, and swiftly past
it flies;

HOPE'S empty future brings ETER-
NITY,—

No, Progress never comes by hopeless
chance;

It trails our steps as we to'ard God
advance!
Lanark, Illinois.



NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a
Great Correspondent*



LANARK, ILLINOIS

I might talk a lot and say little, but I'm glad to make this report. I think I should write under the text: Romans 14:23,—“Whatever is not of faith is sin.” We Do Our Part! That's the Christian Code. And since none can please God without faith, no work can be Christian without it. . . . Yes, “Faith is the victory that overcomes the world.”

Well, as a congregation we still believe God lives, for we see the evidence of his existence too plainly to believe otherwise. We are still keeping our heads above water, and apparently almost forgot Romans 14: over the waves through which we came to victory; however we have had some hard battles in which we nearly met defeat—because, we were endeavoring to win through temporal aid alone in too many attacks, and apparently almost forgot Romans 14: 23. Now that we have rediscovered ourselves, we are turning our faces to the Light, marching on in the hope of victory over the circumstances which had temporarily turned us into the night.

Each department of the church and Bible school is functioning normally. Our Christian Endeavor has gone through a wonderful summer, not only in attendance, but in interest and real accomplishment as well. During vacation months most of the city churches and one nearby rural church joined forces; featuring the sessions with special programs—such as debates, etc., with Christian Endeavorers of other towns; this created a wholesome and helpful interest in communities.

We soon will have our Bible school rally; we have for our goal, (and we hope you will not think us selfish)—“Each Member Enrolled, Present!” That's simply looking after our OWN; then our OWN look after OTHERS; for, OTHERS, is our motto.

Our pastor's report of the Church Conference was highly encouraging. We now are looking forward with desire to our District conference, which we know will bring us a spiritual uplift.

We recently settled a large problem: that of retaining our pastor; the delay was due to material conditions, on which we waited in vain to grow better, and after all we settled the matter on the basis of determination and Faith. The vote for retention was unanimous.

Unthwarted, and unflinching we hope to have, by the help of God, one of the most effective evangelistic campaigns this community has witnessed for years. The time is as yet not fixed; but prayers and plans are being made. Perhaps the Lord will convert Old Man Depression, and then we won't have him to deliver our excuses to the Lord. The Old Man has served us as a horse, now a number of years,—but we've worn the saddle out; now we'll go bareback or afoot, without excuse, but by Faith.

We rejoice when we hear and read of evangelistic successes throughout the brotherhood. For one, I would that more families in all our churches might avail themselves of the Church Paper. I believe

that the encouragement they would receive through reading the splendid contributions and reports, would not only increase their faith in God (and therefore in the work of the Church) but more firmly establish them in it. I firmly think that one cannot be as positive in results, as a Christian, in the church of his choice, if he is uninformed as to the church's activities. Just a little right economy here and there, will bring that information throughout the year.—Let's be more united, both in Bible knowledge, and in current church thought.

H. A. GOSSARD,
Lanark Church Correspondent.

REVIVAL AT MATTHIAS, W. VA.

Revival services at the Mathias Brethren church conducted by Rev. E. L. Miller of Maurertown, Virginia, extending over a pe-

EARTHEN VESSELS

(II Cor. 4:7)

By Ruth Waymire

The road was dusty, hot and long
And weary grew my feet;
I paused beside a rippling spring
To taste the water sweet.

But tho the water cool and fresh
Flowed on thru meadows green;
No cup was there to hold for me
The water of the stream.

And then a little maid appeared,
I hailed her from afar,
She gladly dipped and filled for me
Her homely earthen jar.

God's grace flows on o'er all the world,
His love is for us all;
But thru his chosen he reveals
The tender loving call.

The treasure of the Gospel pure
In earthen vessels' given;
That all the power may be of God,
That leads us on to heaven.
Englewood, Ohio.

riod of two weeks came to a glorious conclusion with the Communion services on September 10, which was largely attended.

The meeting was well attended. Excellent crowds in rapt attention at each of Brother Miller's discourses, resulting in eleven souls enrolling in the good cause,—“the fruits of his labors”.

This congregation and community desire to express their appreciation to Brother Miller for his tireless efforts and inspiring sermons which we feel have left our community a little better because of having again heard the old-fashioned gospel by an old-fashioned gospel preacher.

We thank you, Brother Miller, and your two daughters for the splendid work you have done so well. We pray that the Lord will continue to keep and bless you and that your reward shall indeed be glorious.

We also report a 10 day revival service

at the Kimsey's Run church September 15 to 25, conducted by Rev. Arthur Snider of this place. Splendid interest, three conversions and a well attended communion service.
G. F. LUDWIG.

LEAVING THE MIAMI VALLEY AND NEW LEBANON

On Sunday, September 15, we delivered our farewell sermon to the New Lebanon Brethren church after serving as their pastor for a period of 8 years. It is no easy task to leave a congregation after serving this period of time, but at the beginning of our ministry we reconciled ourselves to the fact that as ministers we have no abiding home here. That we must be subject to the call of the Lord when he sees fit to lead elsewhere. So it was with a note of sadness and yet an inner joy that we bid farewell to friends we shall never forget.

Our stay in New Lebanon has been a happy one as a whole, mingled, of course, with some unhappy experiences and many mistakes. Yet in spite of our own weakness the Lord has seen fit to bless our ministry in many ways. This was made possible only because the church as a whole cooperated in a splendid Christian spirit showing their loyalty in the work of the Master.

Financially, our first task was the raising of \$2,000 to wipe out the indebtedness on the parsonage. After this was accomplished we began to raise money toward the enlarging of the church building. Finally after much prayer and effort and faith the church was remodeled at a cost of \$18,000. Nearly half of this amount has been raised in spite of three years of economic chaos. This enlargement will enable the Sunday school to continue its growth for some years to come. The church has been acclaimed as one of the largest and most beautiful rural churches in the brotherhood.

The Sunday school attendance has increased from 105 in 1919 until the year 1931 when it reached an average attendance of 223. The average for the first half of this year stands at 218. With the fall activities the average may exceed the highest record. During our ministry it was our privilege of receiving 240 members into the fellowship of the church.

At a great sacrifice, the church during the last quarter, raised a considerable sum of money thus enabling them to pay the pastor up in full.

The above report has largely been given from the human viewpoint. What has been accomplished in a spiritual way in deepening the life of the people only eternity shall reveal. There is much yet to be done and we believe under their new leader the church shall be able to accomplish much we have left undone. We bespeak for Dr. Beachler our sincere prayer and good will and shall follow his work with a great deal of interest.

Again we say in this public way, thanks to New Lebanon for the many kindnesses, sacrifices and prayers offered in our behalf. We covet a continued interest of the entire brotherhood in our new fields at Mexico and Corinth, Indiana, as we take up the work there the first of October.

We desire also to express a word of appreciation to the churches of the Miami Valley and their pastors for cooperation shown in our work in this one of the richest fields for Brethrenism in the state.

L. V. KING.

CHRIST'S PEACE PLAN

A few years ago there were upward of twenty-two thousand applicants for a one hundred thousand dollar prize offered by Mr. Edward Bok for a peace plan. And the real peace plan was already in existence! Just six words: "Make disciples of all the nations."

An article in World Dominion, July, 1932, gives us a glimpse of a small group of Japanese and Chinese Christians meeting to talk things over. One of the Japanese delegation, an engineer, said, "We come from the Christians of Japan to offer you our hearts' sympathy. . . . Our fellow-Christians gave us money . . . to help you. But money can never undo what we have seen. Our hearts bleed for you and we are ashamed. But there is a new hope. You are believers and followers of Christ. So are we. . . . We in Japan, have pushed out an arm of a bridge from our shore. You, by allowing us to meet you, are pushing out an arm from China. It is Christ, the Keystone, who can and will finish the bridge and bring us together.—Selected.

A man's thoughts after a dastardly deed, or some meanness, torture him if he has any self-respect left. Think of Judas' torture after he betrayed Christ!—*Mann.*

ANNOUNCEMENTS

ELLET, OHIO

The Ellet, Ohio, Brethren Church will hold its regular Communion Service, Sunday evening, October 8th at 7:45 o'clock. We extend a cordial invitation to all of like faith to come and fellowship with us in this service. REV. G. E. McDONALD, Pastor.

LINWOOD, MARYLAND

The Brethren church of Linwood, Maryland, will hold communion services on Sunday evening, October 29th at 7:30. A fraternal invitation is extended to Brethren to come and enjoy these services with us. Honor your Lord with your presence.

On November 12th, Dr. Bame will begin a revival service to last three weeks. Neighboring churches are kindly urged to assist in these services. Let us labor to advance our Redeemer's kingdom. Prayer closed the windows of heaven and prayer opened them. Prayer will do as much today if we ask in faith. May the Lord teach us to pray in faith. J. L. BOWMAN, Pastor.

NOTICE ABOUT COLUMBUS, OHIO

A Revival and Survey Meeting will begin in the First Brethren Church, Columbus, Ohio, October 8th, under the leadership of the pastor, Evangelist Coffman of the Church of the Brethren and Dr. Charles A. Bame of the Brethren Church. This notice is to invite any and all of either group to attend all the meetings possible, and to invite any one interested in the loyalty of their children or friends in that city, to invite them to attend or, also to send the name and address of such persons to Dr. Charles A. Bame, Central Y. M. C. A., Columbus, Ohio, so that an effort may be made to visit them and enlist them in the work of their church. The church is located at the corner of Oregon and Third Avenues, and is known as the Cooperative Brethren Church.

CHARLES A. BAME.

NEW PAGEANT-DRAMA ON THE BIBLE

"Let There Be Light!" is the title of a new pageant-drama consisting of skillfully arranged music, hymns, Scripture passages, episodes, and tableaux, prepared by Elliot Field and published by the American Bible Society for churches and religious groups desiring to present a message in dramatic form on the value and significance of the Bible. An attractive feature of this pageant-drama is its unusual flexibility, for by modification it can be adapted to the use of small churches having only a minimum of equipment while larger churches will be able to use it in its entirety.

This pageant-drama especially suitable for Universal Bible Sunday, to be observed on December 10, will be mailed post paid, for twenty-five cents in stamps or coin, to anyone addressing the American Bible Society, Dept. U. E. S., Bible House, Astor Place, New York City.

TOO MANY QUARTERLIES!

We have too many quarterlies on the shelves for this time in the progress of the Quarter. For the last two Quarters, we sold out before this time; now, we made more and the orders have slumped. How can we ever tell how to do this thing, anyway? These quarterlies will do no good lying around here. It is hoped they might do some good, if they were in the hands of the teachers and pupils of our Sunday schools. We believe it to be the poorest kind of economy to stint the supply in this field. Better to economize elsewhere than to give our scholars insufficient opportunity to study their Bibles.

It was presumed that our sales would be enhanced by the reactions we got from the address to the ministers in their meeting at Winona Lake, but instead, some of the preachers seem not to have done a thing or else they have done the wrong thing. Our orders for the Bible Class Quarterly—best seller of all our issues—are off right now, more than 1,000 less than last quarter. Who's to blame? Two of our largest churches have slumped terribly. Beware!

CHARLES A. BAME.

THE TIE THAT BINDS

UPHOUSE-PROBST—The marriage of Carl J. Uphouse and Evelyn G. Probst was solemnized on August 20th in Johnstown, Pennsylvania. Both are residents of this place and intend to make their home here. They are active workers in the First church, both having served in various capacities within the church. Mr. Uphouse is superintendent of the Sunday school at the present time. The ceremony was read by the writer. NORMAN H. UPHOUSE.

CONZELMAN-REAGER—Mr. Thel. Conzelman and Miss Margaret Reager, were married by the undersigned in Manokato, Kansas, on June 2, 1933. Miss Reager is a high school graduate and well known in her native town in northern Kansas. Her grandmother was a Holtsinger. They will make their home in Republic, Kansas, where he conducts a produce station. Both will be baptized soon and enter into the Christian life together. W. R. DEETER.

FISHER-TEMPLE—On June 11, 1933 at Wynora, Nebraska, occurred the marriage of Fred Fisher, and Vertie Irene Temple, both of Lincoln, Nebraska. The ceremony took place at S. A. M. and was a display of garden flowers in her parents' home. Both are making their home in Lincoln and are employed with the Conoco Oil Company. Best wishes to them both. W. R. DEETER.

IN THE SHADOW

JONES—Nehemiah Jones was born April 30th, 1852, and died August 7th, 1933 at the age of 80 years, 3 months and 7 days. He was married to Rebecca Manes on December 25th, 1873. He is survived by the following children: Homer Jones, address unknown; John Jones, Liberty, Missouri;

George Jones, Mapleton, Kansas; Mrs. Etta Johnson, Devon, Kansas; Mrs. Nora Crane, address unknown; Mrs. Ida Crane, Lurie, Missouri.

Mr. Jones had lived in the Devon neighborhood for 50 years and was well known and highly respected by a large circle of friends.

He had been a member of the Methodist Episcopal church for many years and was a good Christian man.

Funeral by the writer from the Cheney Undertaking Parlor, on August 10th, 1933. Burial was made in the Mapleton Cemetery, of Mapleton, Kansas. L. G. WOOD.

MILLER—Hiram Miller, son of Ananias and Mary Myers Miller, was born at Berth, Pennsylvania, March 6, 1864, and departed this life at Hudson, Nebraska, August 8, 1933, aged 69 years, 4 months, 21 days.

"Uncle Hiram" as he was known, loved his church and seldom missed any of its worship services. Since being his pastor for five years, only one other man ended more regularly than he, and no one seemed to enjoy them more. He was converted in one of H. R. Holsinger's meetings in Berlin in 1884-5.

He and his brother, H. J., were partners in business in Carlinton for 12 years—two weeks' vacation.

Funeral services by the writer, assisted by R. L. Sink, minister of the Church of the Brethren. W. R. DEETER.

GODDARD—David H. Goddard was born in Ozark, Mo., on July 1st, 1861, and departed this life at his home near Richards, Mo., on September 3rd, 1933, at the age of 72 years, 2 months and 2 days. Mr. Goddard was married to Mrs. Martha McCauley at Ozark, Mo., on February 3rd, 1888.

He is survived by his wife and the following children: Ernest, Leslie, Arnold, and Mrs. Iona Sheppard, of Richards, Mo.; Neal of Hammond, Kan.; Mrs. Earl Foster, Mrs. Sam Knapp, and Mrs. Harold Egner, of Fort Scott, Kan.

He is also survived by one brother, Joseph Goddard, and two sisters, Mrs. Haley Wisner and Mrs. Mary Ketter, of Nixa, Mo. One sister and two brothers are deceased.

Mr. Goddard had been a member of the Baptist church since childhood, and was a good Christian man, very devoted to his family, and enjoyed a very large circle of friends.

Funeral was conducted from the Enesh school house, on Sept. 5th, 1933, by the writer. The large attendance and the beautiful floral offerings evidenced the high esteem in which he was held. L. G. WOOD.

BARKER—Claude Raymond Barker was born May 27, 1898 at Englewick, Kansas, and departed this life at his home in Fort Scott, Kansas, on September 5, 1933, at the age of 35 years, 3 months and 8 days.

He was united in marriage to Margaret Doty, on May 31, 1926, at Fort Scott, Kansas. He is survived by his wife, Mrs. Margaret Barker, and his parents, Mr. and Mrs. J. G. Barker, also two step-sons, Robert and Roy Doty. He also leaves two brothers, Glenn and Kenneth Barker, also three sisters, Mrs. Bertha Fulson, Mrs. Violet Mills and Miss Alice Barker, all of San Jose, Cal. Mr. Barker was a very industrious young man, of honorable Christian traits. He united with the Brethren church about 18 years ago.

He served in the U. S. Army after the world war, and was stationed for one year at Camp Grant, Illinois.

The funeral was conducted on September 7, 1933 from the Cheney Parlor, by the writer. A large circle of friends and neighbors assembled to pay their tribute of respect. Beautiful flowers were also tokens.

The body was laid to rest in the National Cemetery at Fort Scott, Kansas. L. G. WOOD.

TRAMMELL—W. J. Trammell was born in Adair county, Kentucky, on September 5, 1841. Later he moved with his parents into Miami county, Kansas, where he grew to manhood.

He served three years in the civil war, and was honorably discharged.

Later he moved to Richards, Missouri, where he passed away on September 23, 1933, at the age of 86 years and 18 days.

Funeral by the writer from the Cheney Parlor on Sept. 26, 1933. The body was taken overland to Carbon Center, Mo., for burial. L. G. WOOD.

DAVIS—Sue Davis was born August 26, 1866, and died at her home near Raytown, Mo. on Sept. 21, 1933, aged 65 years. She leaves a mother, a daughter, 3 brothers and 2 sisters. She was a member of the Raystown Brethren church.

Often there is a funeral when even the nearest neighbors do not know if the departed is a church member, but not so in this case. Probably there is not a person in that community who does not connect that church with the name of Sue Davis. I held a meeting in the church; and in my relationship with her pastor, Brother Flora; and in my relation as district evangelist, I came in contact with her life and can say that she was a rare person—one in a thousand.

Funeral services were conducted by the writer and Brother H. C. Hammond. R. I. HUMBERD.

MILLER—Helen Louisa Miller, wife of Earl Miller, passed on to her eternal reward, Thursday, September 21, 1933, at the home of her parents, Mr. and Mrs. Esail McBroy, three miles south of Danville, Ohio. Mrs. Miller was born July 18, 1819. She lived her entire life in the community of her birth.

The deceased united with the Danville Brethren church at the age of twelve years. She was a faithful Christian during her entire life. For many years she taught the Beginners' Sunday School class. She always manifested a pure and high character, which was the fruit of her Christian faith.

On March 19, 1932 she was united in marriage to Mr. Earl Miller. They made their home on his mother's farm south of Danville. Their happy union was terminated by her sudden death. The body was laid to rest in the Washington cemetery, south of Danville. Services were conducted by the writer and pastor. F. W. SHERRY.

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*Lord, give me the will to obey thee in fulness,
Nor let selfish pride ever cause me to do less;
For if Thou, Son of God, didst in lowliness bend,
Who am I, That Thy word to wash feet should offend.*

*Lord give me that cleansing, for daily I need it.
My soul is so blinded with selfishness; lead it.
There's naught left but confusion and sorrow and strife.
In Thee only is the way, the truth and the life.*

Signs of the Times

by
Alva J. McClain

OUR Movie Made Children"

The above caption is the title of a recent book by Henry James Forman. This book presents a summary of the first scientific study ever made of the effects of the moving picture upon children. The investigators were not preachers or moralists, but scientists, psychologists, sociologists and educators. The investigations were conducted by the Payne Fund under the auspices of the Motion Picture Research Council headed by Dr. Hibben, former President of Princeton University. Four years were taken by the investigators, which will indicate the thoroughness of the work.

The peculiar value of the testimony of this book is that it presents the findings of men who are not opposed to the motion picture theater. In fact, they commend certain pictures which the Christian should condemn. They have no religious scruples against the theater. They approached the whole matter from a coldly scientific viewpoint. Yet their findings constitute the most blistering indictment of the movies ever written. The moving picture interests are so aroused that their dictator, Mr. Will Hays, has secured some "scholars" to answer the book.

Any Christian parents who after reading this book continue to send their children to the movies, must be either criminally careless or just plain dumb. The following review will give some idea of the book's contents.

WHO Goes to the Movies?"

The investigators, after scaling all estimates down to the lowest minimum, found that over 77,000,000 people attend the movies each week in America. Of this vast audience, over 28,000,000 are minors under twenty-one, and over 11,000,000 are under fourteen. In some places seventeen percent of the audiences were children under the age of seven years.

For comparison purposes, the investigators wished to study a group of children who did not attend the movies, but they were unable to find a sufficient number of non-attendants in one place to justify the investigation. Only the Bible has a larger circulation than the latest film from Hollywood! The weekly audience in the world is 250,000,000!

WHAT do the Children See at the Movies?

Out of five hundred pictures produced between 1920 and 1930, chosen carefully to get at the average, it was found that from 75 to 80 percent dealt with "love, sex and crime." If it be suggested that the children can be sent to see those pictures specially designed for children, the answer is that in 1925 there were but four such pictures out of 500, and in 1930 only one. If your children attend the movies they must be satisfied with the main themes, Love, Sex and Crime: Nearly one-half the pictures dealt with crime and sex.

Out of 115 films chosen at random, it was found that 54 murders are committed. 59 cases of assault and battery, 36 hold-ups, 21 kidnappings, and numerous other types of crime. To summarize, there were 43 crimes attempted, and 406 crimes actually committed; a total of 449 crimes in 115 pictures! Discussing the various stars, it was found that the most prominent often portrayed the worst types. Dr. Dale found that in 22 pictures of the 115, the goal of 35 leading characters is "illicit love." Speaking of Greta Garbo he says, "I cannot recall a single film in which she has portrayed what might be regarded as a good woman."

HOW Much Do the Children Remember?

The average parent sometimes comforts himself by thinking that after all the child will quickly forget what he has seen at the movies. The investigators looked into this matter and what they found was astonishing. First, they found that the child retains at least sixty percent of what the average adult retains, and that they remember it much longer. Second, what the child does not remember is generally those abstract aspects which might to some extent counteract the bad effects. Third, defining knowledge as correct information, it was found that the movie child who remembers sixty percent actually has less knowledge than before. This is because the pictures generally portray the facts of life falsely. In other words, the movie child knew fewer things that are so and more things that are not so.

EFFECTS of the Movies on Sleep

Since sleep is closely related to the health of the child, this aspect of the movies was carefully studied. An instrument was devised to measure the restlessness of children while asleep. Then after testing a group of children to find their normal restlessness, these children were taken to the movies. Subsequent tests showed all children were affected to some degree. In some the increased restlessness increased nearly 100 percent above normal, while in a few cases it decreased! The scientists explain that the latter cases mean "emotional fatigue" so that the child sleeps as if "drugged." And these effects often continued for several nights as the result of seeing one picture! Very few parents would give their children regularly either liquor or tobacco. Yet the effect of the movies is in the same category physiologically; probably actually worse in some cases.

OTHER Physiological Effects

A trained nurse, wife of a physician, was employed by one theater to care for the attendants. She was in a position to make personal observations. After some performances children would vomit as the result of their emotional condition. A certain picture caused eleven faintings and one miscarriage. Children became hysterical. Ushers were specially trained to handle these cases. Effects upon children were similar to shell-shock. Little wonder that nervous disorders and insanity are increasing.

DO the Movies Mold Thinking?

Children were taken who had little racial prejudice against the Chinese or negroes and shown certain pictures which portrayed these two races in an unfavorable light. The result was that a large percentage of the children became anti-Chinese in sentiment, and this attitude persisted nineteen months after the picture had been seen. When it is remembered that most films picture moral and social values in a false manner, the possibilities for evil become enormous. One investigator declares his belief that the thought patterns of American children are formed by the movies to a greater extent than by books! If this be true, it would explain the tremendous increase in sex and crime problems.

Why is it so difficult to arouse the public against the modern criminal and his deeds? Investigation revealed that at least one-fourth of the high school students tested had been made more tolerant toward crime and criminals by seeing the films ordinarily shown in the movies. More than one-half of the truant and behavior problem boys who were investigated gave evidence of having gotten their desire to "make a lot of money easily" from seeing movies of gangsters and crime.

WORSE than Ancient Rome

Mr. Forman concludes that "It is safe to say that not even Imperial Rome at its most decadent stage held up such symbols or images for its young to ape and copy."

DO the Movies Make Criminals?

Answering this question, the author points out that no other country in the world has shown such an increase in crime as our own since 1914 when the movie was just beginning its tremendous vogue. The evidence shows that the movie has played a significant part in teaching "techniques, methods and means of committing crimes." Two of the scientists found that in a group of films, selected at random, thirty-two sep-

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Witnessing to the Gospel Communion

Jesus said to his disciples: "Ye are witnesses of these things." Of what things? Of all that Jesus had wrought and taught; of his dying and rising from the dead "that repentance and remission of sins" might "be preached in his name among all nations," and of his provision for daily renewal and growth in grace and power. The Lord had in mind the whole Gospel message when he gave that charge. Its all-inclusive intent is set forth very definitely in Matthew's report of the great commission, where not only making disciples and baptizing them is required, but also "teaching them to observe all things whatsoever" he had commanded them. Without doubt it included the ordinances of the holy communion which were established with such emphasis in the last hours before his crucifixion. No one with any knowledge of the circumstances could imagine it to be otherwise. What Jesus taught and did in such a time would most naturally be looked upon as being of the utmost importance and as involving the most binding obligations. No sincere messenger could go forth and tell the Gospel story and not include what happened that last night Jesus spent with his disciples in the upper room. And when the words fell from the lips of the Master: "Ye are witnesses of these things," the charge included Feetwashing, the Lord's Supper and the Eucharist. These are included in our Lord's evangelistic program; they are parts of the "good news" that must be told.

All too often we look upon these things as mere church practices, just forms and ceremonies, or possibly only elements of the church's ritual, in which one may participate or not, as he may choose, and with little consequence either way. Laymen follow the lead of ministers in this respect. Frequently these ordinances are referred to from the pulpit as if they were matters of secondary importance. We speak glibly of the "fundamentals", but the last teachings of Jesus before he went to the cross and the forms in which they were conveyed are never or seldom included. Who are we that we should presume to separate from among the commitments of our Lord the things that are really important and those that are not? Our task is to bear witness to the whole Gospel of God, that which he incorporated in symbolic mold as well as that which comes in abstract statement. And if we really understand these forms, if we have a wholesome sense of their rich content, we shall know that they are not unimportant, but rather that they are conveyances of most vital gospel truths, and that it is our high privilege as well as bounden duty to bear faithful witness to the whole gospel communion on every occasion when it can be done to the glory of God.

Honoring the Lordship of Christ

In witnessing to the communion rites we acknowledge and honor the Lordship of Christ. At the outset of the eventful program of that last night with his disciples, Jesus is declared to have been actuated by the knowledge that "the Father had given all things into his hands, and that he was come from God, and went to God." Such a statement means nothing less than that Jesus knew himself to be the Son of God, clothed with all authority and power, head over all things in the church, and that he deliberately set about to exercise his Lordship. If we are to honor him in that position we must forthwith begin to do what he says we should do, and to urge such obedience on others who join us in our fellowship. That is, we should in the first place set about to wash one another's feet and then to proclaim to those who will receive our word, the necessity of such spiritual service. The fact that Jesus is Lord should be sufficient reason to obey, for he himself said, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." Then we should partake of the feast of love and fellowship, even as he set us the example, and

witness to others of the joy, the sense of oneness and the levelling influence to be experienced in such a service. After that there is the eucharist, the blessed spiritual communion to be had by means of the emblems of the broken body and shed blood of the Savior of the world. We partake of the bread and the cup in memory of him who is our gracious Redeemer and glorious coming King, and this we do because he is even now our Lord and by so doing we may "show forth our Lord's death till he come." It is a great privilege and a sacred duty we have of honoring the Lordship of Jesus Christ in the communion.

Recognizing the Example of Christ

Again, in witnessing concerning the whole gospel communion we acknowledge the worth and importance of the example of our Lord. Jesus definitely stated that he had given us an example in the act of feet washing, and he might have said as much concerning the meal of fellowship. In many other things also he is our example. For it is an inspiring fact that Jesus is not only a great Savior of men, but a great example to them. He showed us how men ought to live, both in relation to God and to their fellow-men. Paul recognized his exemplary character when he admonished the brethren at Philippi in these words: "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5). Again, speaking of himself as pressing "toward the mark for the prize of the high calling of God in Christ Jesus," he pleads, "Let us therefore, . . . be thus minded" (Phil. 3:14, 15).

And the example is set by one who understands man, knows the weaknesses of the flesh and the strength of temptations, was tempted in all points like as we are and yet was without sin. That gives us a fellow-feeling with our Lord, a sense of having something in common; he becomes our true and sympathizing Elder Brother, and consequently his example is the more appealing. His is an example that has both appeal and compulsion in it, for while he had humbled himself and taken upon himself the form of a servant that he might set an example to mankind, he was at the same time the Son of God and Lord of heaven and earth. When he comes to us saying, "I have set you an example," it is time to take heed and to profit by it in every way possible. But vast numbers, both in the church and out, are ignoring his blessed example, and the opportunity is presented to those who are willing to follow the Lord in all things, to reprove the careless and willful by their faithfulness. It behooves those who would bear a faithful witness to exalt the example of our Lord both in their teaching and practice.

Witnessing Increases Knowledge of Truth

Then, witnessing concerning the blessed communion by faithful observance and by word to others lets us into an ever increasing fulness of understanding of the truths set forth by the ordinances. When we first begin to practice them, their meaning and significance are usually quite meager. Even to those who have given much time to their study, it requires time and experience for them to strike deep into the soul. And to many a poorly instructed soul they mean little more than a test of obedience. But the promise is, "If any man will do his will, he shall know the doctrine" (John 7:17). And even though one may have small faith and less knowledge at the beginning of his experience with this triple form of communion, as he goes on in sincere worship of God after this fashion, it will accumulate richness of meaning like money loaned at compound interest. Every new experience will add new value. It is true with the cleansing service of feet-washing. How much more real the cleansing becomes with each successive observance, and how much more clearly it pictures the daily operation of the

grace of God in the heart of the believer! It is true of the meal of fellowship. It comes more and more to generate love and brotherhood with every honest participation. And the sacred emblems of our Lord's sacrificial death become steadily more spiritual and the presence of God more keenly sensed, if the communion is entered into in sincerity and truth, and if we regard it with love and with desire for its communication to other hearts.

We grow stale in our worship and the vehicles of truth become empty and meaningless when we become satisfied merely to enjoy the blessings alone, and have no thought or concern for those who have not received a knowledge of the truth. The blessings of God are like a river, they cannot be restrained and confined without becoming stagnant and wasting the wealth they are meant to convey. If these great truths which we hold so precious and so essential were more thoroughly permeated with the spirit of the Evangel, if, indeed, they were more truly looked upon as a real part of the Evangel, we would be witnessing more zealously concerning their vital truths and their wealth would enrich more greatly our own souls.

Religion Survives in Russia

Dr. C. M. Elderdice, in his department in *The Methodist Protestant Recorder*, writes as follows:

"Religious faith is not extinct in Russia, even though the Soviet Government for the last fifteen years has been carrying on with varying degrees of intensity, a systematic anti-religious drive, according to the *London Sunday Observer*, quoted by an exchange, "Although many churches have been torn down," says the article, "especially during the last years; although priests and ministers are deprived of food cards and subjected to various social discriminations; although the Soviet citizen who professes religious faith is often at a disadvantage as regards preferment in the state service, one can still see signs of surviving religious belief in the Soviet Union. What gives special concern to Soviet anti-religious propagandists is that religious practices can be found not only among the members of the pre-war generation, but also among younger people who have been brought up under the Soviet regime." For which we thank God, and take courage.

"The blood of the martyrs is the seed of the church." And we dare believe it will continue to be true in this day as it has in the past. Christianity in Russia is being purged of its old formalism and vitalized by persecution, and out of this suffering and death, the church will arise with a power and an evangelistic fervor that will send it forward with an aggressiveness that no opposition can withstand.

"Honor to Whom Honor is Due"

One of the most important factors in the modern church is the Sunday school teacher, and we have been encouraged recently by evidence that their more adequate equipment has not been overlooked or neglected, as seemed for a while to be the case, particularly among our own churches. Our National Sunday School Association is to be commended for its efforts to arouse new interest in the trained teacher, and the churches for responding to the Association's leadership, as proved to be the case by the report of last year's efforts published in this paper a few weeks ago. No effort should be considered too taxing and no sacrifice too great to make possible a more efficient teaching of the Word of God. Next to the pastor in importance stands the Sunday school teacher as an imparter of the teaching of the Scriptures, and along with that responsibility goes the right to a corresponding appreciation and honor, though no worthy teacher is serving for the sake of honor.

This word introduces us to a splendid idea that comes from the fertile brain of Dr. William T. Ellis, the widely known religious writer of Swarthmore, Pennsylvania. We believe such an occasion of honor for the Sunday school teacher would, as he suggests, not only pay a long over-due debt, but arouse new interest in the Sunday school, and especially in the task of teaching. We quote Mr. Ellis as follows:

"Churches honor ministers with degrees and donations; and they give banquets to leading laymen. But the most deserving group

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EDITORIAL REVIEW

Brother W. H. Schaffer writes that the Communion service will be held in his church at Conemaugh, Pennsylvania, on Sunday evening, October 22, at 7:30.

Nineteen souls have made the good confession in Dr. J. C. Beal's meeting at Homerville, Ohio, church, according to word from the pastor, Brother Floyd Shiery. The meeting was scheduled to continue for a few days yet.

The church at Cumberland, Maryland, reports five souls added to Christ and the work going forward under the faithful leadership of Brother C. H. Wakeman, who is giving good account of his talent in his community,—in the pulpit, in the parish and over the radio. Dr. Bell begins a revival meeting there on October 22.

Brother Homer Anderson is serving his third pastorate for the church at Pleasant Grove, Iowa, where the attendance is encouraging and the spirit is splendid. Three are reported baptized and four await baptism. The church surprised their pastor recently with a generous donation of eats and fuel, which is a fine thing for any church to do to show appreciation for their pastor's services.

Dr. I. D. Bowman reports eight new members added to his Mount Olivet church in Delaware, by baptism. He announces his intention of holding two revivals in Delaware this fall and early winter, and the Lord has opened the way for him to do some evangelistic work right near his home for a church of another communion. May the Lord bless Brother Bowman with continued physical strength and spiritual power.

Sister Mary A. Snyder writes a note about a short series of Bible Chart lectures conducted in her home by Brother Thomas Pressnell, closing with the communion service. It is truly Biblical to talk about "the church in my house", but we do not often run across such in our day, however we are glad to record such an incidence, and we venture to say that it would be better for the kingdom if there were more such churches.

The Indiana District Conference held at Shipshewana Lake, Indiana, is said to have been one of the best the district has had. Brother Frank Gehman, the acting secretary, supplies us with a generous and well-prepared report. He was elected the new secretary-treasurer. Dr. R. F. Porte is the new moderator, and Brother L. E. Lindower, vice moderator. It was decided to change the time of the annual conference to follow immediately the Young People's Camp in July and to meet at Shipshewana every other year. The attendance was 111, three more than last year's record.

The movie business presents one of the most vexing social problems of our day, and Prof. A. J. McClain does the cause a real service by discussing it in the form of a book review on his page. There is perhaps no other social institution that is exercising so large and so vicious an influence on the children and youth of our land as the movie, and it deserves more attention at the hands of Christian people than they are wont to give it. If our readers are not aroused by Prof. McClain's very excellent review of the book, "Our Movie Made Children" to a new concern about this strongly entrenched social evil, we hope they will secure the book and read it.

Brother Robert D. Crees, pastor of the Brush Valley church at Adrian, Pennsylvania, held his own meeting recently which resulted in twelve confessions of Christ, six of whom have been baptized into the church. The meetings were brought to a close with an all-day harvest home program. It was a good record to have 97 members to respond to the roll call at that special service. In a separate notice Brother Crees expresses his appreciation for the service being rendered by the several publications issued by our Publishing House. We are very grateful to Brother Crees for his kind words, and wish to assure him and other appreciative friends that their encouraging words are a real help to us in our work.

PRAYER REQUESTS FOR THIS WEEK—

Pray for revival at Mt. Pleasant, Pennsylvania, October 24 to November 12, R. Paul Miller, evangelist, and William Gray, pastor.

Pray for revival at Linwood, Maryland, postponed from November 12 to November 17, with Dr. Charles A. Bame as evangelist and J. L. Bowman, pastor.

May WE also Be MARTYRS?

Acts 7:54-66

By Florence N. Gribble

The Answer is, "We Can."

A Real Martyr is filled with Spirit,
Looks up—Sees God—Recognizes
place of Christ.

Do We cast stones?

What is a martyr? One who suffers innocently in a just cause. There have been martyrs to other causes, but Stephen was the first martyr to Christianity. After him have followed singly, in groups, even in regiments, a long train of martyrs. Stephen was not only the first Christian martyr, but he was the ideal martyr, for there are martyrs who are not ideal. I remember when a child, one of three sisters nearly of an age, we were much interested in a picture in one of our books entitled "The Maiden Martyr." Things did not always go smoothly in our sea of little sisterhood and sometimes one of us would become offended or pout, and the others would immediately say in chorus, "Look at the maiden martyr." Such martyrdom or assumed martyrdom is common. But is there real martyrdom even today?

What then are the essentials of a true martyr? We shall find them in the verses which we have read. First, the true martyr is filled with the Holy Ghost. We long for his fullness, and rightly so. The more we have of his fullness the more we shall know of the fellowship of the sufferings of Jesus Christ and the more we shall suffer innocently for the just cause of Christianity.

Second, the true martyr looks up steadfastly into heaven. There are many who suffer who are not martyrs. In the beginning their suffering may have been innocent. It may have been even in a just cause. But they have swerved from the path which the first martyr followed by looking elsewhere than into heaven. Sensitiveness, self-love, introspection, resentment have no place in the heart of the true martyr who will be found looking like Stephen steadfastly and continuously into heaven, remembering that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Cor. 4:17).

And this brings us to our next point. The true martyr sees the glory of God. Death and destruction may be all around him. Hatred and misunderstanding may be rampant, but he sees beyond it all God's ultimate glory and knows that though "on their part he is evil spoken of yet on his part he is glorified" (1 Peter 4:14).

The true martyr recognizes the place of Jesus Christ. Pearl Buck is a sufferer, but we cannot call her a martyr for Christ, for she has failed to recognize the place of Jesus Christ. She has failed to recognize his deity and his divinity and without realizing it perhaps has challenged his right to sit upon the throne at the right hand of God. He is sitting there, and yet Stephen saw him standing. No greater commendation can be given to the true martyr than this fact, simply but clearly stated, that the majestic Son of God rose from his seat in glory to receive in heaven the first Christian martyr.

And Stephen saw him. Not only did he see him, but he rendered testimony to the glorious vision, and it was this testimony which caused his death.

The Son of Man, that Jesus whom the Jews despised, whom they hated and whom they had crucified, that Son of Man also the Son of God—they would not hear it. And in order that they might not hear it they stopped their ears. Not Stephen only has suffered from the unstopped ears of those to whom testimony has been rendered. Un-

regenerate minds close their ears today to the truth, and one of the hardest things for him who today renders his testimony is found in the stopped ears of his hearers.

So they cast him out of the city. How many among the Bible colporteurs, how many among the missionaries have been cast out of the city or country in which he would labor! They stoned Stephen, and men are stoned today. Against the Christian message and the Christian messenger are hurled the stones of ignorance, prejudice, intolerance, misunderstanding and discontent. And today witnesses will lay down their clothes as they did in the days of Stephen. Why did they lay them down? In order that they might be unhampered in their crusade against God's messenger. And so today the followers of error in the intensity of their misplaced zeal divest themselves, figuratively speaking, even of their clothes in order that they might be the more free to attack the Gospel and the Gospel messenger.

Have we ever been stoned? Can we look back in our experience as Christians, as Christian workers or as missionaries and remember the time when against us have been hurled the stones of which we have spoken until we have been well nigh crushed with the burden of them?

But let us ask ourselves another question. Have we stoned others? In our uprightness and our orthodoxy have we been Sauls who have guarded the clothes of the witnesses against the Son of God? We shudder at the thought, yet have we been free at all times from prejudice? Have we been always free from ignorance? Have we stooped to intolerance? Have we been involved in misunderstandings? That is to say, not only misunderstood but misunderstanding? Are we discontented sometimes without cause with those whom God has given us, but who, coming out of the darkness of heathendom, are yet imperfect and incapable in their present stage of growth or development to appropriate that grace in its fullest extent, or to overcome the fierce temptations which assail them?

Let us see to it that although we may be stoned, we do not stoop to stone another. Let us remember that precious example of the Lord Jesus as he dealt with the woman taken in adultery. "He that is without sin among you, let him first cast a stone at her" (John 8:7). More often perhaps in the future than hitherto will we be able to say to erring, faulty ones, "Neither do I condemn thee: go, and sin no more" (John 8:11).

But as they stoned Stephen he was calling upon God. Shall not we also in the midst of our sufferings and trials remember to call upon God? Let us call upon him when surrounded by ignorance. Let us call upon him when assailed by prejudice. Let us call upon him when we meet intolerance. Let us call upon him in the dark days of misunderstanding, and let us call upon him when tempted to be unduly discontented with babes in Christ. We cannot say in the trials of life as in the trial of death, "Lord Jesus receive my spirit." Acts 7:59, but we can say "Lord Jesus keep my spirit." "Keep me unruffled, keep me rejoicing, keep my face as thou didst keep the face of Stephen, like the face of an angel."

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BIG THINGS

By Arthur Carey



Get a **BIG LOOK** at a **BIG GOD**
with a **BIG LOVE**

Also a **BIG CRISIS**
Morally, Spiritually, Economically

TEXT: "For God so loved the world that he gave his only begotten Son that whosoever believeth in him might not perish but have everlasting life."—John 3:16.

This verse is the Gospel in a nutshell, the whole Bible boiled down in one verse. There are so many big things in this verse that one man cannot exhaust it. Moody preached for three solid weeks on John 3:16 and then had only a beginning. A sermon I heard by Brother Percy Yett and a radio talk by Paul Rader and a magazine article by Dr. Louis Bauman started me to thinking on this verse. I submit the following.

Take a Look at the Big Things

The doctor tells the mother who has a lot of little problems, troubles, and cares, to take a trip and get a look at something big—maybe a mountain. She takes his advice, goes away for a rest, sees some of the big things of God's universe, forgets the little troubles and cares, and her nerves are built up and she is refreshed. She comes back home a care-free person.

The man who husks corn works away and thinks he's not getting much done. He goes to the barn, takes a look at the big crib of corn, and goes out with a big determination to make that pile of corn bigger.

Paul Rader for the first time went to see the ocean. He saw the waves roll in, and it so impressed him that he said to an old fisherman nearby, "My, that's great. Does it do that all the time?" and the old fisherman laughed at him. But just the same, it would have done that fisherman good to have gone to Paul Rader's Colorado home and seen the mountains there. It pays to get a view of something big.

The devil took the Lord of Glory up into a high mountain and showed him all the kingdoms of the world and said, "If you fall down and worship me, I'll give you these." He knew he had to tempt the Lord with something big, or he wouldn't stand a chance. Most of us humans would have fallen right down there and groveled in the dust at the old devil's feet. We couldn't stand such a temptation.

The Lord took Peter, James, and John into a high mountain and was there transfigured before them. It was such a big view of the Lord's glory that Peter didn't know what he was doing half the time. He wanted to build tabernacles up there on the mountain. What need would they have of tabernacles? We probably would have done worse than Peter.

I went up on Mount Wilson, where the observatory is, during my stay in California and from there, 7000 feet high, looked out over limitless space. From that peak I saw Catalina Island, 56 miles away. A BIG VIEW? It makes you think of a BIG GOD!

Henry Drummond was on a boat with five other men of different nationalities. They could not understand each other. They wanted to have some kind of communication with each other. Finally one ran and got a Bible. He opened it to John 3:16 and showed it to Henry Drummond. Immediately those two began to have fellowship. When the others saw what was happening, they all went and got their Bibles in different languages and opened to John 3:16 and had fellowship together. They could all

see a high peak, even if they couldn't see the little things about them like the differences in their languages. Take a look at the big things. And so,

Take a Look at a Big God

The Scripture says the Lord God is a sun (Ps. 84:11). How big is the sun? you say. Well, can we get it in between the moon and the earth? No—we'd have to push the moon back three times farther than it is, before we could even get the sun between the earth and the moon, it having a diameter of 864,000 miles. Moreover, flames of fire leap out from the sun's surface for 250,000 miles and sometimes during disturbance, as far as 500,000 miles.

It's hard for us to realize such enormous distances. We people can't even think a mile. When my car broke down seven miles from Krypton, I had two hours to get there to be in time to speak at the first evening session of the Christian Endeavor convention of July 7-9th. The first two miles were along the river bed, the next two were up the side of the second mountain, and the last three miles were from the peak down the mountain side into Krypton. On the last mile I met mountain people coming home from Krypton with their groceries. "How far is it to Krypton?" "Bout three quarters of a mile." I walked on for a long distance—no sign of Krypton. "How far to Krypton?" "Bout three quarters of a mile." I walked on and on. I asked again. "It isn't far. 'Bout three quarters of a mile." After walking about three or four of these distances, I rounded the bend into Krypton. We humans can't even think in terms of miles. But the sun's measurements are in terms of hundreds of thousands of miles. And yet, the Lord God is a sun, so the Scriptures say. And that is only—comparison. For God is bigger than that yet. HE MADE THE SUN!! Thursday night, August 10, I looked into the heavens and saw a nebula which the astronomers say is another universe in itself—so far in distance that it is only a patch of light here. And God made that universe too. So God is beyond our powers of comprehension. Only in Christ Jesus do we comprehend him.

Moses stayed up on the mountain for some time. The GLORY of the LORD passed by before him. The Lord communed with him as he wrote on the tables of stone. When he went down from the mount, he didn't know that his face shone. Such was the effect of a big view of God.

But take a look at the great heart of God in John 3:16. GOD SO LOVED. Never has there been such a love. The loves of earth fade away and pass into almost nothingness when we consider the love of God. God so loved THE WORLD—a WORLD LOVE. It was this "world love" of God that prompted Jesus to say, "Go ye into all the world and preach the Gospel to every creature" (Mark 16:15). A mighty big command for us Christians to fulfill! First, we must preach intensely hard at home. Second, our next

This is the CRISIS: the world has turned her back upon the great love of God and the great message of John 3:16—of salvation through belief in Christ. She has turned to her idols of gold and silver and the perishable stuff of earth. And now—these idols have failed her; where is the gold of earth? The world is bankrupt financially,

morally, spiritually, and politically. But in each case a strong delusion bids fair to blanket the eyes of men.

This is what I mean in each case. To remedy the financial condition, a World Economic Conference was called. This was to "fix up" the economic (no trade) perplexity of nations (Luke 21:25). But how many dollars did that conference benefit you? Einstein says, "It is as if the circulatory system of the whole organism were, throughout, **FATALLY ILL.**" Lloyd George of England expresses his fear of international bankruptcy eventually. But while the great leaders are looking with foreboding on the financial situation of the world, others are engaged in putting a dust-cap over the eyes of men.

Morally, the world is hardly without parallel. Immorality runs without blush upon the streets. Crime stalks in the daylight. Murder lurks beyond the next corner. Suicide advances relentlessly into the front door. Divorce is as common and more heard of than marriage. Insanity increases at such a tremendous rate that if the door neighbors should hear the Gospel from our lips or by the means of our pocketbooks. And so our Judea ought to be the Kentucky and Home Mission work. Then, our Samaria, lying in this Western Hemisphere is our Argentina work—we should give there. Last of all, our world should be represented by Africa. Thus we can carry out Christ's command and **demonstrate his love to and for the world.**

The great love of God was crystallized into material form when Christ, his Son, gave himself upon the Cross. A missionary who went to one of the islands of the West Indies told the story of God's love to an old chief. He told him how God gave his only Son to die on the cross. The chief listened intently and when convinced that this was true, said, "He must be God to do that, for no human would do that." From that time on, the island was opened to missionary evangelization. God's great love gift, salvation from sin by redemption through Christ's blood, banishes the big burden of sin from the shoulders of the weary, worn-out sinner.

Christ was a **big man**; he had a **big cross**; he did a **big thing** when he burst the bands of death asunder and came forth from the grave. **GET a BIG LOOK at a BIG GOD with a BIG LOVE.**

Take a Look at a Big Crisis

This is the **CRISIS: the world has turned her back upon** present rate of increase keeps up, in 200 years, there will be **not one sane person in the United States.** No wonder that Harry Carr of the Los Angeles Times, in speaking of conditions preceding the fall of Rome concluded, "Conditions are far too similar for comfort." And still the old blanket is thrown over the heads of men. They call sin an accident, a mistake, a trifle, something inherited, a luxury, a blunder. But God calls it **S I N.**

I had an occasion recently to be among some workers. An old man about 60 was telling a girl about 20 how he liked to dance, and asked her why she didn't attend more. She said she didn't know any of the young people except some of the church young people who attended. He said, "What, do they attend?" She said, "Sure, **WHO WANTS TO BE GOOD ANYWAY, THESE DAYS?**" And **THAT, my Brethren, is the spirit of this age.**

Spiritually, the world has turned to apostasy. Herein rests a great deal of the **chaos of the world,—blind spiritual leaders of the blind!** The Institute of Social and Religious Research sent out an appraisal commission to ascertain the value of foreign missionary work. They came back with a report something like this: "We don't need any more missionaries or mission work on the present

basis. For we Christians can't quibble with other religions. Our business is not to save men from hell but to promote heaven on earth. People aren't lost because they are without Christ. Since the theological outlook has changed, so must the missionary motives. We can no longer hold that honest seekers of God in other religions are lost." And so, with such a modernistic white-wash, what becomes of **missionary zeal?** It is stamped as a child of fundamental dogmas and relegated to the same ash-heap.

The seductive and intensely poisonous flower of apostasy has come to full bloom in America. The World Parliament of religions at the 1933 World's Fair in Chicago is the flower of it. It promises to be the seething pot of religion. Some years ago, I heard much talk about a book then published called "The Melting Pot." And this seething pot of religion is bound not to make Americans, but, if anything, **some hideous, power-grasping, control-centralizing, beast-shaped dictator** over the religious impulses of mankind of the whole world. For representing America's Christendom is the Federal Council of Churches of Christ in America under the leadership of Bishop Frances McConel, who himself expects to see "a new spiritual dynamic" devolved or evolved which will be "competent to master and reform the world." No longer is **THE BLOOD OF CHRIST** considered that **spiritual dynamic**—it is outworn and faded. No longer is it "competent to master and reform the world." But I read in Revelations 12:11, "And they overcame him **BY THE BLOOD OF THE LAMB.**" It seems to me that Revelation 12:11 has been in evidence a great deal longer than the shades of evanescent and effervescent spirits of these men who propose to represent Christendom today.

The great principles of Christianity will be thrown away in this parliament of religion. John 3:16 will be emptied of all meaning. The old, bloodstained **CROSS** is to be burned up on a funeral pyre of consolidated religion touched off with the little matches of human wisdom. Oh, for another Joseph Cook to rise up in this parliament and press the claims of the **CRUCIFIED CHRIST** whose blood can cleanse the vile spots on Lady MacBeth's hands, and not only those on her hands but the bloodstains on the hands of everyone!! Oh, for another Boniface to come and chop down this new tree of worship more deadly than **Thor!**

Politically, the world is turning to dictators. Governments topple into the discard through the efforts of strong men who centralize authority. Even in America, the land of the free and the home of the brave, we must do as the dictator advises, or it will be mighty unpopular for us.

Now, say, do you remember what happened in the Old Roman Empire when the Caesars had gained all power? **They had the people worship them as gods.** And say, it is the easiest thing for a dictatorship over the bodies of men to assume a dictatorship over the souls of men. **CAESAR-WORSHIP!** It has already happened in Germany. The First Federal Congress of German Christians under Nazi influence has declared this principle: "**The State under Adolph Hitler calls to the church, and the church must heed the call.**" **SINCE WHEN DOES THE CHURCH HAVE TO ANSWER TO THE CALL OF ONE MAN RATHER THAN TO THE CALL OF CHRIST?** Easily answered. When that man is a dictator!

Now—Our president has more power than any European dictator; this is conceded by men who ought to know. And he is rather friendly with the Catholic Church; I remember hearing the reception of the degree

of doctor of Laws from the Catholic university last June. Moreover, Raymond Moley, the President's advisor (now at this writing resigned) is one of the Columbia University men associated with technocracy. And technocracy, which aims at government control of all production and business "from the inside" is an outgrowth of socialism. Now the NRA, the most wonderful economic measure the world has seen in years, seems to be a drive for the vantage ground of the first objective—control of production and business, that is, control over the bodies of men. The next step I'm not saying "will be" but "may be" control over the souls of men. Will it be Catholic?

A CRISIS? God so loved the world that he gave his only begotten Son, a crisis that averted the world from ruin and destruction. His part is done. The world's part has been rejection. NOW the crisis is here. The stage is set. The Lord of Glory will soon appear and this world will perish because it would not believe on him. "Whosoever believeth on him should not perish but have everlasting life."

May God help us to take the big things of this verse and make them the big things of our lives.

Lake Odessa, Michigan.

Evangelism by Personal Interview.

By Dr. J. C. Beal

Personal Interview is one of the most effective means at the disposal of those interested in soul-winning.

It is a method that has the sanction of the Lord Jesus Christ as evidenced by his personal dealing with Nicodemus, the woman at Jacob's well and others.

It enables the worker to meet the questions and objections of the one with whom he is dealing in a way not possible in a public service.

It removes the danger of "mob-psychology" and makes possible the decision being based on the definite message of the Word and thus furnishes a foundation for real faith.

Personal interview, if to be successful, demands absolute frankness on the part of the worker. He should plainly and frankly tell the prospect the purpose of the visit and not "spar" for an opportunity. There is just as much reason to tell a man why you have come when seeking to lead him to a personal acceptance of the Lord as Saviour as for the insurance agent to make his business known when he seeks an interview.

This method, if to be successful, demands much prayer and a definite surrender on the part of the worker that the Holy Spirit may have his way. He knows the need and has promised to meet that need and experience proves that he will not disappoint.

Canton, Ohio.

May We also Be Martyrs?

(Continued from page 5)

And we can pray as Stephen prayed for those who stoned us. We can pray that their ignorance, their prejudice, their intolerance, their discontent may not be laid to their charge. And having thus prayed our spirits may be tranquil. It was not when they ceased to stone him that Stephen fell asleep, but when he fell asleep they ceased to stone him. Were our spirits more tranquil, were our lives more spirit-filled, not only would we have per-

fect contentment through our own trials, but never through our own ignorance, prejudice, intolerance, misunderstanding or discontent would we hurl a stone at another.

And so for a little while we must continue to suffer the imperfections of humanity, our own and those of others. For a little while we must continue to pray, "Lord Jesus keep my spirit" and "Lord, lay not this sin to their charge" (Acts 7:60).

And thus he that shall come will come and receive us unto himself. He stood to receive Stephen. To receive us he will advance, nay more, he will descend and we shall be caught up together with him in the air and so shall we ever be with the Lord.

Yaloke, Par Bangui, French Equatorial Africa.

Brethren Young Men and Boy's Brotherhood.

By N. V. Leatherman

"What we propose doing for our boys."

For a number of years interest has been expressed at General Conference to develop an organization, build a program and promote a movement for the boys of our church that would be for them what the Sisterhood of Mary and Martha is for our girls. That interest culminated at our last General Conference in the adoption of an (order of procedure), presented by a committee for this purpose at the 1932 conference. This report appeared in the conference minutes, printed in the September 23 (1933) number of the Brethren Evangelist. A committee of ten was named to promote the work this year. General Conference demonstrated its interest in this work with real enthusiasm which received its best expression with an offering for the work of promotion to the amount of \$26.43.

Some of the things proposed by the National Committee is to have a representative present the brotherhood at each district conference this year. Rev. L. E. Lindower presented the matter to the Indiana conference, and the writer to the Pennsylvania conference October 2-5. Rev. E. M. Riddle will present it to the Illiokota conference, while Rev. Herbert Rowsey will do the same at the Mid-West conference. Each district is asked to name an Advisory Committee or Committee on Boy's Work. The National Committee will provide a program for the brotherhood to meet in conjunction with General Conference of 1934. Already plans are being made to promote the work locally. We are not seeking to create more organizations locally; but shall endeavor to help those organizations, Sunday school classes, etc., already in existence, by suggesting improvement in their organization, order of procedure, program and leadership.

The writer was made president of this National Brotherhood Committee and as such was requested to assign subjects concerning the brotherhood to the different members of the committee, for articles to be published in the Brethren Evangelist. The following is a list of subjects which will thus appear throughout the year:—"A Consecrated and Trained Leadership the Greatest Need of Our Boys," "The Present Value of a Boy's Life to Our Churches," "The Christian Boy Today—The Churchman Tomorrow," "Helping Our Boys to Appreciate the Christian Life," "Worthy Projects for the Boys of Our Churches," "Interesting Our Boys in the Word of God,"

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OUR BIBLE STUDY DEPARTMENT

Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

Colossians

Introduction—(1:1-13)

If any reader of the Bible doubts the authorship of any of the Pauline Epistles, certainly he will not find any basis for them in the great Colossian letter. The external and internal evidence for the epistle are so strong that the case is absolutely established and closed in favor of the Apostle's authorship.

Take, for instance, the external evidence. Clement of Rome, Barnabas, and Ignatius have echoes of it in their observations. Marcion, the Muratori Canon, the old Syriac and Latin versions recognize it. Aristides and Justin Martyr quote from its pages. So do Irenaeus, Tertullian, and Clement of Alexandria. Such an array of external facts in support of the epistle are incontestable.

Moreover, let us take a glimpse at the internal evidence. Gloag writes: "The character of Paul is discernable in the writer; his anxiety for the spiritual welfare of the Colossians (1:9; 2:5); his gratitude to God for the good report which he had received of their faith and love (1:4); his earnest desire for their spiritual improvement and increased holiness (1:9, 10); his liberality and freedom from carnal ordinances (2:16); and his solicitude for an interest in their prayers (4:3). The style, also, with some variation, accounted for by the nature of the subject, is decidedly Pauline.

Even Renan, never a Bible enthusiast, admits: "This Epistle is to be received unhesitatingly as the work of St. Paul." And the worthy Meyer testifies: "The fabrication of such an Epistle would be more marvelous than its originality." Admittedly, then even the most critical scholar would have great difficulty in finding another author than the famous Tarsus Rabbi who laid aside his legalistic robes for the garments of Christ's righteousness.

Colossae

The city of Colossae, never important in secular history, was located in the valley of the Lycus in the land of Phrygia. Earthquakes and volcanic disturbances were particularly severe at this spot. The Lycus river system "carried calcareous matter which formed everywhere deposits of travertine," a peculiar formation. But the region was fertile and productive in places. Sheep grazed on the hills and plains. Streams, tintured with chemicals of various sorts, provided water for dyeing purposes. Consequently, woollen goods were marketed there.

Bishop Lightfoot, himself a traveler in this section, states: "Ancient monuments are buried, fertile lands overlaid, river-beds choked up, and streams diverted, fantastic grottos and cascades and arches of stone formed by this strange, capricious power, at once destructive and creative, working silently and relentlessly through long ages. Fatal to vegetation, these incrustations spread like a stony shroud over the ground. Gleaming like glaciers on the hillsides, they attract the traveler at a distance of twenty miles, and form a singularly striking feature in scenery of more than common beauty and impressiveness.

The Gospel and the Intellectuals

Paul, though not the founder of the church at Colossae, nevertheless learned of its existence and Gentile composition. Certain Jews also belonged to its membership. It appeared that some intellectuals were perverting the purity of the Gospel in that church by:

- (1) combining it with asceticism and angelology;
- (2) erecting a worldly philosophy or knowledge; and
- (3) establishing anew the Jewish festivals and sabbaths.

Perhaps some Alexandrian Jewish educators of Philo's school were causing the trouble. At any rate, the Apostle sought to correct the super-added knowledge with a more complete statement concerning the one "in whom are hid all the treasures of wisdom and knowledge." (2:3).

Doctrinal Instruction (1:13-2:3)

Over against any schemes or systems of men, together with their ordinances and customs, Paul sets the great Head of Creation and Head of the Church, Jesus Christ. Findley, better than most expositors, clearly analyzes "the clusters of glories" which surround the head of our Saviour!

I. Christ's Headship of Creation:—

- V. 15. (a) Who is the image of God the invisible, First-born of all creation:
- V. 16. (b) For in him were created all things.
- (c) In heaven and on the earth, the things visible and the things invisible—whether thrones, whether lordships, whether principalities, whether dominions—
- V. 17. (d) All through him and unto him have been created:
- (e) And he is before all things, and in him all things consist.

II. Christ's Headship of the Body, the Church:—

- V. 18. (a) And he is the Head of the body, the Church.
- (b) Who is (the) Beginning, First-born out of the dead, that in all things he might become preeminent.
- V. 19. (c) For in him he was pleased that all the fullness should dwell.
- V. 20. (d) And through him to reconcile all things unto him, having made peace through the blood of his cross.
- (e) Through him, whether the things on the earth, or the things in the heavens.

The very heart of this Epistle is discovered in the Scripture analyzed above. What gnostic, what philosopher, what ascetic, what Jaudaiser could prevail over such a Christ in the Church? He and he alone is the Head. He is the "very God of very God."

Polemical Advice (2:4-23)

Having shown the Colossians the fullness of God in Christ, Paul advises them to beware of "enticing words" of insidious opponents of the faith. He begs that they shall be "rooted and built up in him;" that they shall accept anew their completion in him; that they shall blot out "the handwriting of the ordinances"; that they shall leave former out-worn and out-moded Jewish and pagan requirements alone; that they shall "touch not, taste not, handle not" the above things, (this phrase has no reference to spirited liquors); and, finally, that they shall "seek those things which are above" and not the rudiments of the world and the commandments of men. "Is not the way of God good enough," he asks? "Yes," they would answer. "Then," he would again suggest, "set your affections on things above."

Practical Exhortations (3:1-4:6)

Put off Satan! Put on Christ! Lay aside "anger, wrath, malice, blasphemy, filthy communications, etc." Adorn yourselves with "kindness, humbleness of mind, meekness, longsuffering, etc." All this is Paul's advice. It is excellent advice, too. "And above all things put on charity which is the bond of perfectness." (3:14). "Let the peace of God rule . . . Let the word of Christ dwell in you richly." Others than those poor seduced Colossians need to heed this exhortation. When Brethren are misled and discredited they should be helped and loved, not damned and malign'd. Why did not Paul attack these wayward Colossians? The answer is obvious. He knew what love would and could do. Is it any wonder that Paul should be to Christians the greatest man on earth since Jesus? He is the gifted expositor and gracious defender of the faith who persistently explained the Scriptures and courteously defended them before all comers in truth and in love. May we profit by his example.

Personal Matters (4:7-18a)

In the Colossian letter, as in others, Paul never forgets his friends. In order to have friends, a man must be friendly himself. Paul's friends were numerous among all classes of men. Just look at the list! It is in itself a challenge to us. His friends were those who were in Christ. Are our friends Christ's friends?

Conclusion (4:18b)

"Remember my bonds." "Grace be with you." Paul was human—the chain bothered him—but he was as free as any Christian who has ever trod earth's sod. Paul was spiritual—"grace," precious grace, "be with you," he urges. When you write church letters, brother minister, do you remember the grace which has saved you?

W. I. DUKER,
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What Will Make Me Love to Teach?

By Edward Leigh Pell

A proud young mother said to me the other night, "Sonny is teaching little sister how to say her prayers."

The little fellow, though only five, had taken up the task on his own initiative and, I was assured, was "having the time of his life."

I believe that I have never known a normal human being, young or old, who did not dearly love to teach some one about something at one time or another. Certainly I do not know one church school teacher who cannot recall at least a few red-letter Sundays in his life in which he found teaching an amazingly happy experience.

It seems to me that, if I were worried over my lack of love for teaching, the sensible thing for me to do would be to recall the few happy experiences that I have had in my class and try to think what it was in each case that made teaching a joy. When a teacher goes from his class happy over his work, it is usually because he went to it in an unusual glow of love for Christ or for his pupils—usually for both—and because he was so full of his subject and so deeply stirred over it that he felt "simply bound" to teach it.

Unquestionably if a teacher always goes to his class with his heart full of love for the Christ for whom he is teaching, and for the pupils who have been committed to his care, and never goes until he is full of his subject and deeply stirred over it, he will continually develop a love for teaching, no matter what sort of pupils he may have. But we might as well face the facts. Many a teacher is not willing to devote enough time to thinking of Christ and his pupils during the week to keep his heart warm with love for them. Besides, no matter how warm your heart may be at the end of the week, if you are so thoughtless as to eat too much on Saturday night and then wake up Sunday morning with a dull ache in your head, a dark-brown taste in your mouth, and a dark-blue outlook on life—

There is no use mincing matters. No matter how careful a teacher may be to prepare his mind and heart for his class, if he puts his body out of commission by self-indulgence on Saturday, he will go to his class on Sunday with a dull mind, a cold heart, and little love for teaching. You cannot love to teach for a Christ you do not love; you cannot love to teach a pupil whom you do not love; you cannot love to teach a religion that you do not love. And you are not going to love a Christ, a pupil, or a religion that you do not know. You may know and love all three, but you will never love to teach if you put your body out of commission so that you cannot think or even love while standing before your class.

We often meet teachers who complain that they do not love to teach any more than they did when they started. This

means, of course, that many teachers are trying to teach from a motive other than love. A generation ago apparently more teachers taught from a grim sense of duty than from anything else. They depended upon their sense of duty to drive them to their work. The whip of conscience sent many a teacher to his class with a headache that made teaching a torture. Half the teachers in the old-fashioned Sunday school, it seems to me, were good, earnest men and women to whom the task of teaching was a painful burden that they were always trying to carry for duty's sake rather than for love's sake. How strange that it never occurred to them that, when a person does a thing because he is driven to it, he is more likely to despise it than to love it!

Today the teachers we meet who complain that they do not love to teach are depending less upon their sense of duty and more upon enthusiasm. They say that you can do nothing without enthusiasm, and they set great store by great drives and whirlwind campaigns and all the rest of our modern devices for working up enthusiasm. But, as I have often said, enthusiasm is like the old-fashioned day-coach window that was always getting out of order. It took all your strength to push it up to the top where it ought to catch, and by the time you had settled down in your seat it would be down again. We have seen pastors and church school leaders who had brought themselves to the verge of a nervous breakdown in their efforts to work up enthusiasm—their own as well as other people's—to a point where it would stick. It simply cannot be done. Enthusiasm runs down as inevitably as a clock. Perhaps the biggest blunder that the church has made in this generation has been in wasting its energy in futile attempts to make enthusiasm take the place of passion. The teacher who depends upon devices for keeping up his enthusiasm is engaged in an impossible experiment. Jesus does not call us to a life of spasmodic drives and whirlwind campaigns; he calls us to a steady, unceasing life walk with him along his own highroad of sacrificial love and service. For this he offers to fill us with his own steady-flowing, deathless passion.

But let us not forget that this deathless passion for Christ and our pupils, without which we are not going to love our task as teachers, does something more than send us to our class with warm hearts. The teacher who imagines that, if he goes to his work with his heart full of love, it will not matter if his head is empty does not know the meaning of the sacrificial love that Christ offers us. With that love in our hearts we shall think of the lesson as the message that Christ has given us to take to our pupils, and we are not going to leave that message behind. We are going to fill our heads with it. Before we go, we are going

to brood over it until we are so deeply stirred that we would rather teach it than do anything else in the world.—The Westminster Uniform Lesson Teacher.

Winning Another for Christ and the Church

By Elizabeth Cooper

As individuals we can do much to win others to Christ, but as a consecrated praying group there is no limit to the work that may be accomplished.

I know a Sunday school class that not only keeps a prayer list, but the members have a certain time each Saturday night when they pray for those of their class that are not in the church, and for members of their family. Sometimes the list is known to the whole group, and sometimes there are only a few names known to the group, but anyone may give a name to the teacher, and it is filed. This class of young business women has less than two per cent of its enrollment outside the church. It averaged an attendance last year of thirty-one.

Personal visitation helps when it is done by a tactful person. Teams of two may be a power; for, if one may not be able to say much, he can pray for the other person, who can speak of Christ to one without.

The outstanding way to help others to see Christ is living each day that they may know that Christians have something that brings a lasting happiness to them. Without Christ there is a longing and restlessness that cannot be satisfied. When we least know it, we preach the best sermons.

A young man coming to the city recently was told that few people attended church; but he learned differently, because he was employed in a service station that was open twenty-four hours a day. This station was across the street from a large church, and he told the minister one day as he was buying some gas that he had learned that not all were away from church. Watch where you park your car on Sunday; it might preach a sermon.—Selected.

STUDYING THE SUNDAY SCHOOL
LESSON
at the
Family Altar
with
Dr. R. R. Teeter

WORLD'S TEMPERANCE SUNDAY

(Lesson for October 29)

(Lesson Text: Romans 13:12 to 15:3. Golden Text: Romans 13:10)

MONDAY

Self-Denial for the Sake of Others. Romans 14:13-23

Self-denial seems to be one of the most difficult virtues to be acquired by human beings. If "self preservation" is the first law of nature, and if "the survival of the fittest" is to be recognized as a controlling principle in the development of all things, then there is no legitimate call for self-denial. But Christianity teaches us there are things of greater value than the preservation of self, and that in human relationships there are things of greater value than individual advancement.

Just at the time of this writing about all

the power of our federal government is called into action to convince the American people that there are human relationships and responsibilities that call for self-denial.

TUESDAY

Christian Liberty. First Corinthians 10:23 to 11:1

"If therefore the Son shall make you free, ye shall be free indeed", coming directly from the lips of our Master may cause some people to believe there are no more restraints upon them, and that they are free to order their lives as they will. But such is not the case. While they may be set free from the bondage of sin, they are not set free from their obligations to their fellow Christians, and they are not at liberty to order their lives independently, and without regard to their influence upon others.

WEDNESDAY

Brotherly Love. 1 John 4:13

John, who has been designated the Apostle of Love, had an unusual grasp of the great Christian doctrines or truths that bear upon human relationships as well as the relationships that should exist between man and God.

Calling to mind the great event of the coming of the only begotten Son into the world as a manifestation of God's love to us we are told that since God so loved us, we also ought to love one another. And, if we do love one another as we are told we should this love will be indicated by right relations to our brother's welfare, especially our relations to those we are prone to call our "weaker brothers."

THURSDAY

Watchfulness and Sobriety. 1 Thessalonians 5:1-11

In this letter to the Thessalonians the great apostle calls their attention to the fact that the "Day of the Lord" cometh as a thief in the night, and that if they have any desire to be ready for that day it is very essential that they ever maintain an attitude of watchfulness, and that they shall practice sobriety at all times. Some may be overcome with drunken stupor, but the wide-awake Christian will realize that he dare not thus degrade himself and invite destruction to befall him, but rather he should endeavor to build himself and others up in the faith.

FRIDAY

Obedience in the Home. Ephesians 6:1-9

This entire lesson has to do with "Good Citizenship." This quality is manifested in many ways and in many places. And since it is commonly admitted that the security of a nation lies in the security of the home, it is not at all difficult to understand how impossible it is to have an obedient citizenship unless there has first been instilled into the life of the citizens while still children in the homes of their fathers and the mothers the virtue of obedience. Sober homes, temperate homes, are important in teaching the great lessons of obedience.

SATURDAY

Drunkenness Punished. Luke 12:41-48

In this parable of the unfaithful servant the Lord lays down an inexorable law. You may call it a "law of retribution" if you will, but nevertheless the law holds.

Men may hold it as an "inalienable right to pursue happiness" in any manner they

may see fit, whether it be in the "flowing bowl" or in any other personal indulgence. But the law holds, and "Whatsoever a man soweth, that shall he also reap." There is no escape. "Be sure your sin will find you out."

SUNDAY

Jehovah the Judge. Psalm 68:1-6

We should be glad that God is the judge of all human conduct rather than that man should be granted that power over man.

It is true we have earthly judges to sit in earthly courts, and their responsibilities are great; but we are glad God sits upon

his throne as the supreme judge over all. Earthly justice may miscarry, but not so the judgment of God. That is always right and from his decisions no appeal can be made.

Men may live lives of intemperance without interference of earthly courts, and men may vote to remove all earthly restraint from the control of the curse of liquor without being condemned by society, but after all Jehovah is the judge, and he will pass judgment upon our acts as we go to the polls to register our votes either for or against this curse.

<p>E. M. RIDDLE, President Waterloo, Iowa</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p>	<p>GLADYS M. SPICE, General Secretary and Treasurer</p>
<p>F. C. VANATOR, Associate Peru, Indiana</p>	<p>C. D. WHITMER, Editor, South Bend, Ind.</p>	<p>2301 13th St., N. E., Canton, Ohio</p>
<p>B R E T H R E N R I N G I N G</p>	<p>C H R I S T I A N C H U R C H O N S E C R A T E D</p>	<p>E N D E A V O R E X T E N S I O N V A N G E L I S M</p>

Personnel and Organization of the Lookout Committee

Compiled by Viola Ogden, Secretary of the Oregon Christian Endeavor Union

The lookout committee should have in its membership those who are personally consecrated and of character and habits above reproach; (for how can one win others if he himself be living unworthily?) those who are socially inclined and have the happy faculty of making acquaintances easily; those who have some charm of personality so as to attract those they seek to win; those who have ingenuity and, by all means, persistence. The chairman of the committee should possess as many of these characteristics as possible, and should have had previous experience on the lookout committee. Most of the committee members should have these characteristics as far as possible, but there should be a few of the newer society members included, in order that they may get the training and development.

The size of the committee should, of course, be commensurate with the size of the society. A small society will have a smaller lookout committee than a large society will have. While the lookout committee is one of the most important in the society, it should not be out of proportion to the other chief committees in size.

Whether or not the organized committee-work plan is used, the work of the committee should be divided and assigned to its members so as to distribute the responsibility and training. The organized committee-work plan has much to commend it; so an outline of its lookout-committee organization is herewith included.

1. Chairman.
2. Secretary.
3. Advertising and publicity.
4. Personal-work and Bible-study classes.
5. Reclamation work.
6. Recruiting in Sunday school.
7. Recruiting after morning church service.
8. Recruiting after evening church service.
9. Recruiting high school seniors.
10. Recruiting college freshmen.
11. Recruiting college sophomores.
12. Intermediate work.
13. Junior work.

In a large committee of thirteen mem-

bers to each person should be given one of the above-mentioned assignments. In a small committee two or three or more assignments can be given to each member, and so the plan can be made to work for large or small committees. Far more committees consist of five or less members than of more than five, however; so the assignments for five members will be considered.

The chairman should, of course, call meetings of the committee and preside over them. He should make the assignments of tasks to the members, and make them feel that this is their job as a whole, and that each has a part of that job as his own responsibility and that his work will go undone unless he does it. The more of optimistic leadership ability the chairman displays, the more will his committee achieve. He will find regularity of committee meetings an indispensable requisite to successful work. At these meetings plans for future work should be made and reports of work done should be heard. It seems to be a characteristic of human nature that more work and better work will be done if written reports are to be given. The chairman will do well to give his co-workers a share in the planning of the work, and also to ask pleasantly but firmly for written reports. The successful chairman will also be generous with his praise of those who have accomplished things. People like to be commended for what they have done. It is said that Charles M. Schwab never reproved a man who had failed to accomplish his task; instead he praised those who had done their work well. The chairman will not overlook the importance of planning the year's work. It is ever so much better to lay out a plan for a whole year's work than to go along aimlessly from month to month. Just as soon after the beginning of the society's year as possible this should be done. One committee wrote out its year's "policy" something like this: "We, the members of the lookout committee, trusting in the Lord Jesus Christ for strength, undertake to do the following things." Then all the mem-

bers of the committee signed their names to it. The chairman will make the reports of the committee to the society in the society business meetings.

The secretary will take minutes in the committee meetings just as a secretary would in the society business meetings. She will also keep a scrap-book of plans and methods tried, which will be of great help in keeping up a continuity of work from one administration to the next.

Advertising and publicity are often handled by a special committee, but if there is no such committee the work can well be done by the secretary of this committee.

Let the chairman of the committee have charge of personal-work and Bible-study classes, and it will be well to have a class of each kind each year. Especially do the members of the lookout committee need such classes, but of course the other society members should be invited to participate in them.

The chairman should have responsibility for reclamation work, because he is supposedly the most able person in the society next to the president, and certainly the best person available should undertake this most delicate task of all the committee's work. Getting new members is not nearly so difficult as is the reclaiming of those who are slipping or have slipped away. It takes a

great deal of tact and personal consecration to do this work, but nothing is more important. If a member becomes lax in his Christian living, or becomes dissatisfied in the society, he usually puts the blame upon the society instead of upon himself; and such "knocking" can do the society a tremendous amount of harm.

One member may have charge of recruiting, or of getting new members. Here mention will be made only of the places wherein recruiting may most logically be done. The Sunday school and after morning and evening church services are the places within the church in which new members may most naturally be sought. In the outside realm let another committee member be responsible for recruiting in high school, grade school, or college, as the grade of society may indicate.

If there are Junior and Intermediate societies, they, of course, furnish new blood to the society next higher in age. Therefore some attention should be paid to them, and members of the lookout committee should have a special responsibility for this. Before graduation-time, or at some other similar time in the year, members about ready to go into the next older society should be invited personally to come into the older society, and should be introduced and made welcome after they have entered into it.—C. E. World.

any task is a problem in geography. The gospel has not yet been preached to the whole world. It is still in part at least a matter of geographical occupation.

The Intensive Application of Christianity

The missionary task is not only a problem in geography. It reaches into every department of both individual and group life. All the social relationships are affected by the introduction of the Christian religion into a community. Civic life is changed by the application of Christian principles. The moral standards of men are transformed when they attempt to exemplify Christian ideals. In fact there is no field of human activity or relationship that does not feel beneficial results from the practice of the teaching of Jesus. The home, the school, business, politics, social life, etc., all are made over when Jesus Christ gets into men.

Sometimes too much attention has been given merely to covering the field with a witness by voice without adequately illustrating Christian truth in practice. That is, new converts, accepting our testimony have not been taught how to apply Christian principles to the practical affairs of life. The result has been a poor conception of what the gospel really is and in too many instances a speedy return to their former condition. The time has come for us to give more careful attention to the intense cultivation of the fields occupied.

Real Religion

Some one has said that religion is man's attempt to find God. The world is full of such attempts but more and more it is confessed that the only satisfying revelation of God has been made by the Christian religion. The others either admit their failure by patening after Christianity or demonstrate it by the fruitage of the past and present. The adherents of many so-called religions, have groped in vain, are still on their quest, hoping to find God and in him the satisfaction their souls are demanding.

The critics of the Christian movement tell us that it is unethical to attempt to present Christianity to the adherents of other religions, that such a procedure is a form of proselyting which no Christian can approve. However, our Master did not send us only to the non-religious but to all men regardless of their religious affiliations.

Dr. E. Stanley Jones has demonstrated recently in his approach to the adherents of other religions that here is a fruitful field and perchance the results from the conversion of the leaders of other religions may be more far-reaching than from other efforts. In this field there is large opportunity for the missionary who can with sympathy and reason and positive Christian truth help those who are searching for God to find him in Christ.

The World's Greatest Need

A survey of all the Evangelical missions reveals the fact that there are areas within or near all our missions which are unoccupied and needy, and to which our churches should minister in spiritual things. The further fact is just as evident that because of insufficient manpower or inadequate equipment, there are unevangelized areas with the Christian zones which constitute a large part of our missionary task and some of these areas may be in large self-supporting churches in so-called Christian lands as well as in the smaller, weaker groups on supported fields. The mere formal acceptance

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MISSIONS

Our Missionary Task: Scanning the Field John 4:31-42

By Dr. C. H. Stauffacher

Our Divine Command

When Jesus was here in the flesh he looked on the white robed, white turbaned multitude and said to his disciples that they should lift up their eyes and look on the field which was ready to be harvested. If he were here today, in a world with many times as many people and vastly more needy than were the people of Palestine in his day, it is certain he would ask us to lift up our eyes to behold the needy multitudes. As we begin this theme "Our Missionary Task", let us scan the missionary field. Our vision may be limited in many ways but if we try we may see the greatness of the task given us by our Master and may get a glimpse of the unfinished part of it.

A Problem in Geography

Our missionary task circles the world. Jesus said: "The field is the world." The early Christian Church attempted their world-task with courage and enthusiasm, and no small degree of success. Nearly two thousand years have gone by since the great commission was given but considered only in terms of geography the task is far from completion and in some sections not even begun. Our missionaries tell us of large areas still unoccupied. In them millions of people are waiting for the gospel.

A home missionary visited a new community and held a service. At the close a man

came to him and asked: "Why didn't you come before?" No one was preaching the gospel in that place. In another community a group drove some distance to ask for our missionary to visit them and hold a meeting. They are telling us that the frontier has reached the Pacific ocean but there are hundreds of sections like these in our cities, villages and rural communities where people are without religious privileges. North America is still a great mission field. There are large geographical areas untouched, also large groups of underprivileged and neglected people in the United States and Canada and the same is true of Europe.

The hearts of the continents of Asia, Africa and South America are still unreached by any messenger of Christ. Great areas of land inhabited by many millions of desperately needy people are still unvisited by any missionary. Even in the parts of the world where the gospel has been preached there are whole sections which have not been adequately occupied. More than a hundred thousand villages in India are without a missionary. The rural part of Japan has been almost entirely neglected. Large parts of China are without the gospel. Multitudes in Asia have never heard of Christ. Millions in Africa have never had a chance to know him. Other millions in South America are in spiritual darkness. The mission-

of Christianity as one's religion may mean little or nothing. It is the practice of the principles of Christianity that demands everything. The occupation of some of these fields demands new missionary recruits and enlarged budgets which seem impossible at this time of financial depression but others require only the application of resources already at hand.

The Logic of It All

The whole field of the world in its every

aspect calls for the application of the teaching of Jesus to every individual and group relationship. No other religion promises to do that which needs to be done and which Christianity has demonstrated by numerous examples that it can do. The whole logic of human relationships, expressed in need, opportunity and ability calls for a new attempt to follow Jesus Christ and to share him with all the people of the world.—The Evangelical-Messenger.

We were told this was a token of appreciation for our services, and we greatly appreciate the gift. May God bless the givers.

The church everywhere needs to depend on God. Christ said the gates of hell should not prevail against it. When Belshazzar was in trouble he called the wise men. When Daniel was in trouble he called a prayer meeting and went to God and God showed Daniel the way out. Today the nations are in trouble and they seek man's guidance to lead them out. Sometimes the church makes the same mistake. Let the church go to God as did Daniel. This is the only way out of the depression. May God lead the way. H. W. ANDERSON.

NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a
Great Correspondent*



BRUSH VALLEY CHURCH Adrian, Pennsylvania

Besides giving the name of the church this time, we have added the location, for some folks have been sending mail to Brush Valley, Pennsylvania. There is such a town, but our church is nowhere near it and has no relation to it. The church is located in a beautiful valley, and there is plenty of brush, therefore the name. No matter where the location of the church, the Spirit of God can find it and bless it.

We have had a wonderful time of refreshing in the two weeks' revival held in September. The meeting began on September 10 with "Baby Day" in the Sunday school. The Cradle Roll Department had charge of the program and 22 babies were present, making a total attendance of 124, which broke the record for all time. The interesting thing about it was that the previous highest mark had been attained on a "Home Department Day." It looks as if we need the old folks and babies to break records for us! The pastor conducted the revival services, being assisted at times by some of the local ministers. We had fine weather, a good attendance, and a wonderful spirit manifested by the members. Cottage Prayer Meetings were held previous to the meeting and greatly contributed to its success. Twelve souls confessed Christ as Lord, of which six have already been baptized and received into the church. They were baptized, received, and took their first communion all in the same night. Others are awaiting baptism. Many of the converts came in family groups for which we are glad. There was a brother and two sisters in one family, and a father, three sons, and a daughter-in-law in another family. Three months before the meeting, this father, about 59 years of age, was given up to die by the doctors. He was not a Christian and never supported any church, but when facing death, called for the preacher. It was my privilege to lead him to the Lord, and when health returned, he did not forget his newly found Lord, but confessed him before men and insisted upon baptism despite a weakened physical condition.

The meeting closed with all day services on what we called "Harvest Home Day." To the Roll Call in the afternoon, just 97 members responded. The response to the appeal to bring the church finances up to date, was splendid, many of the members making heroic sacrifices for the church.

Another blessing that has come to this community is a new, hard surfaced road

that takes them out of the mud, and makes travel much more pleasant. Since the advent of the road, we have one church service every Sunday, in place of the old method of two services every other Sunday. We rejoice in the victories won in other fields and are praying for the success of the Lord's work everywhere.

ROBERT D. CREES Pastor.

PLEASANT GROVE, IOWA

We feel that others may be interested to know that the work of the Lord is advancing in this field. We took up the pastorate here about the first of April on conditions that meet the financial situation here. The Lord has blessed our labors with these good people. The attendance has improved remarkably, and a splendid fellowship exists, the best I have seen in all my experience on this field, and this is my third period of service on this field. I have been called to remain another year beginning October first.

The Pleasant Grove church of today is not the Pleasant Grove church of 1919. Some have died, some have moved away and some have lost interest in the work of the Lord. But some are still faithful, thank God, and for that reason the work of the Lord still goes on. During these times of financial distress when calls have come for missions and for our benevolence work, these people have responded freely with their gifts. They responded to the Brethren's Home call and to the Educational Day offering, going over the top in both cases. I believe in the importance of having a college that stands for the fundamentals of the Word, and preach that to my people.

On August 13th we baptized three and received them into the church. We have four more to baptize and others just ready to come. There was a time when I thought the rural church had seen its day, but I have changed my mind. We have two rural churches in this community that would make most of the city churches step some, and Pleasant Grove church is one of them. Even though we have seen better days, yet what the church is doing is good considering conditions.

The church gave us a pleasant surprise recently. I live seven miles west of the church and on Friday night of last week (the 6th of October), the church people gave a surprise, bringing flour, potatoes, sugar, popcorn, canned goods, chickens and a truck load of fuel, which will last for many weeks.

THE CHURCH IN MY HOUSE Glover's Gap, West Virginia

We have been living on the "mountain top" spiritually this week. Brother Pressnell of Aleppo, Pennsylvania, just closed a four night series of original "Chart Bible Study" lectures in my home to the satisfaction of those who love the Word.

This evening we had a love feast which was a blessed service to all who took part.

Sister Julia A. Murray, who is in poor health, was here too, and was anointed Thursday night, being 77 years old. She was greatly blessed.

Praise the Lord for these blessings which mean much to an isolated member.

MARY A. SNYDER.

THE BRETHERN CHURCH OF CUMBERLAND, MARYLAND

Rev. C. H. Wakeman, pastor, wishes to announce their evangelistic meeting, conducted by Dr. W. S. Bell, of Ashland, Ohio, beginning October 22 and continuing for two or three weeks, followed by the Love Feast. A great outpouring of the Holy Spirit is expected and many souls brought to the fold of God.

The church is growing and five more souls have been added to Christ's Kingdom since Brother Wakeman's return from Annual Conference.

Our pastor is doing wonderful work, not only from the pulpit and his daily contact with people, but over the radio as well. He gives an uplifting message directly from God's Word each Wednesday from 3:30 to 4:00 P. M. assisted by a mixed quartette. Those in the quartette are: Miss Odessa Ullery, Church chorister; Miss Edith Wakeman, his daughter, Church pianist; W. C. Cooper and Brother Wakeman. Mrs. G. C. Crowe, accompanist.

Remember the Cumberland church in your prayers.

MRS. AGNES BORDER,
Church Correspondent.

MT. OLIVET, DELAWARE

It has been a long time since I have written anything for our church in Delaware, not because we had nothing to write about but because I simply neglected to write. I have taken in eight by baptism since my last report. Six of these made a public confession under the preaching of Brother Christiansen but at that time were not baptized. I baptized two the last trip I made to Delaware. When I returned from National Conference I baptized a sick man who on his sick bed confessed Christ to Brother Christiansen.

I baptized his wife and three of his chil-

dren several years ago. This little church holds together better than any other church I know of that has been neglected. I think this can be attributed to the wonderful testimony meetings after the Sunday school session Sunday afternoons and also after their Christian Endeavor Society each Sunday night.

We expect to hold two revivals this fall and winter in Delaware. One in an old church, almost abandoned, ten miles from Ocean View and thirty miles from Mt. Olivet, and the other one after the holidays at Mt. Olivet.

I would much rather have an outside evangelist to hold these meetings, especially at our own church, but owing to the most terrific storm ever known here, that almost totally destroyed the crops, this added to the general depression for more than three years makes it impossible to finance extra meetings. We expect to hold them free of charge, or almost so.

It seems remarkable how the Lord answers prayer as I have had a pressing call for a revival less than half a mile from my home from the Methodist church, which I will hold, beginning the first Sunday in November.

A score of Methodist preachers would have been glad to hold this meeting, yet they gave me a unanimous call. This will enable me to hold the two meetings in Delaware without being greatly cramped financially, and also enable me to do my fall work at home. For this I am thankful. Will write more later.

ISAAC D. BOWMAN,
Leesburg, New Jersey.

SIGNS OF THE TIMES

(Continued from page 2)

arate and important ways of committing crimes were taught in detail!

SEX-DELINQUENCY and the Movies

The evidence here should be read by parents from the book. It is really too appalling to print in this department of the Evangelist. The investigators found that not only were a large proportion of the delinquency problems due directly to the influence of the films seen, but that the theater itself, with its darkness and partial seclusion, provided a place where children actually practiced the sexual irregularities to which they were stimulated by the pictures.

A WORD to Parents

Those who, after reading this brief review, are still convinced that the movie is a proper place for their children, should read the book itself. The publishers are The MacMillan Co. Most libraries should have it. Those who are unconvinced after reading the book are not quite fit to be parents.

OUR LITTLE READERS

REAL BROTHERHOOD

Norman C. Schlichter

Jim Thompson could hardly believe his own eyes when he saw Scotty Boyes eating cooked potato parings as they sat together at their noon lunch near one of the stone

crushers at the limestone quarry where they had worked together for a good while.

He told some of the other "boys," as the workmen always called each other.

"What do you say we ask him about it, Jim?" said George Allison, who lived closest to Scotty, and who knew him better than any of the other fellows.

"Suppose you feel him out on the way home this evening," said Jim.

Scotty always rode home with George in his flivver. George's place was beyond Scotty's about a half mile in the country.

"Well, George, we are up against it for the first time. Both my boys (Royse was just past 16, and Harry not yet 18) were laid off down at the steel mill three months ago, and they've been everywhere hunting work and they 'just ain't no such thing' hereabouts. You know that. And you know I've a good-sized flock to feed—five of them besides these two big boys and wife and me. So I've just had to eat bread and potato parings the last few days. This three days-a-week shift instead of six that've been on now for the third month has brought me to it. We are just up against it for the first time since we were married twenty-two years ago."

This was Scotty's story when George felt him out.

"Well, why didn't you say something?" said George. "The boys will all club together and stand right by you, and the boss will feel hurt about this when he finds this out. You know he likes to help everybody in every way he can."

"Yes, I know that, but he has got plenty to worry about with us fellows only on three days. That is nearly killin' him, I bet. And as for askin' you fellows for anything, we just can't do it, George," said Scotty.

"Shucks! What's wrong with you? What are we here for?" George parried, good-naturedly.

"No. We'll manage somehow. The gardens are coming along fast now. We'll soon have onions and lettuce. I can make a whole meal off bread and young onions if I have to," said Scotty. "Well, here's my place, George. So long, old boy."

"So long, Scotty," said George.

His supper was over. That was Tuesday evening. George soon had the crew rounded up at his house, and it didn't take the boys long to agree on a plan when they all heard about the potato parings. They all agreed to keep strictly "mum," too, about them.

The next day, George, their chief spokesman, told their foreman about their plan, and about Scotty's hard luck, but not a word about the parings.

It was that each of the boys lay off one day more every third week so that Scotty could have his regular six-day shift back.

"Well, you men are sure a good bunch," said Mr. Jordan. "I am sure that the 'Super' will O. K. the plan."

"Don't tell Scotty who started this, Mr. Jordan. We want him to think it came from all the fellows together," said George.

"O. K. I got you, Allison."

That Wednesday evening just as Scotty was climbing into George's flivver to go home Mr. Jordan called, "Scotty, just a minute, please."

"Yes, sir," Scotty answered. He was trembling all over for fear he was going to be asked to knock off another day a week since he was the last man of that crew to be taken on for a long time.

"You report back tomorrow morning for your regular six-day shift again from now on," was Mr. Jordan's order.

Talk about a happy man! There was one in George's flivver. No, there were two, and one wasn't much happier than the other.

When Scotty came back to work the next day there were no potato parings in his dinner pail.—The Congregationalist.

INDIANA DISTRICT CONFERENCE

The Forty-sixth Indiana District Conference of Brethren churches convened at Shipshewana Lake, Tuesday, October 3, 1933, at 7:15 P. M. Moderator S. M. Whetstone was in charge of conference, and Rev. Delbert Whitner was in charge of music. After the singing of hymns Frank Gehman read the Scripture lesson from Acts 4:1-31 and led in prayer. The address of welcome was given by Rev. A. T. Wirick. To this a number of delegates responded. Following this another hymn was sung.

Announcements were made by the Moderator and committees were announced as follows:

Credential Committee—R. F. Porte, Freeman Ankrum, Milt Wysong, G. L. Maus.

Committee on Committees—G. W. Rench, H. F. Stuckman, D. A. C. Teeter.

A duet entitled "It's Real" was rendered by Mrs. Clem Garwood and Rev. C. D. Whitmer of the First church, South Bend.

The Conference Sermon was brought by the Vice-moderator, Dr. R. F. Porte. It was based upon Isaiah 28:23-29 and centered around the ideas of obedience and loyalty to God.

The benediction was pronounced by Rev. D. B. Flora.

Wednesday Morning

The session opened with the singing of a hymn. Dr. G. W. Rench led in Scripture exposition and devotions for the hour, speaking on the subject, "Squaring Our Lives by the Divine Model", basing his remarks on the "Our Father".

The Credential Committee reported four ministers as having presented proper credentials from other conferences to this and having paid their fifty cent membership fee as follows:

George Pontius, H. E. Eppley, W. B. King, L. V. King.

The Committee also reported 53 lay delegates. The report was accepted and the committee continued.

The Committee on committees brought in a partial report which was accepted. (Complete record of conference organization is appended to this report).

The report of the District Mission Secretary was read by Mrs. W. I. Duker. Motion was made and adopted to accept this report as partial because of the influx of further funds making the report incomplete.

The report of the District Mission Treasurer was read by Brother C. G. Wolf. Motion made and adopted to accept this as a partial report for same reason as above.

Dr. R. F. Porte acquainted conference with the circumstances of Brother J. W. Clark and family. The moderator set the night services of October 4 as the time when the needs of this worthy family would be further considered.

The Statistician's report was read and accepted. (Report appended).

The Vice-Moderator was called to the platform to preside. After the singing of a song Rev. S. M. Whetstone delivered the

forceful moderator's address. It was moved and adopted to have the address presented to the Brethren Evangelist for publication.

A motion for adjournment was entertained, a song was sung, following which the benediction was pronounced by Rev. Paul Davis.

Wednesday Afternoon—District Missions

The afternoon session opened with hymn singing. Invocation was spoken by Rev. B. F. Flora.

The session being that of District Missions its charge was given Brother A. Glenn Carpenter who clearly presented to conference the crisis facing District Missions. The main address of the session was brought by Dr. R. F. Porte and was a challenging defense of Home Missions entitled, "What Home Missions Mean to the Church".

Trustees Session

This session was in charge of Brother A. T. Wirick. The Secretary's report was read by Brother C. G. Wolf. He reported a total income for the year of \$672.07, total disbursements of \$591.34, leaving a balance on hands of \$80.73 as against a balance of \$154.18 of a year ago.

Following this report Brother Wirick presented the Shippshewana project.

Laymen's Session

A congregational hymn was sung and Brother I. Wesley Miller proceeded to preside at the session. A special number in music was brought by a male quartet. The Laymen's address was given by Mr. Milt Wyosng. The speaker concerned himself with the layman's responsibility to his pastor. Session closed with another number by the male quartet.

Conference Business Session

The Credential committee and Secretary gave additional reports on credentials. The reports were accepted and the committee continued.

A telegram of fraternal greetings from the Pennsylvania District Conference was read and the Secretary instructed to return greetings.

An additional report was tendered by the Committee on Committees.

The matter of the Boys' work was presented by L. E. Lindower. The report of the National Committee on Boys' Work was read. It was favorably received and a motion adopted stipulating that the members for a state council be provided by the Committee on Committees.

A motion was made that a committee be appointed to work out a plan having to do with a possible change of conference date and a returning to Shippshewana every third year. Motion amended to have said committee report back to this conference. Motion carried.

Motion made and supported that this District Conference support and endorse the program of Evangelism as proposed by National Conference.

Secretary's minutes were read to date and accepted, after a minor correction was made.

Motion for adjournment. Benediction by Rev. W. I. Duker.

Wednesday Night—Inspirational Service

The session was presided over by Dr. R. F. Porte. A number of songs were used by Brother B. F. Flora in the inspirational period. Brother and Sister Flora gave a remarkable testimony in song. Brother Flora then led in an old-fashioned testimony meeting to the glory of God and the blessing of Conference.

An offering was received as an honorarium to Brother J. W. Clark. Amount, \$28.79.

Conference was favored with a special number in song by a male quartet under the direction of Rev. C. D. Whitmer.

The message of the hour was brought by Rev. D. B. Flora on the subject, "Three Unshakable Things."

Session closed with benediction by Rev. D. A. C. Teeter.

Thursday Morning

After the usual order the Thursday morning session opened with the singing of a

hymn. W. B. King had charge of the devotions, reading from Colossians the first chapter and leading in prayer.

The Credential committee presented a further report bringing the total of lay delegates to 89. The Secretary reported 3 more ministerial delegates bringing that report to a total of 22. This made a grand total of 111 delegates which was 3 more than the number in attendance in 1932. The Credential Committee's report was accepted.

A further report by Committee on Committees was accepted.

The Committee on the Change of Conference Time presented a resolution proposing an amendment to Article II of By-Laws of Indiana District Conference which reads as follows:

"Article II shall read

Section I. Conference shall convene the week following the Young People's Training Camp in July and shall be held each alternate year at Shippshewana Brethren Retreat, days of conference to be determined by the conference executive committee.

Section 2. The program of the above conference shall be determined by the officers of District Conference and the Program Committee of Bible Conference.

(Signed) F. C. Vanator, (Chairman); A. T. Wirick, G. L. Maus."

The resolution was referred to the afternoon session.

During interim of balloting for nominees for Moderator the Resolutions Committee reported:

"Inasmuch as God in his wise providence has dealt kindly with us in the year that is past and has permitted us to gather together again in District conference and inasmuch as our gathering together amid the beautiful and pleasant surroundings of Lake Shippshewana calls to our memory the ministry of our Lord by the blue waters of Galilee,

Therefore be it resolved:

First: That we render thanks unto God for his many blessings and for the privilege of our meeting together in this place.

"Honor to Whom Honor is Due"

(Continued from page 4)

of church workers get least attention and smallest praise—the teachers in the Sunday school.

"May I propose something new for all the churches of North America,—a nation-wide celebration of the service of the Sunday school teachers?"

"My thought is a simple one, but it will take a year of large-scale planning and activity to carry it out. All denominations, Sunday school associations and local congregations would have to enlist in the enterprise. The endorsement and approval of public officials, educators, editors and other leaders in national life would be sought.

"In a paragraph, the plan is that, upon a night in some week to be agreed upon, not less than a year hence, there should be held in every community in the land the largest and most imposing demonstration possible of the nation's debt to that great host of unsung, unsalaried servants of God and of man, the Sunday school teachers; who have modestly carried on, week after week, year after year, the priceless and immeasurable work of holding aloft before the youth of the land the teachings of the Bible. Their usefulness has been beyond any man's power to measure.

"Indirectly, such a spectacular tribute to the Sunday school teachers would do more to arouse interest in the Sunday school, and to recruit into its membership the millions now without any religious training whatsoever, than any other method possible. By

directing attention to the functions of the teachers, and by expressing in every way possible appreciation of their work, the whole picture of the Sunday school would be brought anew before the public eye.

"Existing denominational and interdenominational agencies should welcome the opportunity to do the promotional work for this great and unique celebration."

Brethren Young Men and Boy's Brotherhood

(Continued from page 8)

"Developing Boy Evangelists and Missionaries," "Catching and Leading Boys by Means of Good Stories," "Playing with the Boys of our Churches," "Christianizing Discipline for Our Boys," "Training Our Boys to Worship."

After proper application to the National Brotherhood has been made each local unit will be issued a Certificate of Membership. A complete set up of promotional plans will be mailed to each pastor just as soon as the National Committee completes the formulation of those plans.

We want to give ourselves to the Boys and Young Men of our church believing they are worth more to our Lord and his church than all the energy and life we spend in the gift.

Berlin, Pennsylvania.

Second: That we express our thanks to Brother Wirick and to all who assisted him for their untiring efforts in behalf of Shipshewana and for the wonderful hospitality extended.

Third: That we commend our district co-operation in the National Program of Evangelism and urge the fullest cooperation of all local churches in the carrying out of such a program.

Fourth: That we take note of the report of our District Mission president and that we carry back to our churches the seriousness of the situation that is facing them and that we urge a renewed interest in District Missions on the part of Brethren people, both by their prayers and by financial support.

Fifth: That we commend the efforts that are being put forth in behalf of the Boys' Work and that we recommend to our churches its hearty support.

Sixth: That we give thanks unto God for the privilege of having with us a missionary on furlough, Miss Florence Bickel, and that we honor her for her earnestness and faithfulness in the service of her Master.

Seventh: That we commend the various organizations of the church for their activities and for their faithfulness in the work of the church. Signed:

G. L. Maus, George C. Pontius, W. B. King.

The report of the Resolutions Committee was accepted and the committee discharged.

A further report from Committee on Committees was accepted.

A motion was before Conference delegating to the Board of District Evangelists the responsibility of getting the program of Evangelism before the churches of the District. Motion passed.

The tellers reported the election of R. F. Porte as Moderator.

Committee on Committees recommended Frank Gehman as Conference Secretary-Treasurer, which recommendation was adopted by conference.

A motion was passed that this conference go on record as supporting the Christian Endeavor topic write-ups by Brother Whitmer.

Tellers reported the election of L. E. Lindower for Vice-moderator.

Devotional and Inspirational Session

This session opened with the singing of a congregational hymn and a vocal solo by W. B. King. The message of the morning was ably presented by Rev. George C. Pontius after which benediction was pronounced by C. D. Whitmer.

Thursday Afternoon—Christian Endeavor Session

The first session of the afternoon was presided over by the Vice-Moderator. After the singing of a song, F. C. Vanator led in asking God's blessing on conference.

C. D. Whitmer as leader of the Christian Endeavor session introduced the first speaker of the afternoon, Rev. F. C. Vanator, who presented the goals of Christian Endeavor as a program of evangelism and church extension.

Mrs. Joyce Saylor, National Superintendent of Junior and Intermediate Departments of Christian Endeavor, was introduced as the second speaker and spoke on the need of Junior and Intermediate societies in every church. L. E. Lindower, the third speaker, brought a message on "Meeting the Challenges of Our Modern Youth". Session closed with a duet entitled, "All

the Way to Calvary," rendered by Mrs. Clem Garwood and Rev. C. D. Whitmer.

Sunday School Session

Following the singing of two hymns Paul Davis read from 2 Tim. 2 and led in prayer.

The male quartet under the direction of C. D. Whitmer favored conference with another special.

Moderator Whetstone then presented the speaker of the hour, Dr. K. M. Monroe, who came as the representative of the National Sunday School Association. Dr. Monroe's splendid message had to do with the teaching work of the Sunday school and its relationship to the church.

Business Session

Brother Stanley Hauser was welcomed by conference.

The Board of Conference Trustees brought in recommendations on organization and committees.

Organization: President, A. T. Wirick; Secretary, G. L. Maus.

Committee on Dormitory: Mrs. U. J. Shively, Mrs. H. F. Stuckman, Mrs. Katie Miller.

Committee on Bible Conference Program: A. T. Wirick, H. F. Stuckman, R. F. Porte, S. M. Whetstone, G. L. Maus.

Conference accepted this report. The Credential committee was discharged. Additional report of District Mission Treasurer read and accepted.

Proposed amendment to Article II of Manual of Procedure received its second reading. After discussion motion was put to amend the amendment to read, "Conference shall convene the third week in June." The motion passed. Original motion was now before the house. A standing vote was called for and the motion passed.

The District Mission presented the following resolution:

"We, hereby recommend to the District Conference assembled, the discontinuance of District Missions under the present board, and the consolidation of all district mission work under present Home Mission Board.

"This recommendation is due to present presumed duplication of mission work and is in keeping with tendencies toward simplification of methods and increase of efficiency. Signed,

"W. I. Duker, Secretary."

Motion to adopt was made and seconded but Moderator declared no vote because so few delegates appeared ready to vote on the question. A motion was made to table the matter until next year; motion to table carried.

Budget of District Mission Board was read and accepted.

Committee on Location recommended the Corinth Brethren church at Twelve Mile, Indiana as place of 1934 conference. This recommendation was accepted by conference.

Conference Treasurer's report was read and accepted.

The Secretary's minutes were read and approved.

Conference was dismissed with benediction by L. E. Lindower.

FRANK GEHMAN, Secretary.

Statistician's Report

Thirty Indiana churches reported in time to include their reports in the annual statistics. These churches reported thirty church houses being used. No union houses, halls or school houses are being used. Thirteen parsonages are owned by them and

other property such as small buildings, sheds, extra lots, kitchens, etc.

Last year there were added by letter 39 members, by relation 26, by baptism 193, making a total of 264 additions. However, there were lost through death 75 members, through letter 50 and through dismissal 8, or a total of 133 which leaves a net gain of only 113. These churches have a total of 2,414 male members, and 3,107 female members, or a grand total of 5,521. Although 20 revivals were reported being held, only one Bible conference was reported.

18 week-day prayer meetings are reported being held with an average attendance slightly less than 39.

Financial valuations were sometimes written rather low. Nevertheless church houses, lots and fixtures are valued at \$318,575. No interest is held in union buildings. Parsonages, 13 in number, are valued at a total of \$35,750, and other property at \$1,900, making a total property value of \$356,225.

In church finances more is paid out for pastor's salaries than for any one other item. This is as it should be for are not workers more important than the equipment? There was paid to the pastors of these churches last year \$22,649.12 in salaries. Another \$959.14 went for evangelistic services, while only \$10 was paid out for Bible conferences. \$429.36 went for improvements, and \$8,646.13 for current expenses. The Home Mission cause secured \$1,026.56 and the Foreign Mission \$2,893.39. This district contributed \$165.46 to the support of superannuated ministers and \$186.43 to the Brethren's Home. \$54.50 went as gifts to Ashland College and \$166.00 to the Publishing Co. District Missions benefited only to the extent of \$544.55. Other expenses to an additional \$868.98.

This brings the total expenditures reported to the sum of \$38,599.62, leaving in the treasuries at the end of the fiscal year monies to the amount of \$631.74.

86 deacons were reported and 83 deaconesses. All told 47 elders and ministers were reported in this district.

2 churches included no report of finances and one reported only the pastor's salary by way of finances. 4 reported revised membership lists.

FRANK GEHMAN,
Acting Statistician.

OPINIONS OF OUR READERS

AN APPRECIATION

Dear Brethren of the Publishing House:

I want you folks in the Publishing House to know how I appreciate your efforts to disseminate the gospel truth among the Brethren. I am particularly pleased with the "Adult" and "Teachers' Quarterlies and the "Brethren Evangelist." I never throw my "Evangelists" away but try to put them into the hands of others to read them. However, I am meeting up with a problem. After I have cut out and filed away the sections of the paper I wish to keep for future use, I often find the magazine so mutilated that I would be ashamed to pass it on to another! Our denomination can well be proud of its publications, and the future promises even greater things in a large combined magazine.

ROBERT D. CREES.

BRETHREN EVANGELIST

GO YE THEREFORE, AND MAKE DISCIPLES OF ALL NATIONS, BAPTIZING THEM

THE BAPTISMAL BIRTH

*As from the clay the crystal comes, as from the seed
the flower,
So, praise the Lord, this heart of mine may be his
throne of power.*

*As once upon the mystic cross eternal life was priced,
So I by counting self as dead am crucified with Christ.
With Him I bow the head in death; with Him go in
the grave;*

*With Him I drink the Father's cup, and trust his
power to save.*

*As from the tomb the Lord came forth, raised by the
Spirit's power,*

*So from the blest baptismal grave I rise to sin no more.
Thrice hallowed be the Father's name, who counts me
as his child,*

*Thrice hallowed be the name of Christ, through whom
I'm reconciled,*

*Thrice hallowed be the Comforter, the Holy Ghost di-
vine,
Through whom I realize the life of Christ my Lord is
mine.*

*To each I bow, united now, in bonds of holy love,
And this I pray, that every day I may more faithful
prove.*

*O wondrous death, by which I die! O wondrous wat'ry
grave!*

*O wondrous birth, by which I live and know God's
power to save.*

*May I, may you, to God be true, and all his Word ful-
fill,*

*That others thus may find through us the secret of
His will.*

—By C. F. Yoder, in "God's Means of Grace."



JESUS AND NICODEMUS

*Nicodemus saith unto him, How can a
man be born when he is old?..*

*Jesus answered, Verily, verily, I say unto
thee, Except a man be born of water and of
the Spirit, he cannot enter into the kingdom
of God.—John 3:4, 5.*

INTO THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY SPIRIT

Signs of the Times

by
Alva J. McClain

THE Bear and the Eagle

President Roosevelt invites Russia to discuss the possibilities of ending the "present abnormal relations" which have existed between these two countries for fifteen years. As a result, Maxim Litvinoff will come to America to negotiate with the President. The wily Litvinoff, who is not handicapped by "capitalistic morality", has out-manuevered all the European diplomats for years, and they are not children at the game themselves. Our own statesmen will do well to examine with a cold and cynical eye whatever he may have to offer.

For fifteen years the United States has refused to recognize the Soviet government, one of the main reasons being the refusal of the Communists to honor their financial obligations. President Roosevelt's readiness to discuss recognition with them is not due to any change of heart on their part. But so many other nations have calmly repudiated their debts to us that to be consistent we must either recognize Russia or else break off relations with most of the other powers. In other words, Russia has not become better. The other nations have become worse. Promises mean little.

AFTER us, the Deluge"

The chief motive of Russia in sending Litvinoff is that she needs desperately many things that America has for sale. And our motive in being willing to listen to Litvinoff's proposals is that we want to sell the things we cannot sell at home.

Suppose that recognition is given Russia and her vast areas are opened to American trade. What will happen?

First, it will enable Russia to develop her industrial program to the point where she will be able to make what she needs in the next war. And that war will surely come, for Communism has never given up the purpose of making a Soviet world. Russia is getting ready.

Second, Russia will not be able to purchase what we have to sell unless the United States loans the money to buy our goods or guarantees loans made by our private bankers. Judging from the past, there is no certainty that we shall be able to collect these loans unless we wish to go to war.

Third, the moment Russia acquires the machinery and technique necessary to supply her own needs, which may not require very long, she will at once cut off our market. Then America, with industry geared up to supply the Russian market, will suddenly find herself with closed factories and unemployed men walking the streets.

All these things are well known to those who think, but human greed is very stupid. The cynical slogan is "Get the money while you can. After us, the deluge."

President Roosevelt and his advisors, before they sit down across the table from the Communist Litvinoff, could do nothing better than to read prayerfully chapters 38 and 39 of the book of Ezekiel.

THE Failure of Internationalism

America stands today at the parting of the ways. Industrially, we must choose either to search out new foreign markets for surpluses, or else put our house in such order that we shall become economically self-sufficient. If we choose the path of export trade, we shall be at the mercy of our customers. High tariffs, a war, or the development of foreign production—any of these possibilities may at any time cut off our markets abroad and bring an economic depression. The events of the past few years should teach us that there is no economic salvation in international conferences and agreements. There is no government in the world that can guarantee to make its promises good. When the date of payment comes due, the government may be no longer in the hands of those who signed the promise.

The policy of economic self-sufficiency may seem a backward step to the international idealists, but in the light of present day events it would seem to be the most expedient course and less likely to cause wide-spread suffering by derangement. A nation which has become self-sufficient is not so likely to be drawn into wars. We have been drawn into two great wars trying to defend our commerce on the high seas.

National isolation, economically may not be ideal, but it seems to be the safest in our kind of a world. This seems to have been recognized in the divine plan for Israel. They were to be separate from the nations. And there is a hint of the same thing in Acts 17:26 where Paul declares concerning all the nations that God has determined "the bounds of their habitation."

The age of internationalism is not yet come. It cannot come until there is set up an international authority which will do two things: first, truly and impartially represent the genuine interests of all nations; and second, have the power to enforce its decisions against all rebels. Such an authority will be set up when our Lord comes to establish his Kingdom on earth. "HE SHALL JUDGE AMONG THE NATIONS."

THE International "Tragedy"

Least some things I have written about the failure of internationalism may seem overly severe, I offer the following quotation from Gerard Chaput. Under the caption of "The International Comedy" in the Saturday Evening Post, he pillories the recent economic conference:

"Called in the name of economic peace, virtually every country intrigued, bluffed and fought to keep and even strengthen her trade weapons while she deprived her rivals of theirs. Each one identified international economic morality with her own interests. All sent out propaganda in an unending stream to deceive or discredit their competitors. When this or that nation balked at an unfair proposal, paraisaical adversaries pictured her as callously blocking humanity's recovery from indiscrible sufferings. And while these struggles raged, eloquent statesmen, incorrigibly optimistic or hypnotized into a feeling of sincerity by the sound of their voices, denounced selfish nationalism!"

This is only another and longer way of saying what the prophet Daniel said—"They shall speak lies at one table." (11:

27) And he adds "But it shall not prosper." Men are learning this, but slowly.

HITLER and the Pope

With apparently the entire nation supporting him fanatically, Chancellor Hitler walked out on the League of Nations and served notice that Germany was done until given absolute equality with the other member nations.

The Papal Nuncio to Bavaria said to Hitler, "For a long time I could not understand you. Today I do."

Whatever the Nuncio meant by these words, it is safe to say that the Pope approved, for Papal nuncios do not speak on important matters without the mind of their royal master. But here is a suggestion. The Roman Hierarchy approves the dictator form of government, for it is easier to deal with dictators than with parliaments. And again, the Pope has never wholly liked the present League of Nations. His voice did not carry sufficient weight in its deliberations. And the Pope knows that with the breaking down of the League's prestige, Europe may turn increasingly toward the strong man of Rome for the settlement of its problems. And the Pope has influence with Mussolini. Thus the center of internationalism moves inevitably from Geneva toward the city of the "seven hills" where the Great Harlot sitteth.

THE Fall of the Preachers

A recent book entitled "Preachers Present Arms" makes the startling statement that all but 90 of the 200,000 preachers in the United States became "jingoos" during the late world war.

I have an idea that in the Brethren Churches alone more than 90 preachers could be found who did not become jingoos during the war. But even when discounted heavily, the statement is a sad commentary on the ministry.

Today nearly all the preachers in all denominations are thundering against war, warning the government they will take no part in it. How many will stick to their convictions when the next war comes? The memory of man is short.

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Gospel Baptism a Note in Our Message

The church is striking out strong on evangelism, and this it should do. Nothing is more important than that every disciple of Christ, and most especially every minister of the Word, shall be overcome anew with the conviction that the "good news" must be told, and told persistently and with power. The primary note of that message is now as it was in the beginning, Repent for the kingdom of heaven is at hand. In the same breath it is necessary to call out, Believe on the Lord Jesus Christ. After that the herald must tell of the necessity of baptism. These three steps are bound up together, essential parts of God's great plan. And no man has any authority for separating them, or for proclaiming one and neglecting another, or for stressing one to the disparagement of another. Right along with faith and repentance goes baptism. It is a divine requirement; it stands at the very door of the kingdom; it is a vital part of the Gospel, and the faithful and well-instructed messenger will not omit it.

Don't Apologize

There are various ways of approaching the subject of baptism in a helpful manner, but one of those ways is not the way of apology. No gospel messenger has any right to apologize for any portion of the message. He who does so betrays either a lack of confidence in the wisdom of God or a lack of faith in the integrity of the Word. His business is to proclaim the message as it is delivered unto him, and seek to do it in a way that will carry conviction. That cannot be done by introducing the subject with an apology, rather it will have the opposite effect. And he who tones down his message or weakens the force of its requirements, is not faithful to him who gave him his commission.

There will be little temptation to apologize for speaking of baptism, if we are really convinced of its great importance and filled with understanding of its vital significance. We should be assured that it is no mere form; not just an initiatory rite into the church and nothing more, but that it is in very truth an ordinance of God, a vehicle set apart by divine wisdom for the conveyance of divine truth, and that the form of the conveyor cannot be changed without affecting the truth conveyed. We must know and believe that the truth with which God charged the church in the baptismal formula is of the most vital sort, and that no one can afford to tamper with its purity or endanger its continuance, by presuming to change or to do away with the formula. There is every reason to defend, and to speak boldly for, such a commitment.

Necessity of New Birth

Gospel baptism bears witness to the necessity of the new birth by reason of its immersion in water. It symbolizes the burial of the old man of sin and the rising into newness of life in Christ Jesus. That is just what Jesus declared to be necessary, in his talk with Nicodemus: "Except a man be born again, he cannot see the kingdom of God." Again, replying to Nicodemus' inquiry as to how that could be, Jesus spoke very definitely of the necessity both of the outward sign and of the inner experience, saying: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:3,5). The rising out of water is suggestive of a birth, and helps to bring to the mind with forcefulness the all-important truth, that the carnal man must needs be renewed by the operation of the Spirit before he can stand in the presence of God.

Reality of New Life

Gospel baptism also symbolizes the guarantee that the renewal of life offered in Christ is real. In immersion we symbolize the death and resurrection of Jesus Christ, which is the seal and surety of our resurrection from death in sin into new life in him. The likeness of our resurrection out of the baptismal waters to the

rising of Christ from the dead is set forth by Paul in his epistle to the Romans: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6:3-5). And the reality of the blessed renewal that we are said to have in the Lord Jesus stands or falls with his resurrection. Hear the apostle again: "If Christ be not raised your faith is vain, ye are yet in your sins." But there was no doubt about it in Paul's mind. It was a glorious certainty, for he exclaimed a moment later: "But now is Christ risen from the dead, and become the firstfruits of them that slept" (1 Cor. 15:17, 20).

Christ's Sacrifice Voluntary

Again, we see that Gospel baptism suggests by its forward action the fact that Christ went willingly to his death that we might have life in his name. His was a voluntary sacrifice offered for the sins of many. Jesus said, "I lay down my life, . . . No man taketh it from me, but I lay it down of myself" (John 10:17, 18). The voluntary character of his act is indicated by the manner of his death, for we read that "he bowed his head and gave up the ghost" (John 19:30). And speaking of baptism, Paul says, we are "baptized into his death," and again, "We have been planted together in the likeness of his death," (Rom. 6:4, 5). That is according to the bowing mode, or forward action. To bow the head suggests submission, surrender, yielding, and that is the proper attitude to display in baptism, and at other times, too, for that matter. It is well that we are reminded by the bowed head of Christ's voluntary act, that we may the more readily be induced to adopt that attitude toward him.

Honors the Trinity

And finally, Gospel baptism recognizes the threefold ministry of the triune God and honors each person of the blessed Trinity. That is involved in the baptismal formula. When we say, "I baptize thee in the name of the Father, and of the Son, and of the Holy Spirit," the very words require a triple action. We cannot truly obey the commission without it. There are three names; three persons, and there must be three acts, one for each member of the Godhead. Each person of the Trinity has his own name and work, and they can only be properly honored and recognized in that supremely important hour of baptism as each is given a separate and distinct part in the baptismal act. A trinitarian group of people, such as Brethren people are, cannot afford to fail, nor will they fail, to give honor unto each of the blessed persons in the Holy Godhead. Neither dare such a people forget the fact that Gospel baptism is a definite part of their message and that they are under high obligation to proclaim it.

Some Still Undeceived by Wet Propaganda

It is encouraging to read now and then of a great business concern that continues to have both conscience and business sense in spite of the blinding liquor propaganda that has swept the country off its feet. The following is the kind of news that is not given to the people by the daily press. But if the press agents were not subsidized by wet money they would recognize the news value of a line such as this: "N. W. Ayer & Son, Inc., Refuse Million-Dollar Contract with Manufacturer of Alcoholic Drinks." The N.

W. Ayer & Son, Inc., is one of the country's greatest advertising firms. The following statement by its president, Mr. Wilfred W. Fry, is worthy of being quoted:

We have cancelled our ten-year-old agreement with the Canadian Dry Ginger Ale, Inc., a highly-valued client, following that client's decision to engage in the manufacture and distribution of beer and whiskey after repeal. We regret, of course, the conditions which necessitated this step, but on a strictly business basis we are certain we are right.

The return of liquor will divert an important share of America's mass purchasing power from essential commodities. This diversion may run as high as twenty per cent, based on pre-prohibition experience and the trend of economic and sociological conditions since the Eighteenth Amendment was adopted.

The moral question involved in repeal can be left out entirely, but from a purely business standpoint, we still cannot see a very happy result in the return of liquor.

It is true that revenue from alcohol will contribute many millions of dollars to Federal, State and local treasuries, but this contribution in the main, will be made by that class of the public which can least afford to make it. This was true before prohibition, and it will unquestionably be true when prohibition is repealed.

The liquor business has not changed. When the thirty-sixth state has been lined up, it will be run by the same old crowd in the same old way.

Many decades ago my firm adopted a policy of not advertising alcohol. The reason for this is simply that, as an advertising agency we must identify ourselves so closely with the affairs of our clients that we are, in effect, a part of their business.

In the case of a client who manufactures or distributes alcoholic beverages, this would create for us an impossible situation, since we would then be in the position of making alcohol attractive to the youth of this country. Furthermore, we do not wish to classify our other clients with the liquor business.

EDITORIAL REVIEW

By personal contact with Brother Ray Klingensmith, pastor of the church at Ankenytown, Ohio, we learn that he received two confessions of Christ at the regular Sunday evening services on October 22. At the morning service Prof. A. J. McClain assisted him in the ordination of deacons.

Brother Raymond Blood writes of a successful evangelistic campaign recently held in his church at Garwin, Iowa, under the leadership of Brother R. Paul Miller. There were thirty-nine confessions and reconsecrations, twelve of which were first time confessions. Great interest was created in the community by the meetings and the church was strongly stirred to new zeal.

Christian Endeavorers will find on their page a report from the society of Peru, Indiana, giving officary and goals for the new year. That is a fine way to start in the new year. Now let some others tell us who's who in your group and what you have set before yourselves to do. Also, we have this week a splendid statement from the Intermediate Superintendent of the Dayton Christian Endeavor society, Miss Susie Snyder, who works on the sound theory that interest is generated by the placing of responsibility.

The work at Elkhart, Indiana, goes forward under the capable leadership of Brother H. F. Stuckman. This people displays a vigor and an aggressiveness that is inspiring; not even the depression is allowed to stop them in the work they have set before themselves. Rally Day saw 411 in attendance at the Sunday school. The prayer meeting continues to be largely attended and that likely accounts for the "courage" which this church possesses in large measure, and concerning which our correspondent rightly observes to be the big need of the brotherhood.

Word came from Dr. Bame, who was cooperating last week with Brother E. S. Coffman of the Church of the Brethren in a revival at Columbus, Ohio, that thirteen souls had made the good confession, and that the attendance and interest were good. The editor had the privilege of spending three days with these people and cooperating with the pastor, Brother D. R. Murray in opening the campaign. When we were compelled to leave the field, Brother R. D. Barnard of Dayton came to give his cooperation to Evangelist Coffman. We shall likely have a more complete report later.

Brother E. M. Riddle, pastor of the church at Waterloo, Iowa, writes that the Lord's work is thriving there, that they had no

"summer slump" and that they are in preparation for an evangelistic campaign with the pastor to do the preaching. During his first year as pastor of this church forty-nine souls have been added to the church. He also makes mention of two members of his church—Dr. and Mrs. Owen McCartneysmith, who are both capable and consecrated workers, we are assured. Brother McCartneysmith is a fluent speaker and Sister McCartneysmith is a fine soloist and choir directress. They are willing to give themselves in evangelistic service to the brotherhood anywhere they may be needed. We hope they may be used by our churches somewhere.

We have a brief report of the Illiokota Conference recently held at Milledgeville, Illinois and an officary of the district, supplied by the conference secretary, Brother C. C. Grisso, who was re-elected to that position. There are other districts that are stronger in numbers, but none stronger in loyalty to all the interests of the brotherhood. We congratulate the Brethren of this district for their well-balanced interest and the attention given to the various departments of our work. They plan to stress evangelism with special zeal, in accordance with the national Program of Evangelism. The 1934 meeting will be held at Leon, Iowa, and the pastor of that church, Brother Miles Taber, was chosen as moderator, while Brother E. M. Riddle was selected as vice moderator.

In a personal communication from Miss Johanna Nielsen, who supplies us with the splendid address by Brother Juan Pisani, which is published on the Mission page this week, she makes this comment: "This evening (September 21) we begin a series of meetings with Brother Farre, which we trust will mean much to the church here. He has just held meetings at Ralico and Huinca Renanco, and splendid reports have come from there. Brother Sickle has been engaged in evangelistic work in the various churches, for several months, finishing this work at Tancacha, October 1, and then he comes here (Rio Cuarto) to begin his pastorate at this place, while Brother Romanenghi takes the evangelistic field. We covet an interest in the prayers of the brotherhood that this summer may see great things for Christ in Argentina."

Brother J. W. Clark of South Bend, Indiana, passed to his reward on October 12, 1933, after a protracted illness, according to the obituary written by Dr. R. F. Porte in this issue. It was not our privilege to know Brother Clark intimately, but we met him on several occasions at state and national conferences and our impression of him was a most favorable one. We saw in him a zeal for the whole gospel and a devotion to the proclamation of it that we judge was the secret of his success in the ministry. We also like the very brotherly attitude he displayed in his contacts with others. We are glad to have known him and join with those who knew him more intimately in expressing a sense of loss at the departure of so fine a soul. May God comfort his companion who, we are told, was scarcely separated from him an hour, day or night during the last six months of his life.

It was a very successful revival that the Brethren of the Homer church, about seventeen miles from Ashland, experienced recently, under the evangelistic leadership of Dr. J. C. Beal and the pastoral leadership of Brother Floyd Shieri, a devoted student pastor. There twenty-seven made decisions during the campaign, sixteen first time confessions; ten came into the church by letter and baptism, and one life-work decision was made. Though the preaching services were well attended, and fraught with keen interest, the real strength of the campaign seems to have rested in Dr. Beal's skill in taking the Gospel to the people in their homes. That method not only fitted well into that particular community situation, but ought to work in any community, because it is the method largely employed by Christ and has been demonstrated as effective in many a city parish. We do not believe that less attention should be given to the proclamation of the message from the pulpit, but more to the carrying of the truth of the Word to those who will not come to the church to receive it. Jesus said, "Go ye," and that means to the nearby neighbors and friends as well as to the heathen in far away lands. In our contact with these people we found the pastor highly spoken of for his faithful service among them.

Present Day Trends in the Light of Prophecy--The NRA

—By Charles H. Ashman—

Address before Pennsylvania District Conference Ministerium and Requested Published in The Brethren Evangelist.

The only correct interpretation of events and conditions is through the Prophetscope of Predictive Prophecy. We are told by our Lord to be able "to discern the signs of the times." In this night of sin, sickness, and sorrow, we have "the more sure word of prophecy" as the "light that shineth in this dark time." It will shine "until the day dawn." "We are not of the night that the day shall o'ertake us as a thief in the night." We are "Children of the light". "Watchman, what of the night?" "The night is far spent, the day is at hand."

In the light of Biblical Prophecy, there is revealed a mammoth commercial octopus heading up in the authority of government, eventually controlled by the Anti-Christ. A partial fulfillment of this forecast is possible in this age, but the complete fulfillment will await the Tribulation period. The Church will never see this complete fulfillment for she will be raptured before that time. But, the church will live into the closing days of this age and witness the beginnings, the preparation for this Commercial Octopus. The most striking prophecy foretelling this is Revelation 13:16-18. In this Scripture, there is foretold a time when all industry will come under ONE HEAD. There will be a Commercial Trust controlled by the government, ruled over by a supreme Dictator. Also a visible emblem will be demanded of all who buy or sell. There are other Scriptural Prophecies which forecast the same Trust of Trusts.

Witness the gradual development toward this condition. Until recent years, there was nothing to match this in history. Commerce was an affair of families. Manufacture means "to make by hand." But, there came an industrial revolution. The forces of nature have been harnessed to do man's work. The mighty resources and forces of coal, steam, and electricity have been made our slaves. Companies, corporations, and trusts have been formed. These absolutely control natural resources, production, output, etc. Now, Governments are going into business, not the business of making laws of justice and righteousness, but in promoting, controlling industry. Governments are fast becoming Business Dictators. Theodore Roosevelt will go down in history as the President who fought TRUSTS. Franklin Roosevelt will go down in history as attempting to form a MAMMOTH TRUST. The Chicago Tribune in an editorial wrote, "Our government is failing. It is unsuited to us. It assumes we are honest. We are not! It assumes that men of integrity will be elected to office. Such seldom are! We are a people fitted for a Dictator form of government. We are spineless, lazy, dumb, dishonest, cowardly, unfitted to rule ourself." This is a terrible indictment. But, it appears to be true in present day developments. America is demanding to "be like the nations round about." Israel cried, "Give us a king!" America is crying, "Give us a Dictator!" We are not drifting into a dictator form of government, but rushing pell-mell into it. Germany has her Hitler. Politically, industrially, and religiously, he is a Dictator. Liberty of conscience, liberty of the press, and religious liberty has been banished from Germany. Hitler says, "Henceforth all individual action must cease." Also,

"I demand the strictest and blindest obedience." They are coining a "German Christianity" over there. Italy has her Mussolini as a Dictator. The world gasped when he first began to exercise his authority, but now it appears tame. A European authority recently said, "The small nations of Europe will eventually cluster around one sole Statesman capable of leadership—Mussolini." And now, America is rushing forth into the same form of government. Foster, Communistic Leader in America foretells, "From Capitalism into Communism, through the intermediate stages of Socialism, that is the way America is headed." America is thinking RED. There is a RED MENACE abroad in our land. The "New Deal" is a Socialistic Experiment." Our Government and Land are being surrendered to a Brain Trust composed of pseudo-scientific super-intellectuals. Congress has become a rubber stamp. The Constitution has become a scrap of paper. There are those bold to charge that at least six of the members of the Brain Trust are rank Socialists merging into Communism. Columbia University, a hotbed of atheism, seemed to be controlling our government and moving us about like pawns on a chessboard in their naturalistic, unnatural experiments. We are not headed toward a Dictator form of government, we had one crammed down our throat overnight.

Now, let us study the NRA in the light of Prophecy. We are in most hearty accord with every effort to give work to the unemployed. At one time last winter over 60% of the wage earners of my church had no means of support. It is the inalienable right of every American citizen to have the opportunity of earning a livelihood. We rejoice if the Farmer shall come "into his own." We confess that you cannot put a farmer on NRA hours. While we were at Conference, our home was canvassed for the NRA. A consumer's emblem was left. One of the boys put it on the chicken coop window. When we got home, we discovered the chickens were going to roost at 3 o'clock in the afternoon. Down came the NRA emblem and electric lights were installed. Now, we get them up at 4 o'clock in the morning. Even then, they no more than pay for their feed under present prices. We rejoice if greater economic justice will prevail. But, we reserve the right to criticise the NRA as an American Citizen. The FIRST and definite part of the program was the flooding of the country with BOOZE. The government-directed boycott is an insult to individual liberty, the heritage of America. The Gospel Messenger recently wrote, "This is a splendid time for the church to take care not to sell out her conscience to the state, not even for so good a price as loyalty to the NRA. The blue eagle is a fine looking bird. We rather like him. We merely wish to reserve the right to pull his feathers apart and prick his skin a bit, enough to see whether perchance there might be a strain of hawk's blood in him. We'd like to be sure he is a thoroughbred, all eagle." No such power has ever been given to any man as that bestowed upon our President. He has absolute control over banking, all industry, all retail trade. He can fix minimum wages and maximum hours. He can fix all

prices. All credit and currency is under his control. He can rearrange the governmental bureaus at will. He has the power of inflicting fines and imprisonments. "This marks a permanent revolution in the U. S." We admire the President's courage. We are praying for him daily. No man, unless absolutely controlled by Jesus Christ, can handle that amount of power safely and wisely. We are praying and hoping that he may be delivered from the snares of the communistic, atheistic members of his Brain Trust. Startling indeed when the greatest industrial nation on the earth surrenders to the Head of the Government the dictatorial powers over all buying and selling. How swiftly the developments are moving toward the hour when the Beast shall demand the visible mark before one can buy or sell.

Is the Blue Eagle the Mark of the Beast? No! but it is one of the forecasts when this Mark of the Beast will be demanded. One claw grasps a cog wheel, the symbol of this machine age. The other claw displays bolts of electricity, the greatest force in the commercial world. There are 12 cogs visible, two sizes. There are six bolts of electricity. Six is man's number and this is Man's program destitute of divine guidance. General Johnson has nicknamed it "The Hawk". He has warned us, "Do not fool with that bird." The nations are fast becoming "mark conscious." Fasces, Nazis, Swastika, NRA, etc. Russia is staining the hand with the insignia of the hammer and the sickle. Before you can receive it you must sign a pledge of hatred and defiance against God and Christ and the Bible. Japan has her Eagle, a golden one with a black-belted jacket. These are emblems of dictatorial powers. Johnson has said, "We will sentence to economic death, all violators."

Brethren, these are the closing days of this age. It may be that we shall go into a period of persecution and be deprived of our religious liberty. The British Weekly writes, "The first step which every Dictatorship will take will be to coerce, or to seduce, or to suppress the Christian Church." Will Dictatorship banish religious liberty? Will there come a Union of the Church and State? We "ought to obey God rather than man." "Render unto Caesar the things that are Caesar's and to God the things that are his." "Be patient, therefore, Brethren, establish your hearts, THE COMING OF THE LORD DRAWETH NIGH."

Johnstown, Pennsylvania.

The Curse of Liquor

By Fred Gilbert

A lay evangelist who was once a slave to drink and knows whereof he speaks

Talk about your so-called good old days! Here are some facts from one who knows. It was Saturday evening; we had just got our check. "Come on, boys, let's go over to Dan's place—or some other saloon—and get our checks cashed. Have one on me, boys." The next fellow says, "Come on, boys, have another." The third, "My time to treat," and so on till ten or twelve have treated; so by the time you are ready to start over again, you feel rich, booze having made a fool of you; so on, on you go, till you can hardly get home by yourself, or maybe someone is half carrying you along the street.

Here comes a cheery little woman with a curly-headed babe in her arms to meet Daddy; but oh, horrors! Hubby

at it again! You had just promised her a week ago you would quit. Here you come up to her all brazen; booze has made you feel big. She asks you for money; baby heeds some new clothes. You hand her five dollars—all that is left of a check for twenty-five—to pay rent and buy groceries, clothing, and fuel. She thought maybe you would take her to a show that night; but alas, no show. Nothing to do but sit and sob, while you lie and snore, filled to the brim with booze. In the morning you get up, oh! so sick, such a headache! So ashamed to meet wife and baby! But she comes and puts trembling arms around you; you promise never to touch it again; bright hopes for wife until next Saturday night; then the same old thing. Oh, those good old days!

Boys and girls, never touch booze. I know by experience. First, you think it is big to take a glass of beer. You say it won't hurt you. Later you take two glasses. It didn't hurt you at the time, but it is gaining its hold. You grow a little bolder and drink several glasses. Then some smart Aleck dares you to drink something stronger. You take it, and before you know it, it has you in its grasp. Then the troubles I have described begin. You do things when under its influence, that you would not think of doing when sober. Many a lovely young girl has gone wrong because she would not refuse to take the dare of some scoundrel whose sole purpose was to get her in his clutches. Never take the first taste of booze, for it is sure to wreck you, and when it once gets a hold of you, it is a living hell to overcome.

If prosperity has to come by turning booze loose on the young who do not know the curse of it, I say, "Let prosperity stay away." May the God of heaven reward according to his will those who so willfully bring it back to the younger generation. I would like to write more if I were allowed the space, but will thank the editor if he will put this much in. I would like to write one more short article telling how I overcame.

In conclusion, let me beg of you again, never taste strong drink; for only God and its victims know what you are starting; and where it will end for you, and last of all the lake of fire. "Woe unto them that rise up early in the morning that they may follow strong drink" (Isaiah 5:11). How truly the old prophet knew and taught the ruin of it!

Maryville, Missouri.

The great mystery of the life of man is not sin, but that which reveals it, condemns it, and makes it at last unbearable.—J. Fort Newton.

Intercession is a wonderful help to forgiveness of injuries. The personal unkindness of brother and sister stirred up Moses to pray for each, and how repeatedly the wrong feeling, speaking and acting against himself was made the occasion of prayer for them! Let us avail ourselves of this secret of his meekness!—Frances Ridley Havergal.

It is the only way of converting the world, as soul takes fire from soul, and faith begets faith, and the spectacle of righteousness and peace and joy in the Holy Ghost awakens desire in those who see. Heights answers height, deep calls to deep, the deep of your Christian experience to the deep of another's need. The only irresistible testimony is that of actual Christlike lives. Are we in any vital sense stating the case for the King?—Hugh Black.

Some Truths of BRETHREN HISTORY

By I. D. Bowman, D.D.

ABRAHAM CASSEL, HISTORIAN

First of a Series dealing with some unpublished facts of history of special interest to Brethren People.

Brother Stuckey of Ashland College gave an intensely interesting message about Brother Abraham Cassel, the greatest historian among the Brethren people. I want to add some additional truths that are but little known of this remarkable man. Long before his death, forty years ago, when he came to Philadelphia, he would usually attend the First Brethren church where I was at that time pastor. He belonged to the Church of the Brethren. Their church was only five blocks from ours, but owing to his nephews, the two brothers, Jacob and Harry Cassel, being members of my church, he would come with them to Tenth and Dauphin. I became very intimately acquainted with him and had many very interesting and helpful conversations with him. He became specially interested in me when he learned that my father was a historian and had corresponded with him for many years.

He told me his father was an old Mennonite and was greatly opposed to all education above merely reading, writing and arithmetic. He had a thirst for education from his earliest recollections. When Abe was but eight years old, his father came to the definite conclusion that he was a black sheep of the family, and treated him as such, because of his thirst for knowledge. He had an uncle, brother to his father, who greatly encouraged him in his thirst for knowledge, and would loan him books to read, which he would hide in the strawstack, or in the hay in the barn, so his father would not discover them. But sometimes he would find them, and into the fire they would go, and he would be punished for reading them.

He began to accumulate a library at the age of eight. He would keep his books at his uncle's, who did not live far away. His father would send him to bed in the dark, for, if he allowed him to take a tallow candle he would read till way into the night. When he got older, he did without hundreds of meals and read while the others were eating. His father would work him all the harder, so he would have little time to study. When he was in his teens his neighbors interfered and interceded for him. His father cried bitterly. He said he did all he could to save the soul of his boy, but since the neighbors interfered, he would now let him go ahead in the satanic thirst for education. But he still denied him of the privileges of all others in the family. He would buy him no Sunday clothes. He would require him to go barefooted till late in the fall and then only furnish him with everyday shoes. Before he was out of his teens he taught school both in German and English.

He topped the climax of his rebellion when he fell in love with an English girl and finally married her. He first saw her on a sidesaddle on a horse. He decided that he would marry her if he could get her. His father bitterly opposed his courtship and marriage, believing as he did that the Pennsylvania Dutch people could get to heaven, but no English people.

Before he was married, he had a very bitter experience. His uncle who encouraged him in education, died; this broke his heart. He had no clothes fit to go to the funeral and no shoes to wear. He went barefooted to view the corpse and then went home and wept over the

loss of the best friend he had on earth. When he married his father disinherited him because he married an English lady.

He started to housekeeping with practically nothing. He had one wheelbarrow of household goods and furniture. His table was an empty flour barrel with a board on top. The Lord greatly prospered him. After 60 years he was one of the wealthiest farmers in Bucks County, Pennsylvania, and had accumulated a library of 60,000 volumes, tracts, etc., and became known as the greatest historian of his time. He had his library so systematized and indexed, that in a very short time he could locate any book that was asked for. (All his own method).

He was very hospitable and would entertain visitors for days free of charge, and would take great pains and delight in giving any information possible to all who called.

Brother Harry Cassel and I spent a day and a night there one time. He spent the whole time in showing us everything that we asked for. He showed us the original Catechism of Luther to preachers. On the flyleaf was a picture of a man dipping a child in water in baptism.

He showed us where Luther said the word "tauffe" means to dip and that "deep into the water". Then he said, "we now sprinkle a little water on the child's head, but it ought to be dipped deep, and not only so, but I much prefer to let the child grow up and then be baptized upon its own confession." This was from the first edition of a catechism to preachers. He also read a letter of Luther to a preacher how to baptize a Jewish lady who was too tall to be baptized in the fonts of the churches. He told the preacher how to make the baptism so that when she knelt the water would come up to her neck and then immerse her three times according to Matthew 28:19. Then Cassel said I have the historical proof in my library, so plain that you had just as well deny that Luther ever lived as to deny that his favorite mode of baptism was trine immersion.

He told us a very interesting and amusing incident. A rather young, inexperienced Baptist preacher had a controversy with a very able scholar, a clergyman of the Lutheran church, on Baptism. Week after week it was published in a county paper in Bucks County.

Cassel said he saw that the Lutheran preacher was getting the best of the Baptist. He wrote him a card, "Come over and see me." He came. The Baptist got such a victory over the Lutheran preacher that the latter went down to the great Lutheran college at Mt. Arie, Philadelphia to see if the Baptist rightly quoted Luther. They said that there were no such statements in any of Luther's books in their library.

The greatest historian in that famous school spent several days in Cassel's library. After he had finished his research, Cassel said to this great Lutheran scholar and historian: "Was not Luther's favorite mode of baptism trine immersion"? After much hesitation he replied, "True, unless original leaves were cut out and forged ones inserted." After furnishing the proof that such

was impossible, he replied, "that doubtless what those books said was true."

He also read and interpreted a sermon that Luther preached on feetwashing. Cassel said we have no historical proof that he practiced it, but if he did not practice it, he did not practice what he preached.

I will later, the Lord willing, write about other characters of the Brethren Church as well as the Church of the Brethren, given history that is not generally known.

Leesburg, New Jersey.

The great things to remember are that God's darkneses are not his goals. His tunnels are means to get somewhere else. Yes, his darkneses are appointed always to his light. Therefore be patient, my soul!

Open wide every avenue of your being to receive the blessed influences your Divine Husbandman may bring to bear upon you. Bask in the sunshine of his love. Drink in of the waters of his goodness. Keep your face upturned to him. You need make no efforts to grow. But let your efforts instead be all concentrated on this, that you abide in the Vine.—Hannah Whitall Smith.

It is not mere eternity which the thoughtful man desires, not even the perpetuity of things as they are; but eternal life worthy of the noble name, and in harmony with his highest nature, in which the good he aspires after shall be attained, and the evil he deplores be removed, and the unseen God be beheld with joy and served with undecaying energies.—T. H. Herbert.

Professor Black is asking you--

DO YOU KNOW?

THAT you received a copy of the New Series of the Ashland College Bulletin because your pastor or other friend had your name placed on the free subscription list?

THAT the first issue of 3,000 copies was quickly exhausted and that 1,000 people will never receive the September number?

THAT you should ask your pastor if he has sent your name so that you will be sure to receive the November issue?

THAT all but about 30 pastors in the entire Brotherhood have already shown a vigorous enthusiasm about endorsing the work of their College and Seminary and are encouraging their young people to look forward to the day when they can enter and enjoy its opportunities?

THAT Ashland College was established as an institution dedicated to the training of the young people of the church for entry into the various professions, — not alone to enter the Christian ministry?

THAT there are almost no professions that your College does not give part or all of the required courses? Naturally such courses are fully accredited because of

the standard rating of the school. That means much.

THAT many young people of other denominations prefer your College to their own, or even the state colleges? There is a reason. Your young people should learn what it is.

THAT the environment, the Christian attitude of the professors, the ideals manifested, the very atmosphere on the campus, are of as much value as the facts and principles learned in the courses?

THAT more opportunities for self-expression and participation in student activities are possible in a college with a limited enrollment? This added value is recognized and encouraged by your college.

THAT academic standards of the school are equal to those of much larger colleges and universities? But in addition, an attempt is made to maintain highly elevated moral and spiritual standards.

THAT many parents are saying, "Why pay more elsewhere for an education"?

THAT your College and Seminary desire to give as wide and useful a service to the young people of the church as they can render?

No Response from These

No response has been received from the pastors of the following churches to a request for names of members who are, or would like to become, interested in the work of the College and Seminary. Also it was suggested in a letter to your pastor that the names of high school juniors, seniors and graduates would be much appreciated. Literature will be sent them when we know who they are and where they live. Will some one kindly respond with such names from the following congregations? The new Bulletin will be mailed to all.

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Pastors please note: If you did not receive a request for names of prominent families and prospective students, kindly consider this note as an invitation to do so immediately. These 100 pastors who have already sent some names to the College will please feel free to send more.

Address all communications to Loren T. Black, Ashland College, Ashland, Ohio.

OUR BIBLE STUDY DEPARTMENT

Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

I Thessalonians

"Hark! what a mighty sound, too divine for hearing,
Stirs on the earth and trembles in the air!
Is it the thunder of the Lord's appearing?
Is it the music of his people's prayer?"

"Surely he cometh and a thousand voices
Call to the saints, but to the deaf are dumb;
Surely he cometh and the earth rejoices
Glad in his coming who hath sworn, 'I come.'

"This hath he done, and shall we not adore him?
This shall he do, and can we still despair?
Come let us quickly fling ourselves before him,
Cast at his feet the burden of our care."

More than any other poem known to the writer, the above lines significantly peal forth the ringing message of Apostle Paul to the afflicted Thessalonians—babes in Christ—yet zealous lovers of the Word. The saintly Frederick W. H. Myers caught the song of Paul's heart as it is revealed in the literature of his famous first epistle.

Those Christians who have never learned how to listen for his Advent feet, will find great news to console and comfort their minds and hearts on their pilgrim way to the Upper Sanctuary, if they turn anew to the lustrous revelation of First Thessalonians. One thing is certain, namely, the Thessalonian converts thrived on the Blessed Hope and established a testimony for his Name forever.

Without any embellishments, without any explanation concerning the date, composition, circumstances, object, and results of this writing, permit the writer to plunge into the heart of the book and unwind in a brief way the layers of truth embedded therein.

I

It will strike the beginning student of this epistle, when he first catches glimpses of the cardinal fact of the Pauline message, forcefully and peculiarly, that such a writing should be given over to a declaration of ideas pertaining to the Second Coming of Jesus for his saints. In a five-fold way—once in each chapter, and that at the very end in each case—are the facts of the book consummated with steallar truth concerning the Advent.

In chapter one, wherein the "model church" is described, we learn how the Thessalonians "turned to God from idols to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come." (1:9, 10).

To the young convert no greater message can come than this. He is to separate himself from the world, serve patiently and nobly, waiting until the Savior shall arrive to dramatically close the world program. It is the hope of hopes that the One in Whom all virtue and justice lies, shall come to conquer and control when awkward and grandiloquent statesmen no longer can solve the problems which they and wicked humanity raise. Great inspiration lies in the simple contemplation of the Great Event. The early Christians so regarded it. So also should we.

II

The model servant has a reward awaiting him in the Great Day, according to St. Paul. The nature of the Apostle's Service is succinctly set forth in chapter two—a service in the midst of opposition; frank, gentle, righteous, and successful. There it is announced, "For what is our hope, or joy or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy."

Here is an encouraging hope for the servant of Christ. Paul's greatest reward in the day of Jesus' return will be to look upon his face, bringing many converted souls with him. "He that winneth souls is wise," so wisdom dictates. For faithful servants like Dwight L. Moody, Jonathan Edwards, John Wesley, John Calvin,

Martin Luther, Alexander Mack, and countless others, such a text was a bracing tonic and a heavenly elixir.

III

The model Christian constantly lives in the world, or should, a life of purity, honesty, integrity, and love. He is aided in such living, if he keeps looking heavenward for the Coming Prince, in holiness, in straight walking, in purity, and in industriousness; the godless, crooked devils, impure rascals, and lazy scoundrels shall have no part in joys of the elect. "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you; To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints," so Paul advises the saints of the first century (3:12, 13). Loving hearts and holy living will abound where model brethren live. For belief the Lord's return becomes a purifying hope inasmuch as he has learned to

"Do noble things, not dream them, all day long;
And thus make Life, Death, and that vast Forever,
One grand sweet song."

IV

The fourth chapter of the Thessalonian letter has a startling announcement concerning those "loved long since and lost awhile." The "sleeping" saints and the living saints, shall simultaneously meet the Coming Sovereign. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

"Wherefore," Paul concludes, "comfort one another with these words." (4:16-18).

In the hour of bereavement, sorrow, and distress, there is a rainbow on the cloud. There is the promise of a reunion in the first heaven. That is final and authoritative; it is revealed, not speculative truth. It is but an echo of him who said "And if I go . . . I will come again." There is certainty here; there is comfort here; there is undying consolation here. Indeed, the bereaved may dry those tears and learn anew that life is not made for sorrow.

V

Finally, we hear the last peal of the prophetic bell announcing "the standing orders of the Christian Church." We are to "watch and be sober" concerning "times and seasons," etc. In that respect some men have erred greatly and reduced the successful promulgation of this blessed Advent truth by leaps and bounds. God pity them—they do work for the Devil by erecting calendars, publishing almanacs, setting dates, making clocks whose hands must reach the midnight hour according to the whim of the designer! O the foolishness of it! And the tragedy of it! We still have clay—proud clay which dictates to the Potter. Is it too much to, ask for "millstones" for such necks?

In spite of the perversions of the truth, Christ will come at the behest of the Father, "like a thief in the night." It will be unexpectedly to the world, but expectantly to us. We are not in the darkness; we are children of light. How alert Christians ought to be, therefore, knowing that we shall "be preserved blameless unto the coming of our Lord Jesus Christ." (5:23). Most of all—let us work and pray; serve and wait; live and let live—until he comes. And on his Tomorrow he that shall come will come. May we be ready to welcome him.

"I woke, and the night was passing,
And over the hills there shone
A star all alone in its beauty
When the other stars were gone—

"For a glory was filling the heavens
That came before the day,
And the gloom and the stars together
Faded and passed away.

"Only the star of the morning
Glowed in the crimson sky—
It was like a clear voice singing,
'Rejoice for the Sun is nigh!'

"O Children! a Star is shining
Into the hearts of men—
It is Christ with a voice of singing
'Rejoice! for I come again.'"

Ashland, Ohio.

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Vanished Empires and Buried Cities in Bible Lands

By Rev. Milton Bennett Lambdin

VI. Jerusalem, "The City of the Great King"

Jerusalem crests a distinctive luster among all the great cities of ancient days. None like it, though it be Nineveh, the Magnificent, Babylon, the Golden, Thebes, the Peerless, or Rome, the Queen of the Nations. For the Almighty himself has invested it with the regal corona, "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the North, the city of the Great King."

Jerusalem was

First Built by the Amorites

on a rocky plateau, 2,500 feet above the sea level, some twenty-six miles from the Mediterranean, and practically centering Palestine; its natal date so remote in the past that it is hidden in the mists of unrecorded prehistoric times. While many other great cities have entirely vanished from the earth, or are hidden deep in its underground ruins, Jerusalem yet abides, for the Lord has decreed, "Judah shall dwell forever, and Jerusalem from generation to generation" (Joel 3:20).

Its unbroken history and legends cover uncounted generations in its varied and wondrous fortunes. In the day of Amenhotep III and IV, as far back as the eighteenth dynasty, Jerusalem was a strong fortress city under the control of Egypt. When Joshua invaded the land of Canaan it had fallen into the hands of the Jebusites, a warlike people, and was then carrying the name of Jebus. The Jebusites held it tenaciously in its grasp for 400 years thereafter, though the city was right in the heart of the Hebrew captured territory, and successfully defied all attempts in its complete subjection. Until David wrested it from the Jebusite control in 1048 B. C. and made it his royal capital, residential city, the religious center of the nation. It then took the name of "Zion, the City of David."

Captured by David

Under the first monarch of the Unified Kingdom of Israel, and particularly so under Solomon, Jerusalem rapidly rose to a prominence of beauty and grandeur possibly unrivaled by any other capital city of its times. Especially when Mount Moriah was crowned by the Temple of Solomon, all ablaze and glorious in the glitter of polished marble, its decorations of cedar, and gold, and gems, as it outruled all the sacred edifices of surrounding and distant lands.

This splendid structure was destroyed by the Babylonians 588 B. C., and succeeded by one of an inferior character built by Zerubbabel upon the return of the Jews from the seventy years captivity 519 B. C. The third and last temple was reared by Herod the Great, yet more glorious, if that were possible, than that of Solomon. It was said

to have been covered with plates of gold, which almost blinded the eyes of the beholder as it reflected the dazzling glare of the rising and meridian sun.

Jerusalem has passed through a long-drawn-out series of marvelous experiences and tragic vicissitudes, beyond that recorded of any other of the world's great capitals. Its enemies have thrown their conquering legions around its walls, with battering rams and catapults, with all the ancient up-to-date machinery and military methods to batter down its fortifications some twenty-six or twenty-seven times, and successfully destroyed it seventeen times. It has been sacked, and burned, and leveled to the ground, its soil plowed and sown with salt, its inhabitants butchered or sold into slavery. It has been mastered by the Egyptians, Jebusites, Babylonians, Greeks, Romans, Syrians, Persians, Saracens, Crusaders, Turks, English. And yet, like the fabled Phoenix, it has risen from its ruins instinct with a life that defies its extinguishment.

The present city is

The Gravemound of Eight or Nine Previous Jerusalems,

which lie crushed and buried far below its modern grade. The Jerusalem of Solomon, Nehemiah Herod, Hadrian, Constantine, Omar, Godfrey, Saladin, Suleiman.

A literal fulfillment of the prediction of Jeremiah 9:11 and Micah 3:12. If you want to strike the level of the days of David and his successors, you have to go deep down, anywhere from seventy-five to one hundred feet or more below the present level.

Its crowning tragedy was when it was captured and destroyed by the Romans. It was during the Passover period, when the city was filled to the overflowing with devout pilgrims from the four ends of the earth. Josephus tells us that 2,700,000 were packed within the city. Uncounted multitudes perished in its destruction, while 100,000 were carried into slavery, and an incredible number crucified, to such an extent that the very forests were stripped to supply sufficient wood for the needed crosses; an echoing fulfillment of the desperate malediction shrieked upon themselves by the rulers of the Jews, as they brought the Christ to his Cross, "His blood be upon us and our children!"

Rich spoils from the city and temple were carried through the streets of Imperial Rome to grace the triumphal return of the conquering legions. Conspicuous among the trophies was the sacred seven-branched candlestick of pure gold, ravished from the Holy Place in the Temple of Jerusalem, as it is seen figured upon the Arch of Titus in the Forum at Rome. The torch

was put to the Hebrew sacred edifice, and eventually the whole city, "the joy of the whole earth," was converted into a harrowing scene of abject ruin and desolation. More likely than otherwise, every atom of its soil has been over and over again saturated with the blood of besieged and besiegers. With Jerusalem, the Aceldama of Aceldamas.

It is said that when Titus had finally ended up his devastating work at Jerusalem there was but little left save one tower and the shattered walls of the Temple. And, from that crisis event in her history, through the long intervening centuries from that time to this, Jerusalem is

A Somber Fulfillment of the Words of Christ,

"Trodden down of the Gentiles," with its ancient glory and grandeur of its prosperous days, faded out "like the baseless fabric of a dream." And thus she sits, through the on-passing centuries, drab and drear, as though clothed in its widow-like sable garments of mourning.

And with a never ending multitude of the sons and daughters of Abraham and Isaac, and Jacob, flowing in from all the nations of the earth, to lament its desolations, as they gather at "the Jews' wailing place" in "the Holy City." And yet, withal, there is a wondrous fascination that the old and decrepit city holds for us each. It grips your heart, it lures your mind, it appeals to your pious imagination, and it thrills your historic sense, as you are held a willing captive in its meshes, and surrender yourself to its mystic sway and witchery. For— it is, Jerusalem! "The City of the Great King," Jehovah, and whose name he has chosen to typify the Heavenly Jerusalem above, the capital city of God's trackless universe.

And it carries the title of "the Holy City" of the world's three great religions, the Christian, the Hebrew, and the Moslem, and is held in veneration by the whole race of mankind. Drab and drear and unkept though she be within, Jerusalem possesses yet no little exterior attractiveness.

The View from Olivet,

where the writer had the rare and never-to-be-forgotten experience of taking in the perspective of the old city from the top of a Mohammedan minaret, where the muezzin calls the followers of the Prophet to prayer, is impressive and thrilling. As your eyes drink in the still panorama of walls, and gates, and domes, and pinnacles, and towers, and citadel, it serves to you, in some concrete conception, what it must have looked like in its more prosperous days of beauty and glory.

And it was easy too to visualize the scene when Christ approached it from "the descent of the Mount of Olives" and "when he was come near, he beheld the city and wept over it." "And when . . . the whole multitude of the disciples began to rejoice and praise God, . . . saying, Blessed be the King that cometh in the name of the Lord."

The intervening drop curtains of the listed centuries fade away as you gaze in mental retrospect upon the vista of that thrilling scene in the epic life of the nation. The city lies four square, shut in with walls hardly more than several miles in extent; you can easily "walk about Jerusalem" within the hour or so. Its walls about forty feet in height, broken with eight gates. The five principal ones, the Jaffa Gate, the Da-

mascus Gate, Herod's Gate, the Sheep Gate, and St. Stephen's Gate, all open, about a like number closed.

While the present walls are not the original walls of the previous Jerusalem, for the prediction of Christ has been fulfilled to the letter, that not one stone shall be left upon another, the stones themselves are undoubtedly the original ones that have found their place in the more modern walls, that were built by Suleiman the Magnificent, A. D. 1536-42.

You can see all varieties of stones used in the construction of these walls. Some of them not at first hand designed for this purpose, but stones of marble, with ornate and chaste carvings, evidently salvaged from the rubbish heaps of palaces and public buildings that had been destroyed in one or more of the destructive calamities that had fallen upon the city in days gone by.

Just as Nehemiah and his co-patriots did, when "they revived the stones out of the heaps of the rubbish," in the rebuilding of Jerusalem upon their return from their Babylonian exile. Nehemiah 4:2. Following the sordid trend of up-to-date practices and activities in money getting, Jerusalem is largely commercialized as a sight seeing "show city."

(To be Continued)

Spirit, and to us, to lay upon you no greater burden than these necessary things?" Vs. 29.

WEDNESDAY

Spiritual Aspirations. Philippians 3:13-21

If material gain were all that one could look forward to in Christian living, one might question the wisdom of undertaking such a life. But it is written "Man shall not live by bread alone," which surely implies that man has a nature that physical or material food does not sustain.

The apostle in writing to the Philippian brethren in the verses referred to for today's reading calls attention to this higher life, this spiritual life, the aspirations of which, are in marked contrast to the aspirations of those referred to in verses 18 and 19.

THURSDAY

The Lord's Supper. First Corinthians 11:23-34

Emblems, forms, ceremonies may be especially adapted to teaching great truths to children and to races that are still passing through the childhood period of civilization; but are such methods essential to our coming to a fuller knowledge of the great God who has provided a way for our salvation?

Some may answer no, but since we are all called "children of God", why not accept his plan or method for imparting both TRUTH and STRENGTH to us as his children, and find in this blessed service the nourishment we so greatly need?

FRIDAY

Paul's Charge to Timothy. Second Timothy 4:1-8

Paul has spent many years of arduous toil for his Master, and he now realizes that he is near the end of his journey; but he has not lost his interest in the work that he has been doing at so great cost to him-

self, nor has he lost concern for the well-being and the faithful performance of those who have entered upon the ministry as the result of his own leadership. He knows that perilous times are at hand, and that it will require unusual courage for a young minister to hold a true course in the face of a growing coldness on the part of professing Christians. So he seeks to encourage Timothy to stand firm.

SATURDAY

Church Officials. First Timothy 3:1-13

After forty years spent in the Christian ministry the writer of these notes is still unable to understand the WHY of many things. One of these things is why so many people who have the qualifications to function as officials in the church hesitate so much about accepting the responsibility, and another is why an equal number who seem lacking in these essential qualifications are so anxious to be called to a place of distinction or power in the church.

It is our conviction that Paul's admonition in this third chapter of his first epistle to Timothy should be observed to the very letter in the choosing of all church officials.

SUNDAY

The Law of the Spirit. Romans 8:1-11

In this passage the apostle Paul is contrasting the life of the Spirit with the life of the flesh; and he points out in a clear and definite manner the advantages that come to one who chooses to live by the law of the Spirit rather than by the law of the flesh.

The law of the flesh must ultimately lead to death, while the law of Spirit leads to life and peace, but the only way by which this law of the Spirit can be observed is by having the "Spirit of God dwelling in you." "If any man hath not the Spirit of Christ, he is none of his."

STUDYING THE SUNDAY SCHOOL LESSON

at the Family Altar with Dr. R. R. Teeter

PAUL IN JERUSALEM

Lesson for November 5, 1933

(Lesson Text: Acts 15:1, 2, 22-31. Golden Text: Second Corinthians 3:17)

MONDAY

The Council at Jerusalem. Acts 15:1-6

There come times in practically every new movement when some unforeseen problem presents itself, the right solution of which is extremely vital to the success of the movement. Such a problem developed in the early Christian church when Gentiles were first admitted into its fellowship.

Should these new converts be required to observe the ceremonial law of Moses before they could become Christians? This was the question. Some answered yes, while others answered no. Success or failure depends upon the right answer to these questions. The church in Antioch did not feel competent to make the decision, so the matter was referred to the church in Jerusalem.

TUESDAY

The Decision of the Council. Acts 15:22-29

"The multitude kept silence." That is the record of the word as a report is given of this first Christian Council in Jerusalem. Paul and Barnabas rehearsed what signs and wonders God had wrought among the Gentiles through them, and in the presence of the apostles and elders, after much questioning Peter made a most concise, yet effective plea for tolerance, and James called their attention to the teaching of the prophets bearing upon such a question, and the "committee on resolutions" presented its report, "For it seemed good to the Holy

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My Ideal Intermediate C. E. Society

By Susie Snyder, Superintendent Dayton Intermediates

The ideal Intermediate C. E. society is a society where every young person is enthusiastic about their prayer meetings socials, etc.

Intermediates must be interested, and the best way that I have found to get them so, is to let them do things for themselves. Let them plan their own programs, having them to think the program will not be planned unless they do it. Of course, the superintendent should help them and guide them, and sometimes offer suggestions.

Let them elect their own officers and name their own committees, plan their own socials, games, eats, etc. with the aid of the superintendent of course but nevertheless having them take the lead in it all.

I think a prayer meeting program is ideal when every boy and girl takes part by

offering a short prayer besides reading Scripture verses and taking part in the discussion and other parts on the program Dayton, Ohio.

Peru Christian Endeavor

Dear Brother Whitmer:

As the secretary of the Peru Christian Endeavor for 1933-34, I am sending you a list of our new officers and our goals for the year:

President—Eulah Creech; Vice President—Beryl Helm; Secretary—Betty Cooper; Treasurer—Mildred Bowman; Assistant Secretary—Mildred Doud.

OUR GOALS
Mental

1. Take part in all programs.
2. Good attention.

3. Have a planned program that includes every young person.
4. Increase our interest.
5. Project work.
6. Advertise our Christian Endeavor meetings by posters, etc.
7. Special music.
8. Dramatics.

Social

1. Increase our number.
2. Regular attendance.
3. Help in every way.
4. Boost Shipshewana.
5. Better socials.

Spiritual

1. Deepen our spiritual life.
 - a. By personal prayer.
 - b. Bible reading.
2. Win others for Christ.
3. Elect officers with high ideals and initiative.
4. Stewardship of our money.
5. Loyal to all church services.
6. Young People's Forum. Attendance.

Physical

Take proper care of the church.

BETTY COOPER, Secretary.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
Financial Secretary Foreign Board
1925 East 5th St.
Long Beach, California

Send Home Missionary Funds to
R. PAUL MILLER
Home Missionary Sec.-Treas.
Berne, Indiana

MISSIONS

SOCIAL SIGNS

By Juan Pisani, a Brethren Missionary in Argentina

One of the Prophetic Studies given at Workers' Conference at Rio Cuarto, and translated from the Spanish by Johanna Nielsen, Missionary from Long Beach.

Society is an organism, with its signs and infirmities. The signs of the last days are signs of sickness, as foretold in the Scriptures. An organism is composed of many members functioning together for the mutual good. Even so in society the various societies and guilds were founded to meet some need,—some for the good of the country, its industries, etc., others for more personal benefits, and if they functioned perfectly would be of real help to humanity.

An organism, on breaking certain rules as to proper alimentation, must suffer the logical consequences. Such is the condition of society. Instead of feeding its sympathies, interesting itself in the common good, working under the impulse of love, there is selfishness, self-seeking, exaltation of the ego; and not only this, but those institutions that were really founded for the common good have lost sight of the ideal and end for which they were founded, and instead of the men who were capable of self-sacrifice for the good of all, their places are occupied by men who appear well perhaps, but who love selfish comfort and well-being, personal aggrandizement, rather than seeking the common good.

If a member of the body becomes diseased it is necessary to give it the proper attention and apply the needed remedy, and not to try first one thing and then another to see if by chance you may hit upon the proper one; rather, the right one must be applied early, or death may result. And this is exactly what is happening in society: having long ago rejected the real remedy, it now tries first one thing, and when that fails places its hope in another. From the lips of the Lord Jesus came the cry: "Ye will not come unto me that ye might have life". The Bible is of little importance to the bulk of humanity. Rejecting, not only the Bible, but also the Lord of the Bible,—the only remedy,—society is in danger of death, but does not believe such danger exists.

Truly the picture which presents itself is appalling, and yet, in a sense, consoling; for they are the signs of the last days, that indicate the near return of the Lord. that he

is at the door; the time when, from the ruins and debris of the evil and corrupt state of society of the present, there shall arise a much better one.

EXTERNAL SIGNS

1. Pestilences. Matt. 24:7; Isa. 1:5-7.

"There shall be famines and pestilences." Looking at this, the view that presents itself is truly terrifying. In spite of the advancement of medical science, humanity is smitten with new and dreadful diseases that cut down the population without mercy. At no other time has the world been so smitten as at present; and not only man, but also animal and plant.

2. Famines.

There have been famines in other periods, but never like now. The population has increased,—true,—but so has the cultivated area and the means of production. Nevertheless in many places multitudes are hungry, but not because the land is unproductive: as, for example, Russia, that sells grain to other nations, while her children wait for a limited, scanty ration each day: hunger, while there is abundance and granaries are filled, is inexplicable.

3. Riches Concentrated. James 5:1-9.

Wealth is concentrated in the hands of a few, and the great majority of the rich have acquired their wealth by dishonest means; by violence, by exploiting the worker, etc. They have become the lords of the world, forgetting their fellow-man, living in pleasure, as though they were the only ones who have a right to live; thinking only of their own well-being; heaping up treasure for the last days. To live in luxury, they have enriched themselves at the expense of others; living in opulence, while beside them others are crying out for justice. While they neither feel for nor listen to the cries of the suffering, there is one who hears today as in the days of old, and the cry for justice has reached the ear of the Lord of Hosts, and he says: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches

are corrupted, . . . Your gold and silver is cankered." How falls the rich man! In spite of having thought that from the pinnacle reached he would never fall, that he might remain always surrounded by gold,—in a moment he is reduced to misery, while we see "upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke 21:25, 26).

We are exhorted to "Be patient therefore, brethren, unto the coming of the Lord. . . . Stablish your hearts: for the coming of the Lord draweth nigh" (James 5:7, 8). Yes; he comes to relieve the oppressed, and to punish the wicked. Praise his Name!

4. Armaments. Matthew 24:6, 7.

"Ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom". This is precisely the panorama that presents itself around us: wars and revolutions. It is dreadful to think that with civilization and culture almost reaching the peak, and with society very proud of the fact, nevertheless man rises up against his fellowman more than ever, and the specter of war hovers over a world that is still suffering the consequences of the last great war. But still they go on, some nations at war, others preparing more armaments than ever.

Statesmen trusted in the League of Nations, thinking it would safeguard against war; but we are seeing its failure. Japan, when not allowed to fight as she pleased, withdrew. The League has been impotent in solving the Paraguay-Bolivia conflict. It has failed in its plan of reducing armaments. Thus we see man's efforts failing, while conflicts multiply, and will continue to do so as we near the end-time.

Not even Argentina has escaped the contagion of war, and wishes to be on a par with the rest of the nations. This is the condition of a world that talks of peace. While the conference speakers prepare their eloquent discourses in favor of peace, more cruisers, and greater, as well as many of the so-called pocket size are also being prepared. At the same time warplanes increase in number, and the chemists are busier than ever in the preparation of new gases and other inventions to be used in the coming conflicts. Man says "peace"; but God says: "There is no peace to the wicked". The world does not wish to be converted, but rather continue in evil ways, while the heart is unchanged, there can not be peace. There can not be peace on earth until the Prince of Peace, the Lord Jesus Christ, comes. He will bring the longed-for peace, giving the world the government needed.

5. Knowledge Increased. Daniel 12:4.

"Knowledge shall be increased." This we see on all sides. It is really astonishing what man has been able to do, and the heights of knowledge to which he has attained. Distances that formerly took months, today are covered in a few hours. But the sad thing is, that the best talents are not employed in the good and useful, but rather in manufacturing weapons of destruction. Science and knowledge have advanced, but as man does not know God and the wise man is so puffed up with his knowledge that he does not need nor wish

to know anything about God, we soon shall see just where such knowledge leads our society.

INTERNAL SIGNS

1. Moral Conditions. Matt. 24:37-39.

The present condition of things social is near its end. The external signs are the result or effect of the things that are within. "Out of the abundance of the heart the mouth speaketh", said the Lord. That heart of the individuals that form society is evil, selfish, envious,—in a word,—corrupt: and until the individual is changed, the heart renewed, it is impossible that the conditions that affect society shall greatly change.

(1) As it was in the days of Noah.—Absorbed in material things. According to the Word, in those days God said: The end of all flesh has come before me; for the earth is filled with violence through them; and, behold I will destroy them with the earth." We notice, in the first place, that they were very comfortably engaged in material things; given over to a life entirely evil, far from God, but tranquilly eating and drinking, until the day that Noah entered into the ark. Thus at the present time society is given over to vice, and entirely ignorant of the fact that punishment approaches with giant strides.

(2) Ignorant. We notice, in the second place, that in the days of Noah they remained in ignorance until the flood came and took them all away. Because of evil in the human heart, the tendency to do evil rather than good was at its zenith, nor did they believe their mode of life evil, and only laughed to scorn Noah, the preacher of righteousness; but the day of judgment arrived, sweeping away all the wicked. And at the present time the world believes itself good, paying no attention to the warnings of the Lord, going on, day after day, and generation after generation, in the evil and perverse ways of the natural heart; and even more, wishing rather to deny the existence of a God that will punish the wicked; believing that each may go the way he pleases, and only man may do and undo. In a considerable part of our society, deceit, lying, and immorality, are almost popular virtues today, and the person who tries to live on a higher plane is considered more or less of a fool. Literature is full of unspeakable impurities. This entire sowing will bring a terrible harvest in the future, and constitutes a sign of the times in which we live. But they tell us the world is getting better, and even more, they say in their ignorance, "The way of the Lord is not right", though it is the way of man that is not right. "And knew not until the flood came and took them all away"; and thus it will be when the Son of man comes.

2. Spiritual Attitude.

The inclination of the unconverted heart is toward evil, and so tends to go further and further from God. The Lord himself has painted a terrible picture of the conditions that will exist in the last days. We find it in Revelation 3:14-20. Here we see the last phase of the Church on the earth. Christ has no relation with her. He is outside, knocking at the door, asking entrance. This reminds us of the words of the Lord, "When the Son of man cometh, will he find faith on the earth?" (Luke 18:8). If in this the Lord refers, not to personal faith, but to faith in the entire body of revealed truth in the Scriptures, we see clearly and with

amazement that the church militant has gone far away from the truths that the Lord has revealed in the Bible; for some deny the existence of God; others, atonement for sin and the supernatural birth of Christ; others the personality of the Holy Spirit; and others the need of the new birth, giving in its place education and religious culture,—yet all these bear the name of Christian.

This in regard to the church; and as to the world we are witnessing the great trend of the masses away from God. We all know Russia's attitude, and it seems that other nations, and the whole world, are disposed to follow her example.

In Daniel 11:36-40 we have a description of the conditions that will prevail in the last days, and the attitude of man toward

God. We see, too, that materialism and atheism are finding free course everywhere. Many say, to believe in God and fear him was all right for the days of ignorance, but now it is a disgrace, especially in these days of advanced knowledge.

The world refuses the Light, and though it believes it has light, it remains in utter darkness. All these things, and others that we shall be studying, show that we are approaching the time of his coming. And though we know neither the day nor the hour, we do know that we are rapidly approaching that glorious time. It behooves us to be ready to exclaim, and not only to exclaim whole-heartedly, "Come, Lord Jesus", but also to expect him. For he is coming, and coming soon. Amen. Even so, come, Lord Jesus.



WEST HOMER BRETHREN CHURCH

We are rejoicing in the Lord for the mighty work wrought in our midst. For the two weeks of October 2-15, Dr. J. C. Beal from the Canton church was with us and was definitely blessed of the Lord in the ministry of the Word. We wish to thank both the Canton church for permitting Dr. Beal to come and Dr. Beal for coming over to help us. We had two weeks of wonderful services. The Lord gave us fine weather and the Holy Spirit created an unusual interest in the entire community.

When we decided to have the meetings, in keeping with the Evangelistic program of the church, it was decided to have Bible study and prayer meetings each week to prepare for the services. Then on Sunday morning of the first week Dr. Baer came out and brought a stirring message. In the afternoon the church members visited the homes of the community, distributing the cards and inviting them to the services.

The attendance was fine from the start. There was a gradual increase in numbers and interest. On the last night the house was packed. Many visitors came from other churches. The Fairhaven Brethren were in the meetings with great regularity.

During the first week, Dr. Beal taught the Word and laid the foundation. Each day as many calls were made as time permitted. Even in the absence of the pastor, the work was kept up, and Dr. Beal averaged about eight hours of talking each day. This personal work is a great thing. Dr. Beal is an expert at personal work. Real permanent results are obtained when you present the Bible to people in the home, and carefully go over all the problems they raise. The writer can testify that this work was most profitable, especially since it was always hard for me to do. I never knew what to say or how to approach the subject. It is as natural as preaching and certainly blessed of God in winning souls to Christ.

Almost all of Dr. Beal's messages were expositions of the Scripture or treatment of great Bible doctrines. A great conviction came upon the whole community. As a result, when the invitation was extended, people came almost every night. For a church and community as small as ours the results

are exceptional. Twenty-seven came forward to draw near to God. Of this number sixteen confessed Jesus Christ as personal Savior for the first time. Ten came into the church by letter and baptism. And one young lady, a public school teacher, presented herself to the Lord for definite Christian work wherever the Lord calls her. So the results are very gratifying. Then, too, great good was accomplished in the church. Every member came closer to the Lord. It deepened our knowledge of the Word, and gives us a new start.

On the last Sunday night, Dr. Beal asked all the members to come forward and pledge their support to the work. This was heart-stirring. Pastor and people are united in the ministry of the Word, and we know that there are great things ahead.

Words cannot express our appreciation to Dr. Beal for his untiring efforts, and his splendid messages. But in all of this we realize that it was not the work of men, but of God. The Lord honored his Word. The Holy Spirit used that Word, and our Father was glorified through all. Therefore, we give him the praise, for he is worthy of our adoration.

F. W. SHIERY,
Ashland, Ohio.

WEST HOMER BRETHREN CHURCH CAMPAIGN

It was the writer's privilege to share in the blessings of a special meeting at the West Homer Brethren church where Rev. Floyd Shiery, one of the students in our Seminary, is pastor. The two weeks spent with these people and their pastor were weeks of real blessing and rejoicing. The Holy Spirit worked in a really remarkable way, manifest in the deep interest and the conviction that gripped the entire community. He honored his Word and decisions were made which should mean much for the work in the days ahead.

Due to the obligations resting on the pastor in connection with his work in the Seminary he was not able to be on the field much of the time during the day but whenever it was possible for him to give his time in personal work, he did it and made a real sacrifice to be in the services each evening. Brother Shiery is loved by his

people and is held in high esteem by the people of the community. He is faithful in his presentation of the Word and there is a definite heart-hunger for the Word that added much to the success of the campaign. If this church will arise to its opportunity and make arrangements for services each Sunday a strong work can be built up.

During the meetings my home was in the Hastings home in Lodi—and a real home it was, indeed. Everything possible was done for my comfort. Besides caring for the evangelist in this wonderful way they placed at his disposal a new Plymouth with a driver, thus making possible much visitation which was a potent factor in the success of the campaign. Many of the homes of the members were open where entertainment of the finest kind was enjoyed. The writer desires to express his appreciation and thanks for all these kindnesses. His heart was warmed as he found himself the recipient of the good things made possible by real sacrifice.

On the closing day of the meetings an offering was made the evangelist for his services, an offering that meant real sacrifice in many cases and it is a real joy to know the Lord always richly repays any sacrifice on the part of his children, and may he in his own way richly repay all those whose cooperation and sacrifice made possible the success which attended the effort.

J. C. BEAL.

WATERLOO, IOWA

The Brethren church at Waterloo is thriving and making permanent growth. This church did not experience a "Summer Slump" this year. We maintained our own services throughout the summer with fine attendance and good interest, with the exception of two Sunday nights during the pastor's trip to Winona.

Since conference a new Intermediate Society of Christian Endeavor has been organized, making three societies now actively functioning in this church and also a new orchestra organized which plays sacred music and accompanies the choir for Sunday evenings. These two organizations are real assets to our evening services.

We have adopted the National Evangelistic program and have set ourselves with a number of committees toward preparation for a real New Testament Revival campaign to start November 12th. The pastor will do the preaching. The choirs and orchestra will handle the music, under the direction of Mrs. McCartney-Smith, with her two assistants. We are blessed also with fine personal workers and many people who are powerful in prayer. Will we have a Revival Campaign? We will try with the Holy Spirit's leadership. The first year of this pastorate 49 were added to the church.

In this connection, we take pleasure in informing our brotherhood that we have two people in our church who are willing to be used anywhere in the field of Evangelism. They are in earnest about the new program of Evangelism and are offering themselves to the Church without any guarantee whatsoever, except traveling expenses and their keeping while on a field. Dr. and Mrs. Owen McCartney-Smith are well prepared and fully consecrated for such service. Mrs. McCartney-Smith has taught music and directed choirs in colleges and different cities; most recently in Detroit. They have also made a thorough study of church and citywide

surveys and have conducted several such surveys. The pastor of the church will be pleased to answer any personal inquiry.

We are praying for a great year for ourselves and the entire brotherhood.

E. M. RIDDLE, Pastor.

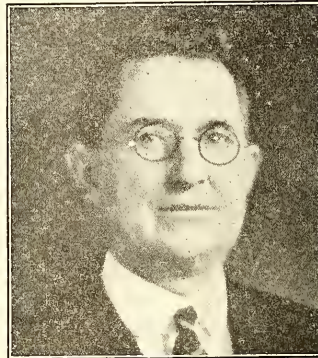
1117 Randolph Street, Waterloo, Iowa.

IN MEMORIAM—ELDER J. W. CLARK

John Walter Clark was born in Lakeville, Saint Joseph County, Indiana, January 27, 1876 and departed from this life on Thursday morning, October 12, 1933, at his home in South Bend, Indiana. His age was 57 years, 8 months and 17 days.

On December 17, 1902, he was united in marriage to Miss Florence Williams. Mr. and Mrs. Clark have lived most of their married life in South Bend.

On June 19, 1913, Brother and Sister Clark were baptized and received into membership of the Brethren church in South Bend. Immediately after entering the Christian life, Brother Clark began active service for his Lord and Master Jesus Christ.



Elder John W. Clark

He began testifying to the saving power of Christ and preached the Word of God and taught it to Bible Class groups. For several years he was identified with Rescue Mission work; soon he received calls to minister to outlying churches. On May 13, 1917, at the suggestion of his pastor, he was ordained to the Christian ministry. During more than sixteen years, Brother Clark has proven himself to be a man of God. Hundreds of people to whom he ministered will rise up to call his name blessed. During his ministry he served the following Brethren churches: Tegarden, Denver, Tiosa, Brighton, North Liberty, Twelve Mile, Center Chapel, Mexico, all in the state of Indiana.

Surviving are his wife, four sons, D. Wesley, Theodore, John Walter, and Robert. Four sisters and three brothers remain to cherish his memory, together with a host of devoted friends.

"Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Matthew 25:21.

The funeral was held at the First Brethren church in South Bend, Sunday, October 15. Services were conducted by G. W. Rench, R. F. Porte and Frank Gehman. Burial at North Liberty.

R. F. PORTE.

ELKHART, INDIANA

The Elkhart church is under way in the winter's activities—the various organizations of the church and Sunday school are carrying on their work with the old-time zeal and double the energy of prosperous days.

Our strength and loyalty are being tested. It requires greater courage to accomplish a small part of former years, but our people are not throwing up their hands and saying, "It can't be done," but are going on, forgetting there has ever been such a thing as a depressor.

With Divine leadership and with our capable pastor, Brother Stuckman, and the loyalty of our people, we cannot fail in our purpose of "Maintaining God's Work."

Rally Day, October 15, we had 411 in Sunday school—ninety visitors, which means just that many new contacts.

Our mid-week prayer service continues to be our outstanding service. Our young people make up the major part of this service.

The regular morning and evening services are largely attended. Our choir is a strength to these services and their members are faithful in attendance.

We are happy to have "our missionary" from Africa, Sister Bickel, at home. She is one of our girls and we regard her with unusual pride. Her presence is a source of inspiration.

The work in general over our brotherhood has but one real hindrance—courage. At the command, "arise, cross the Jordan." Joshua did not argue the impossibilities. God gives no impossible commands. He commanded, "Go" and there was but one thing for him to do—execute the command.

Faith, trust, and obedience qualify men for the hardest tasks. He clears the way and accomplishes his work.

The same voice that commanded, "Arise, cross over," promised also, I will be with you; I will never fail or forsake you.

May we all execute the command, and claim the promise, that his work may not lag in these perilous days.

EDNA NICHOLAS.

CARLTON CHURCH, GARWIN, IOWA

The church at Carlton, southwest of Garwin reports a time of blessing in special meetings with our dear Brother R. Paul Miller. We consider it a great privilege to have had such a wonderful man as Brother Miller with us; truly his coming has done wonderful things for the church. To have Brother Miller with us was just like "old times" to us, for we had the privilege of sitting under his teaching in the Philadelphia School of the Bible for several years, and it was he who baptized us into the faith, and since has been sort of spiritual advisor.

The folks here were loyal to the meetings, this was in a measure the reason for such a successful meeting.

Brother Miller's powerful messages brought folks from all over the county and even the weather failed to stop the wonderful spirit of the meetings. The fearlessness of the evangelist's messages, brought admiration from the people of the church and had much to do with the response they gave. Men went away speaking most highly of his preaching.

The question box was used freely, and

wonderful help was obtained for many through this means.

The weather was wonderful until the last day, when rain came down all day, and if you know Iowa, you know that mud prevails, particularly in this rural community, and makes the roads almost impassable. But this did not stop many. In visible results the last day was exceptional. There were 39 confessions and reconsecrations, twelve never having made the good confession before. There are others we believe and who were under the conviction of the Spirit, but were prevented from coming because of the weather. These we feel will come out for the Lord in our coming services.

We want to express our appreciation to Brother Miller for his untiring efforts, and his zeal for the souls of men. We need to praise the Lord for a man like our Brother Miller. We commend him to the brotherhood as a man who has no fear and will help the field to which he is called as the evangelist. May the Lord bless you, Brother Miller, as you serve Christ, is our prayer.

RAYMOND BLOOD, Pastor.

BRETHREN SUNDAY SCHOOL INSTITUTE AND INSTITUTE ON EVANGELISM

Conemaugh, Pennsylvania, Nov. 3, 1933

This program is provided by the cooperation of the Pennsylvania District Sunday School Board with the West Central District Evangelist in promoting the Program on Evangelism adopted by the General and District conferences.

PROGRAM

Ideal Evangelism

- 10:00 Song service and devotion.
 10:30 Address, "The Ministry of Reconciliation." Rev. Willis E. Ronk.
 11:00 Story, "A Story of a True Convert To-day." Rev. William Clough.
 11:15 Discussion and Other Stories.
 11:30 Address, "Successful Evangelism as Seen in the Life of D. L. Moody," J. L. Gingrich.
 11:45 Discussion.
 Noon meal to be announced.

Our District Program on Evangelism

- 1:30 Address, "A School of Evangelism," Rev. Charles H. Ashman.
 1:45 Discussion.
 2:00 Address, "Lay Visitation," Rev. Floyd Seibert.
 2:15 Discussion.
 2:30 Address, "Directing A Revival," Rev. William Schaffer.
 2:45 Discussion.
 3:00 Address, "Extension," Rev. N. V. Leatherman.
 3:15 Discussion.
 Evening luncheon will be announced

Inspirational

- 7:30 Song Service
 Devotions
 Special Music
 Offertory
 Address, "Why Men Should Be Evangelized," Rev. A. V. Kimmell.
 Hymn.
 Benediction.

PREACH!

We can get along without a lot of things regarded as essential in modern church life and not be very much the poorer. But we cannot get along without preaching. Our great General and Commander has commissioned, "Go and preach." The wisdom of that plan in establishing and extending the Kingdom of God in the world through the conversion of men has been demonstrated and proved in every age. Preaching has succeeded in any and all sorts of conditions. It has never failed when done in the power and under the direction of the Holy Spirit.

Perhaps we need assurance of that and place more emphasis in our own thinking upon this means of promoting the work of the kingdom. It is the means that is always available to us. Whatever of support may fail us, we have this mighty instrumentality always as our chief and supreme means of attacking the power of evil and winning men from the ways of death and destruction.

To preach effectively and powerfully should be the overmastering desire of every man called to this sacred office. Into its performance he should pour every power at his command. There should be no sparing of one's self, either in preparation by prayer and study, or in the delivery of the message. He is the representative of the greatest cause and he speaks for the mightiest and greatest of all potentates and powers. He cannot afford to give the impression of carelessness and indifference. But men should be impressed, both by his attitude and by the dignity of his words, that he is an ambassador from the highest court in the universe and bears the most important message that can engage the thought of men. That is, of course, the fact. No great preachers have arisen and challenged the attention of men who have not felt it so. Like Paul they have regarded themselves as having been sent forth by the direct command of Heaven, that they were apostles "by the will of God."

This age and these days through which we are passing demand the preacher. Needed as he has been in every day and in every crisis, he confronts an unusual opportunity today. There never was a time when the prophet of the Lord could perform a greater service to humanity than the present. His voice and message is needed to clear the air and dispel the clouds of doubt and uncertainty which hang low upon the horizon of human affairs; and to call men to repentance and salvation through Jesus Christ whose blood alone is able to cover men's sins and cleanse their hearts of their defilement.

Preach! There isn't anything else that can effectively take its place. Thunder out the judgments of God against sin. Send out the wooing call to men to return to God. The fate of the world and the destiny of men depends upon preachers and preaching.—Evangelical Messenger.

CONFESSIONS OF A LUNKHEAD

By Sam Walter Foss

*I'm a lunkhead, an' I know it; 'tain't no use to squirm an' talk,
 I'm a gump an' I'm a lunkhead, I'm a lummux, I'm a gawk,
 An' I make this interduction so that all you folks can see
 An' understan' the natur' of the critter that I be.*

*I allus wobble w'en I walk, my j'int's are out er gear,
 My arms go flappin' through the air, jest like an el'phant's ear;
 An' w'en a woman speaks to me I stutter an' grow weak,
 A big frog rises in my throat, an' he won't let me speak.*

*Wall, thet's the kind er thing I be; but in our neighborhood
 Lived young Joe Craig, an' young Jim Stump, an' Hiram Underwood.
 We growed like corn in the same hill, jest like four seprit stalks;
 For they wuz lunkheads, jest like me, an' lummuxes an' gawks.*

*Now, I knew I wuz a lunkhead; but them fellers didn't know;
 Thought they wuz the bigges' punkins an' the purtiest in the row,
 An' I useter laff an' say, "Them lunkhead chaps will see
 W'en they go out into the worl' w'at gawky things they be."*

*Joe Craig, he wuz a lunkhead, but it didn't get through his pate;
 I guess you've all heard tell of him—he's governor of the State!
 Jim Stump, he blundered off to war—a most uncommon gump—
 Didn't know enough to know it—an' he come home General Stump.*

*Then Hiram Underwood went off, the bigges' gawk of all.
 We thought him hardly bright enough to share in Adam's fall;
 But he tried the railroad bizness, an' he allus grabbed his share—
 Now this gawk who didn't know it is a fifty millionaire.*

*An' often out here hocin' I set down atween the stalks,
 Thinkin' how we four together all were lummuxes an' gawks,
 All were gumps, an' all were lunkheads, on'y they didn't know, yer see;
 An' I usk, "If I hadn' known it, where in natur' would I be?"*

*For I stayed to home an' rastle in the cornfiel', like a chump,
 Coz I knew I wuz a lunkhead an' a lummux an' a gump;
 But if on'y I hadn't known it, like them other fellers there,
 To-day I might be settin' in the peresidential chair.*

*We all are lunkheads—don't git mad—an' lummuxes an' gawks;
 Eut us poor chaps who know we be—wuz walk in humble walks.
 So I say to all good lunkheads: Keep yer own selves in the dark;
 Don't own or reckernize the fact, an' you will make yer mark.*

OUR LITTLE READERS

THE ANIMALS' PICNIC

By Elizabeth Roberts, Fort Gaines

Once Brother Fox was very mad with Brother Rabbit. He was mad with him for stealing some nice fresh butter out of his spring.

So one day Brother Fox thought he would catch up with Brother Rabbit. He sat down and thought and thought, and after awhile he said, "I know what I will do. I am going

to give a picnic and invite all the animals in the woods, except Brother Rabbit."

He invited all the animals to go with him on the picnic, but did not invite Brother Rabbit.

A few days before the picnic Brother Rabbit told Brother Fox where a honey tree was. But Brother Rabbit thought he would get to the tree and cut it down and get the honey before Brother Fox could get there, but he did not. Brother Fox got up very early one morning and went and cut it down and got the honey and carried it home.

Then Brother Rabbit got mad. He was standing up against the house thinking about this dirty trick that Brother Fox played on him.

But all of a sudden he heard the people as they started for the picnic. Brother Rabbit quickly ran into the bushes and hid. All of the animals went down the road laughing and talking together.

When they were out of sight Brother Rabbit went to the door of Brother Fox's house and tried to open it, but it was locked and he could not get in. He went to the window and tried to get in but he was not tall enough to reach it. So he got a ladder and climbed up to the window and went in the house.

He looked all around but could not find the honey. He looked and looked and after a while up on a high shelf he saw a large can and said, "There is the honey. I will just get it."

He got a chair and climbed up in it. He pulled the can toward him and then the can fell, upside down on his head. If you ever did see a sight in all your life he was one.

Brother Rabbit licked the honey and listened. Finally he heard them coming back from the picnic. He said, "What am I going to do? Brother Fox will sure get me this time, for I can't run now."

But he jumped out of the window and thought he could get to the spring and wash off the honey before Brother Fox got there.

They came nearer and nearer but Brother Rabbit could hardly move, he was so stuck with honey. Then he rolled in the leaves until he was covered in them. He jumped up and started down the road toward Brother Fox and all his friends.

The animals were scared of such a funny looking animal and turned around and ran the other way. The little foxes went, "Boo! hoo! wait for me, mamma."

When all the animals were gone, Brother Rabbit crawled down to the spring and washed off the honey. Then he hid behind a bush and laughed and laughed because he had fooled the other animals.

Days passed and Brother Fox talked about the mean, strange animal they had seen. When he at last found that it was Brother Rabbit he grew madder and madder with him.

Brother Fox decided he would set a trap and he did. Brother Rabbit saw the trap and while he was playing around it, got his foot caught in the trap. Brother Fox got him for the first time.

Brother Rabbit begged Brother Fox to let him go. He said, "I will be your friend and brother." He begged so hard that Brother Fox let him go, but he said, "If you ever steal anything from me again or turn my honey over on the floor again I will kill you and eat you for dinner, if it's the last thing I ever do."

And that's why Brother Rabbit is still afraid of Brother Fox.

ILLIOKOTA DISTRICT CONFERENCE

The Illiokota District Conference met with the Milledgeville church, on October 10 to 12. The conference was well attended throughout and a very splendid interest prevailed at all sessions. There were forty-four registered delegates with a goodly number of others from the Lanark and Milledgeville churches. The messages brought by the several speakers were true to the Word, and every interest of the church was given the place that it merited. Sermons were brought to the edification of all by Brethren E. M. Riddle, Miles Taber, A. R. Staley and R. Owen McCartneysmith. Special addresses on the "General Interests of the Church" were presented by Brethren W. S. Bell, Miles Taber, C. C. Grisso and Sister J. B. Paul. Sessions of the W. M. S. and the Ministerium were held each morning.

One of the high spots of the conference was the presentation of a sacred pageant entitled, "The Challenge of the Cross," by nine young ladies from the Lanark church. Although the time was short, every minute was utilized and every one expressed themselves as having received much inspiration, as well as experiencing a most blessed fellowship. For the benefit of those of the District that was not able to attend and as well as for others who desire to keep in touch with us, we offer the following officary for the ensuing conference year:

Conference Officers

Moderator—Miles Tabor, Leon, Iowa.
Vice Moderator—E. M. Riddle, Waterloo, Iowa.
Secretary-Treasurer—C. C. Grisso, Lanark, Illinois.

District Mission Board

President—Ray Emmert, Des Moines, Iowa—1936.
Secretary—C. C. Grisso, Lanark, Illinois—1936.
Treasurer—H. Bryce Puterbaugh, Lanark, Illinois—1934.
G. T. Ronk, Cedar Rapids, Iowa—1936.

College Trustees

Dr. W. S. Bell, Milledgeville, Illinois—1934.
H. Bryce Puterbaugh, Lanark, Illinois—1934.
Ray Emmert, Des Moines, Iowa—1935.

Ministerial Examining Board

President—C. C. Grisso, Lanark, Illinois—1936.
Secretary—E. M. Riddle, Waterloo, Iowa—1934.
A. R. Staley, Dallas Center, Iowa—1936.

Trustees of Property

A. R. Staley, Dallas Center, Iowa—1934.
D. F. Hoover, Dallas Center, Iowa—1936.
J. F. Garber, Weldon, Iowa.

Board of Evangelists

Eastern Division, Illinois Churches—C. C. Grisso.
Northern Division, Northern Iowa—E. M. Riddle.
Southern Division, Southern Iowa—A. R. Staley.

District Sunday School Officers

Supervisor—Lulu Mosier, Waterloo, Iowa.
Counselor Representatives—Mrs. F. A. Wisner, Waterloo, Iowa, Mrs. John Livengood, Lanark, Illinois.
Adult Superintendent—John Garber, Leon, Iowa.
Young Peoples' Superintendent—Geo. Garber, Lanark, Illinois.
Children's Division—Mrs. John Livengood, Lanark, Illinois.

Administration Superintendent—Miles Taber, Leon, Iowa.

Citizens' Superintendent—Ray A. Emmert, National Bank Building, Des Moines, Iowa.

Home Department—Miss Etta Lichty, Waterloo, Iowa.

Educational Department Superintendent—C. C. Grisso, Lanark, Illinois.

Missionary Department—Mrs. Dale Campbell, Dallas Center, Iowa.

Christian Endeavor Superintendent—Rev. A. L. Moyer, Udell, Iowa.

Woman's Missionary Society
President—Mrs. J. B. Paul, 2112 Walnut Street, Cedar Falls, Iowa.

Vice President—Mrs. Geo. H. Garber, Lanark, Illinois.

Secretary—Mrs. T. K. Schell, Milledgeville, Illinois.

Sisterhood of Mary and Martha
Patroness—Mrs. E. M. Riddle, Waterloo, Iowa.

Secretary-Treasurer—Dorothea Rahn, Lanark, Illinois.

An invitation for the 1934 conference was received from the Leon church, and was accepted. The report of the resolutions committee follows:

Inasmuch as we have been permitted by the sure mercies of our Heavenly Father to assemble as his representatives on earth, and as members of the Brethren Faith, Therefore be it resolved:

First: That we individually and collectively give thanks to our kind Heavenly Father for the continuation of his great blessings upon our Faith.

Second: That we extend our deep appreciation to the membership of the Milledgeville church for their cooperation and most courteous entertainment throughout the conference.

Third: That we heartily endorse the "Program of Evangelism" as outlined by our General Conference and very earnestly request that all pastors and laymen give the program their full support.

Fourth: That the churches throughout the District owe their full allegiance to the support of the major needs of the Brethren Church; Home Missions, Foreign Missions, Ashland College, Publishing House and Benevolences, as outlined by the General Conference. We further recommend that the various pastors set apart special days and receive offerings for the advancement of these most worthy causes.

Respectfully submitted by the committee:
L. OWEN McCARTNEYSMITH,
MRS. MARY PUTERBAUGH,
MRS. J. B. PAUL.

The "Application forms for Ordination to the Ministry" as recently passed by the National Ministerial Association, was approved by the conference, as well as "The Boys' Council", as recommended by the recent general conference.

C. C. GRISSO, Conference Secretary.

ANNOUNCEMENTS

STERLING, OHIO

The Brethren church of Sterling, Ohio, will observe the fall communion service on Sunday evening, October 29, 1933, at 7:30. Brethren of nearby churches are cordially invited to attend.

PAUL BAUMAN, Pastor.

BRETHREN EVANGELIST

Judas

By Gamaliel Bradford

*They call Him King, and I would
have no King:*

*Let all be equal, aye, let none be
best.*

*Why should the weakling John be
ever pressed*

*Against His bosom, Peter urged to
fling*

*His clumsy zeal about, while I
must bring*

*Forsooth the bag behind, and
feed the rest,*

*Never be praised or flattered or
caressed,*

*Although so watchful in my stew-
arding?*

*They call Him Son of God. In rage
I saw*

*This vain idolatry. Was I not
wise,*

*Not honest, not in truth admin-
istering*

*The holy precepts of our sacred
law?—*

*Oh, God! Those pleading, ten-
der, earnest eyes!*

*Oh, God! Oh, God! why did I
do this thing?*

—From Dearborn Independent.



"The Wages of SIN is Death"

*Turn about and face the cross
He will cleanse the soul of dross
You will leave in bleak despair
If you see not Jesus there.*

The NRA, Is It the Mark of the Beast?

By Russell D. Barnard

From a sermon preached at Dayton, Ohio in the First Brethren Church, Sunday Evening, September 17, 1933

Because of discussions of the NRA at National Conference at Winona Lake, Indiana, a few weeks ago, and because everywhere about us today we see the sign "NRA," we are led to discuss this theme this evening. Many of the members of this congregation have asked me personally, "Do you believe the NRA is the Mark of the Beast?" I shall seek to answer these questions this evening and also to give some Scripture teaching of the End-Time conditions in which the Mark of the Beast will find its place.

Many will not agree with my treatment of this subject. I have never asked you to. I only ask you to consider the subject with me. I am a Fundamentalist, but not a fighting fundamentalist. I am a Pre-Millennialist, but I do not cast those who disagree with me into The Infernal. I am not in the date-setting business, although I do believe that we are in the end-days, even the very edge-days of this order of life. These personal positions naturally will effect my views with respect to the theme I am discussing this evening. It is only fair that I should tell you these things. We will understand each other better.

My convictions are not final. Conditions changing the NRA in the future may change the Christian's view of it. If, as the President is quoted as saying, his statement really was, That the "couldn't be expected to be right more than 75 percent of the time," and if as Ambassador Richard Washburn Child said in speaking of the President's personal policy, "I was wrong yesterday, let us try this other thing tomorrow"—we may expect great changes in the future. My convictions with respect to the Bible Account will probably not change, but my convictions with respect to the NRA may change quickly.

This evening I am not speaking concerning the political or industrial aspects of the NRA. That is a theme in itself, and should be discussed by one who knows more about it than I do. Please do not feel, either, that I consider myself a final authority in any part of this subject. I know so little about the inner workings of the NRA, and I know so little about the Mark of the Beast. I should like, now, to approach this subject as an individual who is attempting to interpret facts just as they manifest themselves. I realize that in the case of either the NRA or the Mark of the Beast it is easier to understand looking back, than looking ahead.

The Scriptures that we are giving special consideration to this evening are Rev. 13:16-18; 14:9-11; 15:2; 16:2; 19:20; 20:4. The stem of the same Greek word translated "Mark" in these Scriptures is translated "graven" in Acts 17:29. This may give us a hint in our interpretation later.

Who is the Beast?

Naturally before we can study the "Mark" of the Beast, we must find out something about the "Beast" himself. We refer to Revelation 13:1-10 and to 2 Thess. 2:3 ff. in this regard. We believe that the Beast is the Final Anti-Christ who will rule

in the world as a Dictator in the period just before Christ is revealed from heaven. There are six conclusions we have reached concerning The Beast. (1) He represents, or is, political sovereignty. "Horns" indicate this. (2) He is a picture of world power in it's Final Consummation. (3) He is a realization of World Administration embodied in One Man, "Man of Sin," (4) He is a super-human personage, at least his prime minister (False Phophet) is of such a character, (6) He will be attractive, bewitching and beneficent until those living will cry out, "Who is like unto the Beast?," (6) He will supplant everything that is holy and good.

Roots for the Tree

Every tree must have roots. Even the Final Anti-Christ Rule must have it's precedent conditions. We find abundant mention of this in the "Apostate" conditions foretold for the end-times. In 2 Thess. 2:3; 1 Timothy 4:1-3; 2 Timothy 3:1-5; 4:3-4, and 2 Peter 3:3-4. We find these conditions very vividly set forth. It seems to me that any student of world conditions would have a difficult time in proving that there is not great similarity between these Biblically foretold conditions and the world conditions of our own day. But it will be better that you shall read these and other Scriptures and make your own deductions.

Points of Likeness

We want now to enter into a definite study of the NRA and the Mark of the Beast. First we want to consider the Points of likeness between the two. We shall consider five of them, there are doubtless many more. (1) A SIGN IS EVIDENT. In the case of the NRA it is in almost every window, it is on the wrapper of almost every piece of merchandise. In the case of the Mark of the Beast it is to be in the palm of the right hand and on the forehead. The point here is that it is evident. Anyone going anywhere can see it, and in each case at the appropriate time, will understand its meaning. (2) BOTH HAVE TO DO WITH BUYING AND SELLING. "That no man might buy or sell, save he that had the mark, or the name of the Beast, or the number of his name". This is the Bible record concerning the Mark of the beast. We are all very well acquainted with the great effort that is now being made and will yet be made to bring every part of buying and selling under the NRA. This point is self-evident. (3) IT IS FOR RICH AND POOR ALIKE. The Scripture is very clear in this, and surely it is the purpose of our government to accomplish the same thing. Shameful, indeed, is the fact that the rich and poor alike will use the NRA as a place to hide from doing the right. (4) BOTH ARE IN A TIME OF CRISIS. The picture of the times immediately preceding the revealing of Anti-Christ are surely crisis times. They must be to bring a freedom loving world into any likeness of united power in which the Anti-Christ might fittingly work. No one

will question that these days are days of crisis. As great as the War Days? Yes, many believe greater. It is a common statement even among the Modernists of our day that "civilization is hanging in the balance". (5) BOTH ARE ORDERS OF A DICTATOR. Is anyone offended by that implied thought that our land is under a virtual dictatorship today? A Dictator need not be bad. It is surely far better to live under a virtual Dictatorship than it would be to live under a government that had no power to enforce its desires. In the time of the Mark of the Beast the rule is an absolute Dictatorship. There is a difference between the two periods and types however. Ours is a Dictatorship granted willingly by the people for a specified purpose, and that, in the day of Anti-Christ is one usurped. One, we believe is in the interest of the people ruled and the other is really a persecution of the people ruled.

Points of Difference

There are points of difference. We desire to discuss five classes of differences and then draw some conclusions. (1) DIFFERENCE IN CONDITIONS. The Mark of the Beast is Worldwide and the NRA is only National. We realize that there are similarities to the Mark of the Beast in several countries, that in Russia, being reported, as being more strikingly like the Mark of the Beast. But today the Nations are at sword-points and it is impossible for me to see how the NRA could become worldwide without some drastic changes. Again, the failure to comply with the Mark of the Beast means death (Rev. 13:15). In our land there will doubtless be a severe punishment for those who do not live up to the provisions of the NRA after they have signed it, but surely nothing like the death penalty is anticipated or planned.

(2) DIFFERENCE IN POINT OF TIME. The Mark of the Beast, if our interpretation of Chapters 6-19 of the Book of Revelation is true comes during the Tribulation Period, possible after the Anti-Christ has revealed himself in his true colors about half-way through that period. There will be saints in the world then who will need to die to be saved, and multitudes of them will die rather than receive the Mark of the Beast but these will be Tribulation Saints and not Saints of the Church, members of the Church, the Body of Christ. The

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Facing the Fact and Seriousness of Sin

Sin is real, and the world needs to be convinced of it and brought to seek freedom from it. That is a truth that must be loudly proclaimed; it must be an outstanding note in our message. It is one of the real needs of our day. of every day, in fact, but there never was a time when the need was greater than now of bringing men to face the fact and seriousness of sin. Men treat sin lightly. They do it in the movies, and in many homes and schools. Even many religious teachers are wont to deal apologetically with sin, and some actually deny its existence. The Christian Scientists do. Following the lead of their patron saint, Mary Baker Eddy, they say: "The notion that both evil and good are real is a delusion of the material senses which Science annihilates. Evil is nothing, no thing, mind, nor power" (*Science and Health*, page 330). But the influence of that false cult is small compared with that wielded by the Protestant pulpits—not a few throughout the land—that give forth an uncertain sound about the reality and seriousness of sin. When the voice of the prophets is muffled with doubt and expediency, what can you expect else than that the rank and file of men and women, both within the church and without, shall tolerate and apologize for evil and take a cynical, challenging attitude toward any serious effort to combat it?

The Universality of Sin

Men need to be reminded of the fact that they are sinners, that they are engaged in sin and living in sin, until redeemed and transformed by the grace and power of God. Men rarely know it, if they are honest with themselves; they do not need to be convinced of it. But they do need to be stirred up about it, brought more fully to realize it, and moved to do something about it. They grow dull toward sin; they become so used to evil and evil ways and standards that they lose their sense of the sinfulness of sin, and forget the fact that they are sinful in their very nature and unable of themselves to rise above it. They need to have brought to their attention what the Word of God says about human sinfulness. No man can escape condemnation as he stands before that revelation of divine truth; there are no possible exceptions. For it says: "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men for that all have sinned" (Rom. 5:12). Again the Word declares: "There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one" (Rom. 3:10-12). "All have sinned, and come short of the glory of God" (Rom. 3:23). And if those words are not definite and all-inclusive enough, consider these: "But the scripture hath concluded all under sin" (Gal. 3:22), and "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1:8).

It is not a pleasant thing to do to tell men they are sinners, but that is the position of the Word, and that is the message we are commanded to give forth. And what can the messenger do but speak forth the words that are given him? and let us bear in mind that "The servant is not greater than his Lord; neither he that is sent greater than he that sent him" (John 13:16).

The Seriousness of Sin

The extreme seriousness of sin is the thing that makes it so important that men shall be warned. If it were a light, trivial matter to commit sin and to live a life of sin, then would we not need to bestir ourselves about it, nor would Christ have resorted to such measures to deal with the sin problem. But nothing is more terrible in all the world than sin; nothing has such far-reaching and disastrous consequences. A man cannot sin with impunity. "Be not deceived; God is not mocked; for whatsoever a man

soweth, that shall he also reap" (Gal. 6:7). Sin brings men into slavery. Jesus says: "Whosoever committeth sin is the servant of sin" (John 8:34). And Paul asks: "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Rom. 6:16). Sin makes men hard and unresponsive to the overtures of mercy. Hear what the prophet said concerning the Israelites, on whom the judgments of God had fallen because of their wickedness: "O Lord, are not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them but they have refused to receive correction: they have made their faces harder than a rock; they have refused to return" (Jer. 5:3). Sin brings upon itself divine hatred, for we read: "Six things doth the Lord hate: yea, seven are an abomination unto him; a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren" (Prov. 6:16-19). And it results in separation from God: "And I will profess unto them, I never knew you; depart from me, ye that work iniquity" (Matt. 7:23). Sin causes destruction, says Isaiah (1:28): "And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed." And further they shall be cast into hell and torment: "The wicked shall be turned into hell, and all the nations that forget God" (Job 9:17). "And the angels shall come forth, and sever the wicked from the just, and they shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth" (Matt. 13:49-50). And finally, death is the end and wages of sin, even as Paul says: "For the wages of sin is death" (Rom. 6:23). From such terrible consequences it is impossible for men to escape, except by the redeeming grace of God. And concerning the seriousness and fatality of such a course it is the church's most urgent duty to be continually warning them.

The Remedy of Sin

The remedy has already been mentioned, but it must be stressed and some of the scriptural assurances pointed out. There is but one way of dealing with sin, and that is by repentance and acceptance of Jesus Christ by faith as the sin-bearer and Savior. Jesus himself began his ministry, as did John the Baptist, with a call to repentance. Matthew tells us that when Jesus began to preach he said: "Repent: for the kingdom of heaven is at hand" (Matt. 4:17). That kingdom began, not with pomp and power, as the people then were expecting a new kingdom of Israel to be

(Continued on page 8)

Our Moral Recession

We have turned back upon the past; we are no longer going forward morally, nor yet spiritually. We think we are suffering dreadfully in a material way. And there is hardship abroad, and in many quarters chaos reigns. Some think we are about to end in a smash-up, so gloomy and despairing the outlook seems to them.

But serious as is the case in a material way, it is not half so chaotic and hopeless as is the moral situation. We are letting loose on every hand in matters of morals, losing much that has been gained in the way of standards of restraint and ideals through years of struggle. We have receded sharply and tragically. We had lifted high the torch of prohibition, but we are about to extinguish it and let the people wander in the darkness of unrestrained and drunkenness. We had come to the point where vice was losing

caste and honest efforts were being made to clean up the cities and towns and protect our young people against many traps and temptations, but in recent months and years we have thrown down the bars and are letting carnality and reveling and indecency assert itself. We had sought to smother the gambling instinct and especially to protect the innocent and unwary from unprincipled sharks, but we are now turning to licensing gambling and are ready to give almost any vicious agency its day if it will make a considerable contribution to the public treasury and chip into the private graft fund. Movies and salacious and crime magazines are becoming steadily more poisonous, while things heretofore held sacred and inviolate, or largely protected, are being laid bare to the greedy despoiler or godless desecrator. The Sabbath is becoming the common property of selfish industry and commercialized sports.

And so it goes. And we have not seen the worst. The repeal of Prohibition will multiply the reactionary tendency. The country is already beginning to get boozed up. What will it be when we get really started? Hundreds of millions of gallons of strong liquors will be dumped upon our shores before Christmas, and that hallowed day will be the occasion for drunkenness, lust and murder, unless a miracle of law enforcement should be accomplished. We know of no place that contemplates such an event, but rather a progressive loosening of the ropes.

For example, Connecticut plans to issue various kinds of licenses for "taverns," "hotels," "restaurants," "package shops," "clubs," etc. A small fee of fifty dollars will be charged. Boys and girls and men and women can form clubs and drink themselves drunk. And most selling places will be located irrespective of schools and churches. There will be no limit to the alcoholic strength of wines and equally as great liberality will be exercised with regard to other liquors. Eventually that will be the prevailing attitude throughout the land, and there will be no effective restraint. State control will be a joke, and federal supervision will be a thing of the past.

That is the condition of things that the wet leaders and the wet press are fighting for, and to which vast numbers of church members have been deceived to fall in line with, without so much as a decent fight. That is the sort of conditions that may be expected to return when the liquor traffic has again become familiar throughout the land. It is in the interest of such an accentuated recession of morals that the states have been voting, and some are yet to vote. God give us a keener sense of wrongness of the wrong and the destructiveness of drunkenness and vice and corruption.

EDITORIAL REVIEW

The Christian Endeavorers have an interesting page this week, written by Brother Paul Davis, pastor of the Corinth, Indiana, church. Every live member and worker in Christian Endeavor is concerned about making the meetings more interesting. Brother Davis gives some good suggestions, growing out of his experience in the work.

Dr. A. D. Gnagey, whose resignation of his Altoona, Pennsylvania, pastorate at the close of fifty-five years in the ministry, was announced a few weeks ago, is now located in Ashland, Ohio, and gave the Publishing house a call this week. It was good to see Brother Gnagey about here again where he spent so many years of valuable service to the brotherhood as editor.

We are glad to extend our congratulations to Brother and Sister Arthur Carey, who were united in marriage on Saturday morning, October 14th in the College chapel. They are located at Lake Odessa, Michigan, where he is pastor of the Campbell Brethren church. May God give them a long, happy and successful life of service together.

Brother R. Paul Miller, Home Mission Secretary, reports his meeting at Garwin, Iowa, concerning which the pastor, Brother Raymond Blood, wrote last week. Brother Blood is a capable worker and, as Brother Miller suggests, he has found his way into the hearts of the people and is leading them on to victory. According to last week's report, there were thirty-nine confessions and reconsecrations, most of which came on the last Sunday.

Dr. C. F. Yoder writes of the continued progress of the Lord's work in Argentina. Evangelistic work is going on continually, and with good influence, in spite of the hindrance of the Catholic priests, most of whom seem not to be worthy of the priesthood from the standpoint of morals, to say nothing of their ignorance and wilful mis-leading of the people. God certainly needs some true witnesses in that land of superstition and immorality. Thank God that he has given us that opportunity. Fourteen baptisms are reported.

Brother J. G. Dodds, secretary, and re-elected for another year, gives us a good report of the recent Mid-West district conference held at Beaver City, Nebraska. The church was commended for its efficient entertainment, even though without a pastor. Brother H. H. Rowsey was the director of the conference, and the newly elected moderator is Brother L. G. Wood, while his assistant is Brother J. S. Cook. The next year's conference will be held at McLouth, Kansas. The sessions are said to have been well attended and of much interest and inspiration.

Brother D. R. Murray, pastor of the Cooperative Brethren church at Columbus, Ohio, reports a successful evangelistic meeting recently conducted under the leadership of Evangelist E. S. Coffman of the Church of the Brethren and Dr. Charles A. Bame and Brother R. D. Barnard. The writer also had the privilege of being on the field a little while. Fifteen confessions were received, ten of whom came by baptism and one by a former baptism. Others were reconsecrations. Brother Murray is carrying this work along with his high school teaching and is rendering a splendid service.

Our correspondent from Uniontown, Pennsylvania, tells of a victory of a financial character in their church, climaxed on October 15th, when, with Dr. W. S. Bell present for three services during the day, they asked for \$1,000 to clear the indebtedness on their church building and went \$1,160 over the mark. Brother W. H. Clough, their devoted pastor, had so planned the venture in co-operation with his church officials, as to be assured of success in advance. A remarkable growth has been experienced under Brother Clough's three years of service thus far, the membership having been increased from 70 to 300. Their set goal for 200 converts during their coming evangelistic campaign to be conducted by their pastor, indicates something of the daring faith that has made possible such success.

From an item in the Roanoke, Virginia, church calendar, we learn what is "the spirit of the Roanoke church". A call was recently made upon the members for an emergency offering of \$1,000 to meet a payment on their building fund debt. They got the amount needed, though they had been giving during the year as much as they "possibly could", so they thought, both to the building fund and the current expenses. They had been doing some real sacrificing in their giving, too. But when this new call came, as one of the members remarked to another, "We realized that here was a crisis that must be met, so we just went down deeper in our giving." Do you wonder that this church is making good on a task that would have staggered many a congregation with such a sacrificial and loyal spirit prevailing widely among their members? They are not out of the woods yet, but they will get out, by the grace of God.

President E. E. Jacobs reports the total regular enrollment of Ashland College this year to be 261, with an additional 86 in two departments, bringing the total in attendance up to 347, which, while it is a decrease below last year, is yet a right respectable enrollment for times like these. Very likely there are a goodly number of Brethren students in other schools who ought to be in our own college, if only more effort were put forth on the part of pastors and other local leaders, and especially parents, to direct Brethren young people to their own church school, which, by all odds, is the best place to get a Christian education under denominational influences. The opportunities here presented that are nowhere else available ought to mean much to every real Brethren. You can help to make the attendance larger in the immediate future by cooperating with Prof. Black by sending in names of persons who might become interested, particularly young people, in Ashland College.

Why Brethren Churches?

By Charles A. Bame, D.D.

An attempted explanation for the call to heroic action and sacrificial service for the evangelistic program of The Brethren Church.

I have been requested from an unexpected source, to write on the above topic and am happy to respond. We are admonished to be able to "give answer to every man that asketh you a reason for the hope that is in you". 1 Peter 3:15. I have a good many reasons why there should be more Brethren churches and many attempts at organizing and establishing new ones this year. Into this reasoning must come more than sentiment and history both of which must largely be omitted from this article for the sake of necessary brevity.

If the Brethren Church is even to remain in its present position of force and power (small as that is) it will be because more of our people see a reason for it. If it does not grow larger and mightier, it will grow smaller and weaker. It can not remain static in this moving world.

Any discussion of this topic that will mean anything to ourselves must at once profess preferment and compel comparisons which we are slow to make. But if Brethren do not believe their church is preferable, they may very well resolve to dissolve and spend their money more advantageously through the channels of the larger denominations and save much loss through overhead. If they do believe that they have something superior to give to the world and yet, do not give it, they are cowards and unworthy. From that, we recoil and desist; we must preach it.

Our Claim to a Whole Gospel Message

1—First, then, we believe and profess that we are the modern repositories and representatives of the Whole Gospel. Nor are we the only ones who make this profession and it thus becomes quite necessary for us to establish our claim by our sacrifice, devotion and courage; and by preaching and teaching our message. It may be admitted that some other divisions of the church preach more grace, even though some of our people would not admit it. But if others do preach more grace, they depend almost entirely for their presentation of Christianity on this subject alone. I believe that it can be unequivocally stated that the Brethren preachers are entirely and wholly committed to the doctrine of salvation by grace. But while it is so, it is not so that they believe or make grace their entire gospel. It is not the Whole Gospel. Grace is the whole of salvation. Salvation is wrought and God's free gift given when men confess sin and surrender to Jesus as the Christ; but perfection goes on. The whole gospel does not end with salvation and neither must the wholeness of the message of Brethren preachers stop there; attaining perfection is a life process. Heb. 5:11-6:3; Phil. 1:6; 3:13-16.

Again, it may be admitted that some preach more works—at least give more value to works in obtaining salvation. But they who make works a part of salvation also contradict the Scripture and thus emasculate the Whole Gospel. In the same breath, we are warned against either extremity. Rev. 22:18-19. The gospel is a balanced message and they who preach it should preach it entire. As our own predecessors in the progressive ministry said it: "more than the gospel is too much; less than the gos-

pel is too little; but the gospel is just right." With the Brethren, it is not grace alone nor works alone but the proving of our faith by our works. James 2.

Alexander Mack, recognized organizer of the Brethren Church, who must be given much credit for clearness of thought as well as courage to say it, said: "We do not expect to merit salvation by works, but alone through faith in Christ, which faith must have works of obedience in order that it may be saving faith. And when there is no such faith which worketh obedience (not because of the edict of the pope, but because of the command of Christ the crucified) there is no salvation to be hoped for from any act that is performed without faith". That was the Brethren position before the church left its home-country to find a place to grow in the colony of William Penn; it is the Brethren position today. Any other representation is false to the founders and false to the history of the Brethren peoples of all groups and divisions.

It may be admitted even, that some preach more rigorously and vehemently entire surrender and complete worldliness of the Christian who deigns to repeat the incomparable separation of Jesus Christ from the world. But to my knowledge all are of a type that divests the gospel of some of its wholeness. One of the Dunker groups is of this class but their mis-interpretations of what "separation" in the gospel means, is so far-fetched and peculiar that it has become a losing cause and as such will soon disappear. It is constantly diminishing. Another group in this class are so emotional that they seem to forget in the summer, all the professions of sanctification they made at the revival time. In each case, it is not the Whole Gospel but man's interpretation of it. The latter, by their profession of happy experiences thus easily play into the chief tenet of Modernism making their religion entirely one of "experience" and their failure to evaluate all of the Word is apparent and damaging to the disciple's progress to a "perfection" that is Biblical.

Thus, I contend that our claim for the necessity of a Whole Gospel message is established and we can really give a reason for the hope we have. Our position is clear and it is our responsibility to herald it to the world.

Content of Whole Gospel Message

2—The content of that Whole Gospel message is not in a written creed. This, also is a guarded heritage of the Brethren peoples. The content of the Whole Gospel is of course, whole Gospel. From the very beginning, Brethren Conferences have been loath to write down a statement for future Brethren. Recently, our ministers have written a "Message of the Brethren Ministry" and various statements have been made from different other sources, but no one has yet attempted to promote their own ideas as those of God. Neither has any conference or group of Brethren peoples. It may be said that the Brethren have a growing or progressive creed for they have decided to do certain things and not to do others from year to year, but never from century to century or decade to decade.

Some of our own people have erred in saying that the "Message of the Brethren Ministry" is a creed. But not

a single thinker whom I know among us would sign that as a final interpretation of the Whole Gospel Message. There are notable omissions and the very fact of its acknowledged incompleteness is assurance that while we are agreed on all the necessary, great fundamentals, we do not desire to formulate a final written creed because the Bible is that to Brethren, always.

This supreme regard for the wholeness of the Biblical message is set forth in a paragraph of the "Message of the Brethren Ministry" which no Brethren preacher would desire or to dare to deny and is stated as follows:

"The Ministry of the Brethren Church desires to bear testimony to the belief that God's supreme revelation has been made through Jesus Christ, a complete and authentic record of which revelation is the New Testament; and to the belief that the Holy Scripture of the Old and New Testaments, as originally given, is the infallible record of the perfect, final and authoritative revelation of God's will, altogether sufficient in themselves as a rule of faith and practice."

There is little need for hair-splitting definitions when the preachers of a denomination subscribe to that declaration.

The Need of Our Message

3—The peculiar need for the continuation of our message centers in this whole acceptance of the teachings of the Word of God. When it was much less popular than it is now, the Brethren were separated from other Protestant churches by their teachings against Liquor, War, Oaths, Divorce and the Second Coming of the Lord. We are now, no longer peculiar in many of these teachings because others preach them with vigor and faithfulness. Our cause has grown mightily outside of our own organization and in some cases it has advanced beyond us. But we still have a reason for our message that is not fulfilled otherwheres.

This is not to say that Brethren do not preach the great basic fundamentals. They do with all the power they possess. Great Bible teachers who have attended and spoken at our Conferences in special addresses have borne testimony to our ability and faithfulness on these lines. It is further evident that no periodicals are truer to the faith once for all delivered to the saints than ours. Our church has great and sufficient reason for existence in this message, but it is the message omitted in fullness from other pulpits that make the Brethren more responsible and it is to this peculiar message that we desire to direct considerate attention. Not that we shall preach the fundamentals of all faiths less but that we shall preach the fundamentals of all faiths and our, too, more.

a. The Brethren message is still "peculiar" on the subject of Baptism. I know of no single church in our country save the Brethren that has clung to the original mode. No scholar who knows original Greek nor yet, who knows history, disputes that Trine Immersion is the original method. The only and original "way" to baptize is that given in the Great Commission. Matt. 28:19. No construction can be put on that sentence that will admit of any method of baptism save Trine Immersion. If the "and of's" were out of it, then single immersion might be argued but still there would be the frequentative verb demanding frequent and not single action.

Besides, the Greek Orthodox church practices the Trine Immersion method and if any should be able to interpret the meaning of their language, it is those who speak it and know it. Moreover, those who use the triple action far outnumber those who use the single, including the Roman Catholic church. There is something for Brethren to contend for, even in this.

b. The Whole Gospel must also give meaning to the communion. Any one who will take the time to study John 13 and Luke 22 will discover that the last night our Lord was here before his crucifixion that he gave certain commandments which are not being carried out save by the smaller groups of Christians among whom the Brethren are the most numerous, perhaps.

Some indeed, practice feet-washing; others have a Lord's Supper and most, have the emblems of the communion called by them, the Lords Supper. But none of which I know, have all three in their proper relationship and order as Jesus gave them and commanded them. I shall not here try to produce the arguments for these ordinances but simply say that they were given as plainly and apparently, as commandments, as any part of the Bible. The supper for fellowship; the feet-washing for a symbol of cleansing and the emblems for a "remembrance" till he comes.

"What God hath joined together, let not man put asunder". Multitudes of people outside the Brethren church have testified to the great blessing obtained in keeping these commandments even as Jesus gave them. He knew what was good for man and what symbols were essential to a correct experience and interpretation of the Christian life. We shall never try to take away from him his right to command and direct. He is our Lord and his subjects do not rebel.

c. Turning now, away from the doctrinal, let me stress the need to "carry on" for the sake of our forbears. We have a heritage of truth and heroic defenders for two hundred years. Let not their sacrifice be squandered. Let us be a worthy progeny of these brave men and women who dared all for the sake of the truth. To us they bequeathed this Whole Gospel message. If they were right, who are we that we should allow their sacrifice to go unrequited? To us they also bequeathed the beginnings of our College, Publishing House and our Missions. Shall we now walk away from this inheritance and forsake the objects of their devotion and love? Shall we desert the thousands of heathen already won to the Lord Jesus Christ and the sacrificing workers already on the field, and some under the sod? Nay! We must carry on for their sake, as well as our Master's sake.

Our task may be hard in the times ahead. But I dare say that none of us who labor or give in the Master's name will ever have reason to repent or regret. Who knows but that we have come to the kingdom for a time like this? Who knows? Not many years since, one of our former good preachers believed that he should go to another denomination to be better able to serve his Master. He died in that faith; but not long before I was called to preach his funeral sermon he said to me, "Stick to the Brethren Church. I believe it to be the Millennial church". I was not ready to make such a claim for my own denomination, but I have not been able to forget his amazing statement, nor can I now deny that in so far as there is a Millennial church, it will have to be like the Master gave, and we believe he will say to those who follow him, "all ye are Brethren." Matt. 23:8.

And so, I have found good and sufficient reasons to my own way of thinking, why we should make the effort to drive on and on and on. To me, there is not a single reason or argument for delay, retreat or pessimism. It is a time for advance, courage and sacrifice. I am glad that our National Conference has sanctioned such a program. Almost daily, I am getting letters and cards from Ohio Brethren agreeing devotedly and sacrificially to attempt to forge forward in this year to new conquests and re-

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SEEKING THE LORD

A Sermon—Text: Hosea 10:12

By W. R. Deeter

Men dissatisfied with God's Way
But no real gain in man's way
neither for the church
nor for the world.
Time to seek God's way at Calvary

Hosea finds a parallel between the battle of vengeance against the Benjamites in Gibeah and the judgment that is coming against Israel. There may be some delay, but when God wills the judgment will come. Ephraim is like a heifer which has been used only to the threshing floor, but now she must bear the yoke with Judah,—the weight of a foreign oppressor.

In verses 12 and 13 the metaphor of plowing leads to sowing and reaping. Hosea uses it to make another appeal for righteousness and for repentance. If they will devote themselves to righteousness they will receive mercy. They had been choosing their own path instead of allowing themselves to be directed by the Lord. They had misplaced confidence. Their fortress manned by mighty men would be destroyed.

Now from this "cloud-burst" we select the clause "It is time to seek the Lord" for a Text. The people were not content to take the path laid out for them. They sought to break away from God and ignore his instructions. So do we. We become dissatisfied with God's ways, the ways of righteousness and justice and truth. We spend much time in seeking out God's laws in nature; we delve deeply into the physical universe; we seek and obey God's will there, but when it comes to accepting and obeying the divine will for our lives and their relations to God and men, we ignore it or pass it by lightly. We are not satisfied with God's plan for Life. "There is a way that seemeth right unto a man, but the end thereof is the way of death." Jesus said: "I am the way, the truth and the life."

Men everywhere hesitate to obey God. It is man's nature. He drifts away from the Bible and begins to build for himself. God is not in his considerations. He is only a far-off sovereign, perhaps, to be called when needed. We should think of God as a Provider for our every need, then when we come to know him, we will have no difficulty with him.

Many who entered the year of 1933, have now made their exit. Others will follow, we have no doubt. The year has been eventful. Change has been in the air. The daily routine of governmental and local affairs have all experienced this change. How unlike even ten years ago!

There has been a lot of human love in the world, and happiness. The more happiness the better. And the best place to find it is in the church of Christ. Multitudes go into our churches on the Sabbath, and there join in the singing of "How Firm a Foundation", "Rock of Ages", "The Old Rugged Cross", and "Praise God from Whom All Blessings Flow". Many hearts are strangely warmed. Some may not detect it that warmth; others go away with a holy glow in their souls. When we get on the INSIDE of things we discover that God's plans are not arbitrary, but were given because he loved us, and knew what we needed. There never was a time when we needed to seek the Lord more than NOW.

I. It is time to Seek the Lord NOW.

Have we discovered how little progress we made during the years of prosperity? What did we gain that remains?

It is true we have great buildings of architectural grandeur, and beautiful churches built when money was plenty but when vital godliness rested lightly upon us. But what a change! Many are running on "half rations" now, others are wondering how they will get along at all, and some have abandoned their work. In the former years the church's gains were too much material and not enough spiritual. It was not seeking the fulness of God dwelling in Jesus Christ so much as the fulness of the treasury. It is time we were turning back and seeking the fulness of him who is the head of all principality and power. To make this possible he crowned Golgotha with his blood.

And the world—what has it gained? It is very largely at war with God. It is in a state of rebellion against the King of the Universe. And no real progress, or prosperity or peace can be gained when such a condition prevails. Desirable as peace is and horrible as war is, the nations of the world are fostering a state of mind that leads to bloody conflict. There are good and honorable men who say the reasonable course is the course of peace and some insist on peace at any price, but there are selfish, angry men who would cease to reason and resort to war. And their counsel will prevail so long as God is left out of account. The world may go on and build, and work for prosperity and progress, but it will gain nothing that will abide, because it persists in leaving God out. He will not be left out, nowhere. You cannot think of a Creator being so prodigal as to allow himself to be left out of the affairs of his world. And a world order that attempts it he will make to suffer the consequences.

Consider how men are mocked by their evil course. Out of the eternal hill they are panning gold. Old timers are at it; young men are at it, and many of them are getting a good yield. The granaries are bulging, the cattle are many and sleek; the swine are ready for pork-chops; products are gathered in store. Yet many have not enough to eat and wear. What a mess we are in! But it is man's mess, not God's. Men will be hungry and cold in the midst of plenty. Why? Because of an unjust economic system, because of selfishness and greed, because men will remain spiritually impoverished in the midst of abounding grace.

Men try to help themselves out of the situation in many foolish ways. For instance they try to economize. A man said to his wife, Let me run the house and economize a bit. So he started out to save, here a little, there a little, agreeing to buy only the necessities of life. He went into a store and said, "I just want one of the necessities—a little tobacco." I had just purchased some bread, meat and cheese, and said to him, "These are some of the necessities for me." That is a sample of the wisdom of men. They are foolish in the things they seek, foolish even in their material quests, and much more so in regard to spiritual things. They seek life without Christ. They seek salvation without the Savior. They seek eternal riches without his abounding grace. They seek a Jesus who is not the Son of God. They seek Bethlehem but not Calvary.

If we deny Christ as the Son of God, we will never discover the God of the New Testament. In reading John 1:1ff, we were led to ask, "Where do we find Christ?" the Christ of the New Testament?" The answer is AT CALVARY! Not in the Manger; not in Jerusalem, but at CALVARY. THERE we will find his FINISHED WORK for US.

II. WHERE Shall we Seek Him?

"Seek ye the Lord while he may be found; call ye upon him while he is near". Seek him with the whole heart (whole being). You are the sinner, not he. He gave himself for the sinner. Seek him like the Prodigal; seek him from the pig's sty; seek him amidst the filth and rags. He is waiting your call.

Seek him like the woman of Samaria; seek him like the Rich Young Ruler—only go with him all the way.

III. WHY Should We Seek Him?

It is the grossest ingratitude to refuse to seek him. I consider it ungrateful if I refuse him. When I remember his admonition, "Seek ye the Lord while it is day"—the day of opportunity—"the night cometh when no man can work . . . etc." I am sure we ought to seek him because it's the wisest thing to do. And a thing everyone can do. I know a man who is greatly handicapped physically, but he knows the Lord. He is poor, but yet because he knows God, he is a millionaire.

Ah, the cupboard may be bare; the children's toes may stick through their shoes, and our clothes may be threadbare, but if we still have two knees on which to kneel, and two eyes with which to read the Bible, let us thank God. O dear friends, there is nothing like a Faith that can reach a hand out in the dark when the shadows deepen, and sorrows come and touch Christ. Such a faith in God, in Christ, in the Holy Spirit satisfying. It gives us something that abides.

This World-order is tottering, and there is to be a new Order. It is time to seek the Lord. Our souls are trying to get out onto the Mountain tops, where there is freedom and free range with God and his Son Jesus and all the saints. But somehow we seem manacled in a cage. We seem tied with pride, with dress, with fame and success.

Not many moons ago the nation was shocked when over the etherial waves was carried the news "Calvin Coolidge is dead". A nation mourned, but his spirit lives on. The end came suddenly, but he had sought the Lord. Life is uncertain. Now is the time for you to seek the Lord. Wherever you are, seek him now. Whoever you are, seek him now. It is the wise thing to do. If an intellectual problem troubles you, let the Word speak. If it's lack of faith, let the Spirit convince you. If it's sin that troubles you, let Christ bear your burden. Seek the things which cannot be shaken. Some things do and will abide. The word of God cannot be overthrown. God himself will continue to be our refuge. Christ will remain "the same, yesterday, today, and forever." The Holy Spirit is in the world, faithful to his appointed task. "Seek him."

Carleton, Nebraska.

Why Brethren Churches?

(Continued from page 6)

peated efforts, if necessary, to conserve the places which now find the going hard. It is also encouraging to read each week, in the Evangelist, how our preachers and workers are getting ready to regain losses, make new conquests and build new churches in the days to come. Ashland, Ohio.

Facing the Fact and Seriousness of Sin

(Continued from page 3)

launched, but with humility, sacrifice and suffering. He was to gain his kingdom by means of the cross, on which he as the all-sufficient sacrifice was to be offered, the Lamb of God, to take away the sins of the world. His portrait is found in Isaiah 53:3-6, the most impressive and appealing word-picture contained in literature:

He is despised and rejected of men; a man of sorrows and acquainted with grief; and we hid as it were our faces from him: he was despised and we esteemed him not.

Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God and afflicted.

But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace is upon him; and by his stripes we are healed.

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

He is the one who is become our sacrifice, the one "Who," to use Peter's own words, "his own self bare our sins in his own body on the tree, that we being dead to sin, should live unto righteousness; by whose stripes ye are healed" (1 Peter 2:24).

Having accepted the divine sacrifice, we must depend on the renewing power of the Spirit to enable us to stand clean and strong, enabled to throw off the old ways of the world, and to be holy and fit for service. Paul admonishes "That ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts and be renewed in the spirit of your mind; that ye may put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:22-24). Again in the same epistle, he writes: "And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. But God, who is rich in mercy, . . . hath quickened us together with Christ" (Eph. 2:1, 2, 4, 5). We must seek God for that cleansing, renewing power.

But, being renewed, we must continue in the power of the Spirit, if we would keep free from the allurements of the world and the temptations of the flesh. Paul's counsel is vital; no Christian can afford to ignore it. "This I say, then, Walk in the Spirit and ye shall not fulfil the lust of the flesh" (Gal. 5:16). Every hindrance must be cast aside and never allow ourselves an off moment. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin that doth so easily beset us" (Heb. 12:1), and not only so, but "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil" (Eph. 6:11). That is the one and only way to deal with this serious sin problem.

SOVIET FAILS TO BREAK RELIGIOUS ZEAL

Religious faith is not extinct in the Soviet Union, even though the Soviet government for the last fifteen years has been carrying on with varying degrees of intensity a systematic anti-religious drive, writes the Moscow correspondent of The London Sunday Observer.

Although many churches have been torn down, especially during the last years; although priests and ministers are deprived of food cards and subjected to various social discriminations, although the Soviet citizen who professes religious faith is often at a disadvantage as regards preferment in the state service, one can still see signs of surviving religious belief in the Soviet Union.

What gives special concern to Soviet anti-religious propaganda is that religious practices can be found not only among the members of the pre-war older generation, but also among younger people, who have been brought up under the Soviet regime.

Young peasants and young city office workers, together with students and workers, in a few cases, have formed sectarian circles with strict requirements as to sexual purity and abstinence from alcohol and tobacco. These attract some young people who are not satisfied with materialistic philosophy of Communism.—The Evangelical-Messenger.

OUR BIBLE STUDY DEPARTMENT

Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

II Thessalonians

"No man," says Paley, "writes unintelligibly on purpose." St. Paul wrote his first letter to the persecuted and afflicted Thessalonian saints and encouraged and comforted them with the Blessed Hope. But they, like many others who are infants in scripture knowledge, failed to understand some things which he spoke and wrote to them. Accordingly the Apostle penned a second letter in which he answered more fully how Jesus Christ would come with his saints to set up his glorious Kingdom on the earth.

They had listened to the famous missionary's instruction concerning the order of events involved in the Second Advent; they had assured themselves that they understood it; but the more they pressed the idea of the "Man of Sin" the more they became perplexed. They also, in view of the very-immediate-coming-view which they held, developed busybodies—men who asked, "Why work, why save, if he is coming so speedily?" It was a real question calculated to tax the ingenuity of St. Paul. The famous advice concerning working and eating given in this writing will stand as long as the world stands.

The Proper Attitude

It is a positively dangerous thing to get unduly excited over the Second Advent. The reader of these lines will recall how some of the old American Puritans and statesmen were greatly alarmed over the sudden darkening of the azure skies and the unusual darkness manifested in nature at one of their gatherings. When the Assembly had become sufficiently excited to produce a near hysteria on the part of some who felt assuredly that the day of Judgment was at hand, one wise senator rose up and exclaimed: "If this be indeed the Judgment Day, it cannot find us better employed in any respect than in quietly doing our duty. I move that the candles be lighted." That gentleman certainly summarized Paul's excellent advice in a very practical way to those legislators. He must have been a reader of the Epistles, to say nothing of the Gospels.

A letter of General Lee's quoted by the Bishop of Derry contains the above quotation. It no doubt appears elsewhere—as the writer has read it and heard it often. However, the same Bishop adds another interesting fact. He tells how the famous St. Francis de Sales was approached by a friend while he was playing a game of whist, asking him what he would do if Christ were at hand. The Bishop intelligently responded, "Finish the game; for his glory I began it."

The prayer of the Thessalonians and ours should be:

"Draw nigh, draw nigh, Emmanuel,
And ransom captive Israel,
That mourns in lonely exile here
Until the Son of God appear.
Rejoice! Rejoice! Emmanuel
Shall come to thee, O Israel.

"Draw nigh, draw nigh, O Morning Star,
And bring us comfort from afar;
And banish far from us the gloom
Of sinful night and endless doom.
Rejoice! Rejoice! Emmanuel
Shall come to thee, O Israel.

"Draw nigh, draw nigh, O Lord of might,
Who once, from Sinai's flaming height,
Didst give the trembling tribes thy law
In cloud and majesty and awe.
Rejoice! Rejoice! Emmanuel
Shall come to thee, O Israel."

The Object of the Letter

To discover the object of this letter, one must observe the doc-

trinal and practical sections. In the teaching section, he reminds them that while the coming is near (eggus) it was not instant (enesteken), that is, had not begun. In the practical section, he points out the necessity of living righteously whether that coming was immediately at hand or even more remotely so. The Second Letter is not written to obscure the First Letter, as some suppose, but only to evince its true meaning.

The Man of Sin

The "Man of Sin" is the Antichrist; "the Lawless One;" (cf. Daniel 7, 8, 11 with 2 Thess. 2:1-12) and "the Son of Perdition." He is "the deceiver" and the "liar." To use language of a great American Bible Scholar, "He is represented as a consummate flatterer, a brilliant diplomatist, a superb strategist a sublime hypocrite. For he is the Antichrist, the Vice-Christ, alter Christus, the rival of the Son of God and his Adversary." Satan will give to him a throne, power, authority, and all the necessary devilishness to carry out his program (Rev. 13:2).

The writer of these articles does not believe that "the Man of Sin" is the Pope of Rome, as many allege. He is to be revealed in the future and the character and history of Romanism is not such as would allow a student of the Word to reach such a conclusion. Remember that that Man is yet to come. The Scripture so asserts.

Philip Mauro interestingly observes: "The sin of man has its outcome in the 'Man of Sin.'" Again, he says: "Not until the Lord has caught up his own will the Lawless One come into public view."

Dr. A. J. Gordan used to say: "The mystery of godliness is God humbling himself to become man; the mystery of iniquity is man exalting himself to become God." Truly the program in the direction of the deification of man is on the way to nearer fulfillment than it ever has been.

The Pope and the "Man of Sin" may parallel each other in certain respects in their world wide program. That is a self-evident fact. And the Pope, to use Richard Baxtor's quaint remark, "has bad luck to be so like him." Yet one must hesitate to identify the two as one and the same person. Historic attempts to do so have failed miserably.

The Essential Lesson

The essential message of the book of II Thessalonians is summed up admirably by Dr. Farrar in the following paragraph:

"Be ready. To us, as to the world, Christ shall come as thieves in the night—"In an hour when ye know not the Bridegroom cometh." "The last day is hidden, that all days may be observed." The attempt to calculate the day by Apocalyptic dates is distinctly anti-scriptural, as well as foolish. Christ "puts down the childish fingers that count the number of the days." The lesson to us, the lesson to all, is, Watch. One of those old Jewish Rabbis—the Rabbi Joshua Ben Laive—whose lives were spent in watching for the coming of that Messiah, whom, alas! though he had come, they knew not, tells how once in a vision he asked the Prophet Elijah when should Messiah come? "Go and ask him," said Elijah to the Rabbi. "Where shall I find him?" "He sits among the beggars at the gate of Rome." The Rabbi went and found him, and asked when he would come. "Today," was the answer. The Rabbi returned to Elijah the Prophet and told him the story; but even while he was telling it, the day was over, and the sun had set. "How?" exclaimed the Rabbi. "The day is past, and he has not come! Has he then spoken falsely to me?" "No," answered the Prophet; "what he meant was, 'Today if ye will hear his voice.'" Yes, and that too is a summary of the Second Epistle:—"Today if ye will hear his voice, harden not your hearts."

"So even I, and with a heart more burning,
So even I, and with a hope more sweet,
Groan for the hour, O Christ of thy returning,
Faint for the flaming of thine advent feet.

Ah, what a hope! and when afar it glistens
Stops the heart beating and the lips are dumb:
Only my spirit to his silence listens
Faints till it find him, quivers till he come."

—F. W. H. Myers.

<p>W. I. DUKER, President Goshon, Indiana</p> <p>E. L. MILLER Vice-President Maurertown, Virginia</p>	<p>NATIONAL SUNDAY SCHOOL ASS'N.</p> <p>MAGAZINE SECTION</p> <p>M. A. STUCKEY, EDITOR, ASHLAND, OHIO</p>	<p>N. V. LEATHERMAN, General Secretary Berlin, Pennsylvania</p> <p>K. M. MONROE, Treasurer Ashland, Ohio</p>
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Vanished Empires and Buried Cities in Bible Lands

By Rev. Milton Bennett Lambdin

(Continued from last week)

It would be more than "a twice told tale, weary to the dull ear of flesh," were the present writer to attempt a detailed description of the narrow winding streets, its bazaars, the Church of the Holy Sepulchre, the Church of the Redeemer, along with others more modern. As you fall into the covetous hands of the ubiquitous, ignorant, professional guides, who conventionally seem never satisfied with the generous backshish you hand over to them for their questionable services, but always stretch out their itching palms for "more," you are shisked around here and there to take in the numerous sacred shrines of reputed legendary interest. Without a quiver of the muscles of their face they will point you out where the palace of Caiaphas stood, the place of the Last Supper, the Via Dolorosa, the Ecce Homo Arch. and so on. Some sight seeing objectives are undeniably genuine, the ground under your feet, the sky over your head, the solemn looking mountains and hills, the brilliant silver-like paschal moon, the Mount of Olives, the Valleys of Jehosaphat and Hinnom, and hardly beyond question, the Garden of Gethsemane.

An outstanding object of interest is the mosque of Omar, also known as the Dome of the Rock, erected on the site of the Temple of Solomon, built by Abd-el-Melek. A. D. 686. A pretentious looking building, sixty-seven feet above the floor, railed in to protect it from profanation, is a large rock, superstitiously reputed to be suspended upon nothing, but in fact, nothing more than the top of an underground rock, or cave.

Jerusalem and the numerous points around would make

An Inviting Call Upon the Pick and Spade of the Excavator

to "get busy." And the archaeologists, and learned societies of Europe and America have responded to the summons. One of the most outstanding efforts of the kind was when in June, 1867, Lieutenant Warren of the Royal Engineers of England, undertook a systematic excavation of underground Jerusalem and continued the work energetically until April, 1870. The results of this effort are embodied in a charmingly written volume entitled, "The Recovery of Jerusalem."

Driving a perpendicular shaft deep down through the age long accumulated mass of stone, and brick and earth, that represented the many destroyed and leveled over Jerusalem of other days, he reached the original walls of the Temple area. To realize a splendid confirmation of the Bible statement, that while the Temple was in the course of construction, "No sound of ham-

mer, or axe, nor any tool of iron was heard" (1 Kings 6:7). The purpose being that the stones must have been previously prepared elsewhere before they were brought to the place where they were to go into the walls, and so accurately cut, that they required no alteration whatever. Far down underground to the depth of one hundred feet and over, where they had lain all these long centuries, we beheld the uncontested and conclusive witness to the accuracy of the Divine Word. Here they were, "the great stones, the costly stones, the hewed stones." The cornerstone is from fourteen to fifteen feet in length. One stone at the southeast angle is estimated to weigh one hundred tons. Another, at the southwest corner is thirty-eight feet long. Another interesting thing is, that upon these stones were mysterious letters and marks. And, notice, not in Hebrew. But these red marks were Phoenician letters and numerals, placed there by the Tyrian masons to indicate, just as it is done today in extensive building operations, where they were to be placed. The Jew was not a builder, nor is he largely so today. The temple was of heathen construction. Under Jerusalem, near the Damascus Gate, is a vast excavation, or quarry, where many of these stones were cut and prepared for use.

This discovery of underground Jerusalem has proved how vast were the walls of the temple, as they lifted themselves from deep valleys on three sides, and surmounted by the leaming white marbles of the Holy Shrine, with its pillars, and porticoes, its several courts and its altars.

An interesting and valuable "find," associated with Jerusalem only incidentally, but of historic interest by reason of its connection with one of its kings, Jehosaphat, confirms the story recorded in 2 Kings, the third chapter, that Meshah, the king of Moab, tributary of his suzerain, the king of Israel had rebelled against his overlord in a refusal to render the annual payment of 200,000 lambs and rams. And, in a desperate effort to defeat the combined attack of the allied forces of Israel, Judah and Elom, in the supplicated intervention of his national god Chemosh, he made a sacrificial offering of his eldest son, the crown prince, upon the city wall, in full view of the invading forces. The inscribed stone that he prepared and set up to commemorate this crisis event of his reign was about four feet high, two feet wide, fourteen and one-half inches thick, with thirty-four lines containing one thousand words in Phoenician lettering. It was found in the ancient territory of Moab, in 1868, by Dr. Klein, missionary of the Church of England, and fully fits in with the scriptural record.

Another "find" of exceeding interest and value is that of what is called

"The Temple Tablet"

In the days of Christ and the apostles the temple area, according to Josephus, was about fourteen acres in extent, with its several courts of the priests, the court of Israel, and the court of the women. In addition there was an outward court called the Court of the Gentiles. This separate court was provided with numerous porches of surpassing magnificence, and also with lines of Corinthian columns, of a single piece of white marble twenty-five feet in height. At regular intervals on the elegantly constructed stone wall separating the court of the Gentiles from the sacred enclosure, were placed tablets of stone bearing inscriptions. Some in Greek and others in Latin letters, which warned foreigners against an attempt to go beyond their own court upon penalty of death. You may recall an event that came close to ending up in a tragedy, when Paul, in company with some Hebrew worshippers entered the court of the Jews, and when the rabid Hebrew zealots charged that he had been accompanied by Gentiles.

One of these inscribed temple tablets of warning was found in 1871, by Monsieur Gnanneau, near the northwest angle of the old temple area. It is three feet long, two feet wide, and fifteen inches thick, and reads: "No foreigner is to pass within the partition wall and enclosure around the sacred court. Whosoever is caught there will be responsible for his own death, which will ensue."

These prohibitive tablets were doubtless in the mind of Paul as he wrote to the Gentile converts, "Wherefore remember, that ye being in time past Gentiles in the flesh . . . aliens from the commonwealth of Israel, and strangers from the covenants of promise. . . . But now in Christ Jesus . . . ye are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us. . . . For through him we both have access by one Spirit unto the Father" (Ephesians 2:11-19).

It is not at all unlikely that the eyes of Christ frequently rested upon this tablet.

In 2 Kings 20:20 but more fully so in 2 Chronicles 32:30, we have the record of the completion of an engineering scheme of prime importance to the interests of Jerusalem. To insure the city an ample supply of water in the event of the invasion of the land by a foreign foe. The record of 2 Chronicles reads, "This same Hezekiah also stopped the upper watercourses of Gihon, and brought it straight down to the west side of the city."

An inscription commemorating its success was accidentally run across by some boys, pupils of a German architect, Professor Schiek, in 1880, as they were playing in the Pool of Siloam. "The Siloam Inscription," by which name it goes, reveals the remarkable fact, showing a high degree of engineering skill at that distant date, that the workmen began simultaneously at each of the two ends of the long excavation of 1,708 yards in length and met accurately at the projected point of connection.

Another discovery made at Jerusalem by the Frenchman, Professor Ganneau, in 1874, is the reputed Statue Head of Hadrian. The imposing statue of this Roman emperor was erected somewhere about 131 A. D. on the sacred site of the Holy of Holies as an af-

front to the helpless and enraged Jews. It precipitated such a high pitch of frenzy that it brought on an insurrection, headed by a Jewish zealot who gave himself the title name, Bar Cocheba, "Son of the Star," and claimed to be the Messiah predicted in Numbers 24:17, "There shall come a star out of Jacob, and a scepter shall come out of Israel, and shall smite the corners of Moab, and destroy all the children of
(Continued on page 15)

STUDYING THE SUNDAY SCHOOL LESSON
at the
Family Altar
with
Dr. R. R. Teeter

PAUL IN MACEDONIA

(Lesson for November 12, 1933)

Lesson Text: Acts 15:36 to 17:15. Golden Text: Acts 16:31)

MONDAY

Paul Begins His Macedonian Ministry. Acts 16:9-15

After completing his first missionary journey Paul and Barnabas went up to Jerusalem, where the burning mission problem was solved as to admitting Gentiles into the church. Returning to Antioch in Syria, the two leaders separated, each taking a helper; whereupon Paul began his second missionary journey. Under the impulse of the Spirit Paul altered his plans and went to the seaport of Troas, where he was joined by Luke, and here he received the Macedonian call to come over into Europe to plant the Gospel. This was the beginning of that far reaching work.

TUESDAY

The Philippian Jailor Converted. Acts 16:25-31

The first fruit of Paul's preaching in Macedonia was the conversion of Lydia and her household. A very happy occasion for the evangelistic party. But the next results were not quite so agreeable in one way. The casting out of the evil spirits from the "sooth-saying" girl got the missionaries into trouble, and they were cast into prison for their good deeds. But here they had a most unusual opportunity to witness for their Master in prayer and praise of song, and after the earthquake which opened their prison doors, they found it meant more than opening a door to let them out of jail. It opened a door to another opportunity to preach the gospel, and as a result of this preaching another man, the jailor and his family were converted and baptized.

WEDNESDAY

The Macedonians. 2 Corinthians 8:1-8

In Paul's letter to Corinthian brethren he finds occasion to mention some of the graces that had been developed in the churches of Macedonia, graces that would give prestige to any church, and especially to the church in Corinth, and to many of the Brethren churches in America.

This is especially true of the great grace of giving, which had been so highly developed in the churches of Macedonia. First the giving of self, after that the giving of material support to the Lord's work.

THURSDAY

Paul's Prayer for the Philippians. Philippians 1:1-11

It should do any believer good to read carefully and to consider prayerfully these few verses that Paul addressed to his Brethren at Philippi. They had been faithful and true, not only to their Lord, but to their human leader as well, and the apostle in these verses tells them how thankful he is at all times, even to the extent that he feels called upon to thank his Heavenly Father every time he thinks about them, and he continues to pray that their love may more and more abound. What a wonderful fellowship must have existed between them.

FRIDAY

The Philippians Care for Paul. Philippians 4:10-20

In yesterday's study we learned how the Apostle appreciated the high spiritual quality of the believers in this church, and we learned how much he had them as a cheerful burden upon his heart when he held communion with the heavenly Father, and now in these verses we learn of the deep concern these faithful followers of the Lord had for their much loved teacher and earthly leader. Their concern for the physical wellbeing of Paul found expression in many gifts they sent unto him that he might not suffer from hunger and cold. For all this Paul is thankful and takes occasion to tell them so.

SATURDAY

The Gospel and World Peace. Isaiah 55:6-13

Much talk is heard these days about "world peace," while it seems too many nations are preparing for war. In a recent survey of the student body of the

great universities of America, it was found that a very large majority of them are strongly opposed to war, and in Oxford, England, we are told the student body declared they would not enlist in war under any circumstances. On the other hand one of the most popular books that has come out in Germany in recent years declares that England and America have become "soft" as a result of their peace doctrines, and that to grow strong' young men a nation must have ever before its people the idea of war to make its young men realize their own part in the development of national life. Women are urged to bear children with the thought in mind that they are contributing in a heroic manner to the future of their country.

Evidently the only way that world peace can be secured is the Gospel way, the way of love.

SUNDAY

Blessings for the Persecuted. Matthew 5:10-16

The Apostle Paul was persecuted, Silas was persecuted, Stephen was persecuted, Peter and John were persecuted, and we presume faithful men and women will always be persecuted in this unregenerate age when they cry out against its iniquities. And were it not for such promises as these verses hold out to the faithful, we might ask, "Who then is that faithful servant, whom his Lord, when he cometh will find watching?"

Just what comfort those people get out of throwing this part of the Gospel into the discard, by saying it is not for this age, and still call themselves fundamentalists, is beyond my weak comprehension. There are consoling thoughts in these verses. Let us hold on to them.

<p>E. M. RIDDLE, President Waterloo, Iowa</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p>	<p>GLADYS M. SPICE, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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<p>BRETHREN BRINGING BY</p>	<p>CHRISTIAN CHURCH UNSECRATED</p>	<p>ENDEAVOR EXTENSION EVANGELISM</p>

How I Can Make My C. E. Meetings More Interesting

By Paul A. Davis, Pastor Corinth Church, Indiana

This is a subject of much concern among the officers, and others who are connected with such an organization as Christian Endeavor. This question should be in the minds of every Christian Endeavor member especially, since so many are not taking an interest as they did; and since outsiders are not being interested enough to become active in the work of Christian Endeavor.

The question is before us, How can I personally, individually make my Christian Endeavor meetings more interesting, in other words what should I do that I haven't done to attract to Christian Endeavor and give something to all that will be worth while.

I can make my Christian Endeavor meetings more interesting by being as regular as possible in attendance, for if I don't attend regularly how can I make the meetings interesting to myself and others because I will not have a close relationship

to the members or anything that might be done.

2. I can make my Christian Endeavor meetings more interesting by learning about and studying the theme and topics for each meeting. If I don't know what the meeting is to deal with, how can I interest myself or others in the meeting. I think every C. E. member should, upon finding the main subject for each meeting, study, meditate and secure material upon the subject. They will individually be inspired and have a zeal to make the meeting beneficial to all in attendance.

3. I believe every Christian Endeavor member should and could make the meetings more interesting by praying for the success of the meeting, and all who engage in the meetings. If I am not willing to intercede with and petition our Heavenly Father for our fellow-workers and for meetings which

are conducted in the interest of developing men and women for the service of the Master, I cannot interest others in the meetings.

4. I can make my Christian Endeavor meetings more interesting by advertising them by means of posters; and invitations sent out urging the members and those who should become active in the Master's service. If I am not zealous to see others attending the meetings, what good will the meetings be to me; if I do not express by my interest and anxiety to share with others what there is to be found in the subject, how will it greatly benefit life.

5. I can make the Christian Endeavor meetings more interesting by giving of my talent; of my time, and my portion of wealth which God has blessed me with for his glory. If I depend on others, and do not offer to help in any way in the meetings,

it seems and looks as if I expected others to serve for me. We find that as a rule we obtain in proportion to what we put into anything. According to the Master's words as recorded in Luke 6:38, if we give anything to others something will be given to us in like measure. According to Acts 20:35; it is more blessed to give than to receive, so if we give of what we have to the Christian Endeavor meetings we shall be blessed more than by sitting back expecting others to give to us always. Each of us who professes to follow the Master, and serve in this organization has a place to fill, has something to do, and is responsible for what some one else does not do. Therefore, I can make my Christian Endeavor meetings more interesting by personally contributing to the meetings in whatever way possible. Peru, Indiana.

the food supply was getting low. He could only remain another night and day and then go home, even so, traveling hungry.

Might one gently enquire the meaning of this long vigil through freezing nights and burning noons?

He was praying.

To what spirit?

He did not know.

The mountain spirit perhaps. Tiger, or dragon or horse, he was not certain which. Certainly the spirit of the place. The water on the rock and the rice grains were for the spirit of the place.

What earnest desire led him to this rigorous form of devotion?

No particular desire. He wished to please the spirits.

Were they good or evil?

He did not know. They might give blessing. Certainly they could bring disaster if neglected.

How did he pray?

He had no method. He tried to keep his mind as free from thought as possible. He had heard from Buddhist monks that this was true religion.

Would he like to know how to pray, truly?

Surely he would. But where could one find a teacher.

Had he ever heard of the great God who made the earth and the sky and the mountains, the clear water for man's drink and rice for his food; or of Jesus Christ, the Son of God, who came into the world that men might learn about God and go to Him in prayer?

Truly he had never been caused to hear such words as these. What was the meaning of them?

Jesus Christ is the son of God. He came into the world to save men from their sins. He is our go-between with God. The Orient's great teacher Confucius is reported to have said, "If a man sins before God there is no place in his life for prayer," but our sacred writings have a more helpful word for sinners. In our Book it is hopefully written, "If any man sin we have a go-between in the presence of God the Father, even Jesus Christ the Sinless One." You can pray to God even now if you will. Close your eyes to shut out the sight of the world around you and repeat this prayer after me...."

O God who created all things, our Father, open my dark mind that I may understand thy truth. Help me to understand that Jesus Christ is my Savior from the guilt and power of sin. Help me to trust him now and forever. Free me from all fear of evil spirits and save me for Thyself. I ask in the name of Jesus Christ. Amen.

To our amazement, sentence by sentence he repeated the prayer.

"I ask in the name of Jesus Christ..." Clearly and carefully the words fell from his lips. Strange, was it not? A young man who, until that moment, had never heard the name of Christ, willing to repeat a form of prayer suggested by an unknown stranger of a different race?

It was time to go down the trail again. We could not stay for a longer talk. One final question and we would go. Would he like some leaflets which would tell him more about God?

He would but he could not read.

"Take them anyway," we said. "Ask someone in your village to read them aloud

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A KOREAN AT PRAYER

Seeks the Unknown God
There are many lonely
Seeking Hearts

By Rev. Walter
C. Erdman

In "Missionary Review of the World"

A young man was sitting cross-legged on flat-topped boulder, his hands upon his knees, immovable in meditation. He might have been a "White Buddha" on its pedestal. He did not glance at passers-by and his unseeing gaze was not disturbed by the brightness of the noonday sun.

The ashes of a dying fire were just below his feet. On another boulder near at hand were a brass bowl and spoon and in a bag a few handfuls of rice. A dozen yards away in a hollow place at his right an ice-cold spring bubbled out among the roots of a hazel clump and slipped away in the bamboo grass. On a slightly higher rock behind him was a small white china bowl filled with clear water from the spring and a few grains of cooked rice were scattered over the surface of the rock.

The young man was worshipping an "unknown god," the spirit of the mountain. The rock was his altar. The limpid spring water and the rice grains were his offerings. His ascetic fare and his self-discipline were his devotions. He was waiting....

Our mountain climbing party of missionaries, suddenly emerging from the thicket across the glade, neither aroused his curiosity nor disturbed his concentration. He made no movement to observe us, though it must have been startling to have a group of foreigners, barbarians from beyond the Great Peace Ocean, in strange outlandish attire, suddenly break into the sunny silence of that secluded hollow far up among the hills.

The more ambitious of the climbers went on to the summit of the peak. Some remained to rest and eat a noon-day luncheon on the edge of the cliff beyond the spring and to await the others' return. A deep valley wound away among the mountain ridges below. Behind us rose steep moun-

tain slopes covered with thickets of scrub oaks and beeches with clumps of azalea and patches of bamboo grass between the cosses. From time to time we glanced across at the ascetic. An hour passed. He made no movement. He must have seen us but he made no sign. The sun was hot but he sought no refreshing shade. He seemed far away in some other world of thought.

Finally I went and sat beside him on the boulder. He eyed me calmly and dispassionately but waited for me to speak. I confess to a curiosity far greater than his own. With proper form and polite phrase I introduced myself, speaking his language and following his country's custom. Gravely and with no show of irritation he returned the salutation. His name was So-and-so from Such a village. Was I honorably in peace?

I was at peace. Was he willing to be interrupted in his meditations and to talk to a mannerless foreigner?

Certainly; he had no other work in hand. Had he been sitting there long in this manner?

Long? No, assuredly not. Only three days and nights.

Nights? Surely he does not pass the nights there in the cold without shelter or covering?

Yes, is was cold but he did not mind it particularly. It is warm in the daytime.

But what about the tigers? They prowled continually in these wild ravines. There were bears in the thickets and wild boars in abundance. The signs were all about us. Was he not afraid?

Not particularly. The tigers did not seem to molest him. The wild boars grunted and passed by.

Was he fasting? Not entirely. Twice a day he cooked a handful of rice from the bag and drank water from the spring. But

and then reader and hearer both can learn the truth. Is it not a good plan?"

"It is well."

"Do not forget your prayer. Perhaps God sent us to meet you here to teach you how to pray. Remain in Peace."

"Even so. Go in peace."

We turned and left him on the boulder, commending him in our heart to the Great Spirit of the place. He remained through that night, but two days later woodsmen

who had passed that way said that the young man had gone.

Millions in the world seem indifferent to God. Amateur atheists in America and virulent Reds in other lands may bitterly oppose him because his Word is a condemnation of the life they wish to lead, but here and there in the world are lonely, seeking hearts. Shall we carry to them the message of God through Jesus Christ?

—*Missionary Review of the World.*

we have a most excellent place to shoot. It is fine, clean and interesting sport.

The Y. M. and Y. W. C. A. have been helping with the inauguration of similar organizations in the high school at Nankin.

Dr. W. S. Bell, president of the Board of Trustees, recently visited the College on his way to Pennsylvania.

Other activities of the College move off about as usual. The general state of the country is reflected in many ways in a college such as this, not the least of which reflection is the spirit of general discouragement in both Faculty and students. It is a day for the exercise of good sense, taking situations as they are rather than to go off on any tangent cure-all. And this latter plan is always inviting.

EDWIN E. JACOBS.



ARGENTINA, SOUTH AMERICA

The past few months have been busy months in this northern part of our Argentine field. Brother Sichel has held meetings in each of the four towns, Almafuerte, Rio Tercero, Tancacha and Hernando. In the first two places the meetings came during the epidemic of influenza and during cold weather but notwithstanding these hindrances the series of sermons were very helpful to the work and we regret that Brother Sichel could not remain longer. The priest who has charge of these two points is one of the worst in the country, a notorious libertine and exploiter of people, he is equally unscrupulous in his shandorous attacks on our missions. Fortunately many people have no faith in him, but there are still many who refuse to listen to anything that the priest does not approve. This country has the appearance superficially of being civilized, but there are many that are as ignorant and superstitious as the people of Africa. When the priest tells them that the long drouth was due to the presence of the missionaries they think it must be true. They forget that the drought began at the same time that they installed an image of the virgin in the church and announced that he was famous for giving good crops to the farmers.

Recently it was announced that the 24th of September the virgin would bring rain. That day they made a procession with the virgin carried in the lead, but to date there is no rain. The failure of course, according to them, is due to the sin of permitting the Protestant heretics to labor here. But we labor on knowing that the end of these things is near at hand.

In Hernando the large hall was filled to overflowing as usual and the large group there is being prepared for baptism. In Tancacha, where the meeting has just closed, the weather was beautiful and the attendance was large. Another family of believers has come to live in Almafuerte where work is more plentiful.

In addition to our work here I have held a series of meetings in Buenos Aires which resulted in fourteen baptisms and Brother Farre preached for several weeks in Realco and Huinca Renanco and will go again soon to preach in Villa Mercedes and Rio Cuarto. His sermons are much appreciated and his fine Christian spirit wins respect. In Realco the priests from Rio Cuarto preceded him by a few days in order to slander him to the people but their campaign only served to show the difference in spirit between him and them.

Besides the economic distress there is a great deal of political unrest in this country and the government is constantly suppressing movements tending to revolution.

C. F. YODER.

NEWS OF THE COLLEGE

Since college news appeared in this column the last time, the enrollment in the various departments has been completed. As the figures now stand, there are 261 enrolled in the regular work, 61 in the Saturday classes, and an enrollment of some 25 or more for night school. This is a new departure but since times are as they are, we are trying the night school idea. Also, we are in line for some night classes in Mansfield.

The College defeated Kenyon College, tied Kent State and was defeated by Wooster College.

I recently gave the morning address to the students of Wooster College at their Chapel hour.

The Faculty has organized and is now under way with various studies in school problems, etc.

Dean Benschoff, the new assistant to the Bursar, teaches two classes both of which are good enrollments, showing that the addition of the commerce work was a good move. Mr. Benschoff was married recently.

Rev. Arthur Carey was recently wedded to Miss Clara Belle Carter. The ceremony took place in the College Chapel before a limited number of guests. The bride's brother, Rev. Don Carter, performed the ceremony. The newly married couple will live at Lake Odessa, Mich., where he has charge of a church. To both of these couples, the College extends congratulations.

I recently made out what is called the triennial report to the North Central Association. This is our second triennial report.

Three thousand copies of the new bulletin were mailed out. The next issue will be about 4500, as the list of names is growing. The next issue will be before Thanksgiving. The addressing machine, the gift of the mid-summer graduating class, makes possible this bulletin. We hope to reach the interested members of the church, the alumni and prospective students. A committee with Professor Black as chairman, has charge of the general publicity, a very necessary feature today.

The gentle sport of archery has been added to the sports of the College. With our sunken lawn in the west part of the campus,

UNIONTOWN, PENNSYLVANIA

Sunday, October 15, 1933, was truly a red-letter day, a day of great achievement and victory financially, socially, and spiritually for the First Brethren Church at Uniontown, Pennsylvania, where Rev. Wm. H. Clough is pastor. Upon this occasion the Church was freed from every dollar of debt standing against it. The day closed with \$1,160.00 more than the amount needed to clear the obligation. Several weeks prior to October 15th, Rev. Clough conceived a plan of a Harvest Home-coming Day in which to stage one great effort and drive to raise sufficient money to liquidate the debt, that had been hanging over the church for several years. The pastor submitted his plan to his board of stewards and officers of the church which plan was unanimously adopted by the church officers and the congregation. And the date for the drive was set. Both pastor and people realizing their financial weakness and inability to cope with the situation in their own strength, resolved immediately to earnest, imploring prayer to Almighty God for His help in the worthy project.

The writer does not hesitate to say that in all of his more than fifty years of service in the church he never witnessed such fervency of spirit, earnestness in prayer, and demonstration of faith in the prosecution of the work to the attainment of the goal set—"A Church free of debt and not another dollar to be owed." Long before the approach of the day set for the drive Pastor and people rejoiced in the assurance of answered prayer, and converted their pleadings with Almighty God into praises and thanksgiving for the matchless and marvelous victory the God of all mercy and goodness held in store for them.

The pastor with his co-workers set about to arrange a program for the auspicious occasion. They decided to secure the service of Dr. W. S. Bell, a noted preacher-evangelist of Milledgeville, Illinois. Dr. Bell very graciously responded to the invitation and was present for all the services, beginning with the Sunday School at 9:30 A. M. At 10:45 A. M., Dr. Bell preached on the subject "God's Church." In the afternoon preliminary to the sermon a sacred concert was given by the United Brethren Sunday School Orchestra of Scotdale under the direction of Mr. Ewing McCloy. This magnificent concert was followed by a group of numbers played by the Harmony Trumpeters—a quartet which was highly appreciated by the audience. The Trumpeters were under the direction of Mr. Herbert Franks, the local choir director. A duet by Mr. and Mrs. George Gerhart of Mt. Pleas-

ant, and a solo by Mr. P. L. Dally of Balingwer were especially beautiful numbers, highly entertaining in character. At the conclusion of the splendid musical program responses from former pastors and members of the church from the oldest to the youngest followed. After scripture reading, prayer and singing "How Firm a Foundation" and "Onward Christian Soldiers" by the congregation Dr. Bell plunged into his afternoon sermon subject, "A Church free from debt and not another dollar to be owed." Dr. Bell did himself great credit by delivering a forceful sermon which was freighted with sound reasoning, logical and convincing arguments designed to arouse enthusiasm and interest on the part of the people to bring forth their gifts and cast them into the treasury of the church. Dr. Bell's masterful efforts did not go unheeded nor without results, as the cash contributions and subscriptions began to pour in at such a tremendous rate that all the stewards and workers were kept busy handling the situation. And within one half an hour, not only the goal had been reached as afore stated, but \$1160.00 more than the goal had been given. The afternoon session closed with the entire congregation standing and joining hands and singing, "Blest be the Tie that Binds" and "Praise God from Whom all Blessings Flow."

At 6:30 in the evening a joint C. E. service under the leadership of Smith Rose and the president Mrs. Nelson Porter was held. And at 7:30 a grand Jubilee and evangelistic service was conducted by the pastor, with Dr. Bell preaching the sermon on "The Cross of Jesus Christ." At the close of the evening service another opportunity was given the people to contribute and the cash and subscriptions mounted to the grand total of \$2160.00. Showing the surplus of \$1160.00 in excess of the amount needed to liquidate the entire debt of \$1000.00. The day was not only one of financial triumph but one of great spiritual blessing and uplifting. During the service of the day several persons confessed Christ and gave their names to the church. Much credit is due Rev. Clough for his untiring efforts to accomplish the object he had in view, that of lifting from the church the burden of debt and setting it free from every encumbrance which is always a handicap to the spiritual growth and progress to any church. All honor to the official members who so valiantly and faithfully cooperated with the pastor in accomplishing the work. In passing we must not fail to mention that a large group of little children individually brought their dollars and laid them at the Master's feet. "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of Heaven—" Jesus.

Special mention is due the choir, under the able direction of Herbert Franks, for the splendid and efficient manner in which they conducted the musical program, Mrs. Franks presiding at the piano. And to those loyal women—Mrs. Trader, Mrs. Porter, Mrs. Moser and their noble assistants, the Dorcases and the Lydias of the church, much praise is due for the successful manner in which they entertained and fed the hungry multitudes at both noon and evening meals. We also observed that notwithstanding their strenuous labors and apparent exhaustion gathering in the money, both preachers and all of their helpers were still able to participate in this part of the program.

Under Rev. Clough's ministry, loyally

supported by his faithful wife, we are happy to report that the First Brethren Church is in a splendid spiritual condition, all the services being pervaded with an evangelistic atmosphere to such a degree that almost every Sabbath witnesses seekers of salvation and confessions for Jesus Christ. In the Sunday School, Mid-week Prayer and Bible Study, Cottage Prayer Meetings, and in all the services the Holy Spirit is manifestly present in his convicting and converting power. Under the present pastorate the church and Sunday School are enjoying a phenomenal growth. The Church membership having grown from 70 to nearly 300 communicants in the space of three years. The Sunday School under the efficient superintendency of Brother Elijah De Bolt this day reached the high water mark of 320 exceeding Brother De Bolt's goal by 20 pupils. Brother De Bolt is a faithful, enthusiastic superintendent and is supported by a Corps of loyal teachers—saved men and women who teach the word in fear and trembling with a definite aim to win their pupils for Christ and the Church.

In the very near future the Church will enter upon a revival and evangelistic campaign in which the Pastor and people are claiming at least 200 souls for Christ. God grant that it may be so. The revival will begin Sunday Evening, November 26 with Rev. Clough serving as the Evangelist.

E. E. Dilliner, Uniontown, Pa.

P. S.—At the evening service October 22, 1933, in the presence of the congregation the Moderator, Richard Umbel and Rev. Clough, the pastor, burnt the note which represented the debt against the church.

E. E. D.

THE REVIVAL AT GARWIN, IOWA

This field is truly rural. This church is several miles to the nearest town. A typical American farming community makes up the countryside. The Brethren Church practically dominates the situation for it has practically no competition. Almost every one in the community is or has been a member of the Brethren Church. In some respects a situation like this seems good in others not so good. But the Lord works everywhere his message is faithfully given and we were glad to see the hand of the Lord work in this meeting.

The pastor of this church is Raymond Blood, a former member of the First Brethren Church of Philadelphia while I was pastor there and is also a graduate of The Philadelphia School of the Bible. He is an accomplished musician, a man who knows his Bible and knows how to preach it. He lives the Gospel he preaches and that explains the secret of its effectiveness. Under his leadership as he is led of the Holy Spirit, the church has seen splendid renewal of spiritual life and interest.

It was my privilege during this meeting to share the home of Rev. and Sister Blood. It is not the first time and it was indeed a pleasure to return to their fellowship.

The people in and about the Garwin church are very generous and hospitable and manifested the best of fellowship as they invited us to their homes.

The weather was simply marvelous all the way through until the last day. On that day Jupiter Pluvius opened up and gave us a deluge that rendered practically impossible a congregation over Iowa dirt roads. If you can imagine anything as

slippery as grease, as sticky as gum and as tough as rubber you have some idea of Iowa dirt when it gets wet. So instead of having a house full as we would have, we had a hand full. It may have been all of the Lord. Even though but few attended there must have been twenty or twenty-five decisions that day, which will likely bring about great changes in the spiritual life of the Garwin church.

Here is one church which we do not believe could be aided by moving to a local town. So long as dirt roads prevail the Garwin church will have no problem of church attendance.

May the Lord richly bless these dear folks and keep them until he comes.

R. Paul Miller.

BRETHERN CHURCH OF COLUMBUS, OHIO

The Cooperative Brethren Church of Columbus, Ohio, enjoyed a very successful two weeks revival from October 8 to 22. These meetings were conducted by Evangelist E. S. Coffman of the Church of the Brethren and Brethren Charles A. Bame, Geo. Stanley Baer, and R. D. Barnard of the Brethren Church. Each of these brethren contributed a very vital part to the success of the revival. Brother Baer gave the meetings a good start by inspiring the members of the church to do their part in this campaign for righteousness. Through his leading in devotions and prayer services a fine spirit of worship was created, which continued throughout the meetings. Brother Coffman did the preaching each evening during the two weeks. He preached strong soul-convincing messages based solely on the inspired Word of God. His sermons contained spiritual enlightenment for both adults and children. During the latter part of the first week Brother Barnard was with us and gave some very instructive Bible studies before the sermon. Dr. Bame came to us the second week. By his enthusiasm and deep concern for the success of the work here in Columbus he added much to the meetings. He led the singing as only a great song leader can, getting everyone to really feel the message of the song. All of these brethren did much visiting, both in the homes of the members and in the homes of the community around the church.

The spiritual good of these meetings will only be fully known in eternal glory. The visible results were fifteen added to the church; ten by baptism and five by re-consecration. We, the Columbus Church, greatly appreciate the sacrificial services of Brethren Baer, Coffman, Barnard, and Bame during our revival. We thank God and the Mission Boards for sending to us these brethren. May God richly bless their further efforts for the upbuilding of His church here on the earth and the preparing of souls to meet the Christ when He comes again.

Fraternally,

D. R. Murray.

2892 Indianola Avenue., Columbus, Ohio.

MID-WEST DISTRICT CONFERENCE of the Brethren Church, Beaver City, Nebraska, October 10 to 12, 1933

Another Mid-West District Conference has become history. The program committee is to be commended for the high order of the program arranged for this conference. Every session was enjoyed by the

delegates and visitors privileged to attend. The numbers were well rendered and brought inspiration and help to all. The Beaver City Church is to be commended for their fine hospitality and optimistic spirit of Christian loyalty. The people at Beaver City have a fine Church plant and also a parsonage with a splendid field for a great work for the Master. Not having a pastor to welcome the conference the membership made up for this deficit in their interest and hospitality. The delegates returned to their homes with a warm spot in their hearts for the Beaver City Church.

Rev. Rowsey was the moderator when the Conference began on Tuesday evening. After the devotions, Mrs. O. S. Baer gave the address of welcome, followed by a duet by two small boys "Welcome to All." The children's talk on "Time" by Rev. W. R. Deeter was enjoyed by old as well as young.

After the children's talk Rev. H. H. Rowsey delivered his address on "The Fool Hath Said in his Heart there is no God." He told of the atheistic organizations and their efforts to abolish Christianity. He laid down a mighty challenge to the church membership to arouse to its responsibility. Blot out faith in God and at the same time you will blot out decency and shame. We see God's glory in every place. We find sufficient proof in the Bible. The believer knows there is a God. We cannot look upon the mighty marvels in the human race without seeing his glory in every place. Those who walk and talk with him know there is a God. The address was closed with the poem "Crossing the Bar."

WEDNESDAY

Mrs. W. R. Deeter opened the session with the hymn "Glory to His Name," and J. S. Walters read the scripture from the second chapter of Philippians. This was followed by prayer. Business consisted of elections and reports.

The Credential committee reported 10 ministerial and 11 lay delegates. Informal balloting resulted in the election of the following: L. G. Wood, Moderator; J. S. Cook, Vive Moderator; J. G. Dodds, Secretary-Treasurer; F. S. Lichty was elected to succeed himself as College Trustee. J. S. Cook was elected a member of the Executive Committee—National Conference; L. G. Wood was elected to succeed himself as a member of the Ministerial Examining Board. J. G. Dodds was elected to succeed himself as Church School Supervisor. Miss Mary Moore, Young Peoples Supervisor; N. P. Eglin, District Mission Board to succeed himself.***The District Mission Board decided to pay the support of the work at Ft. Scott, Kansas five dollars per month, and also to continue the payment of a like sum to the work at Mulvane, Kansas. Apportionments for the coming year to remain the same as last year.

The Boys' Council Program was approved and the following committee appointed: W. R. Deeter, 3 Years; H. H. Rowsey, 2 years; Robert Williams, 1 year. The Evangelism Program was commended and its application urged for the Mid-West District.

After the business session Rev. Cook spoke on the theme, "An exhortation to Fundamentalism." His text was Romans 12:1, 2. There is need of conviction on moral questions. The Church should arouse to a more awakened preaching of the Gospel.

Rev. W. R. Deeter delivered the evening sermon on "Faith in Action." Using sever-

al Bible characters as examples he said, "Faith active" is evidence of God's power and salvation."

THURSDAY

Rev. L. G. Wood opened the session with the hymn, "Love Divine," and delegates quoting Scripture passages and offering prayers. After a short business session D. G. Lemon, Portis, Kans., and N. G. Eglin spoke on the Church School. The needs and the community life were stressed. Needs: 1. Increase enrollment with increased attendance. 2. More consecrated workers and better Christians as officers. How can needs be supplied? 1. Increase Spirituality in Church. 2. Increase feeding of Bread of Life. 3. Special work done by Christians. 4. Higher standards of Christian ideals in workers and teachers. 5. Teachers stay for preaching services. 6. Use Bible as source of information. N. P. Eglin gave an interesting history of northeast Kansas churches, showing relation of church development to community life.

Encouraging reports were given from Mulvane, Ft. Scott, McLouth and Carleton churches. At the 1932 conference four churches were reported pastorless; only two were reported this year. Rev. J. G. Dodds took charge of the work at Hamlin, Kans., on Mothers' Day this year; Rev. Geo. Cone was installed as pastor of the Mulvane, Kans., church Sunday, October 8, 1933.

The closing sermon was preached by Rev. L. G. Wood on, "The Evangelism of Christ." Scriptures: Matt. 24; Luke 4:16-20; 2 Tim. 4:2, 3. He said in part: Lay evangelism is important. Evangelism is Divine imposed function upon Christian Church based upon the right and Divine use of the Word of God. Doctrine of sin, salvation, regeneration are fundamental to evangelism. Man is a sinner—God has provided a remedy. Evangelism brings the two together. God is equal to all emergencies. You cannot think of needs of world without thinking of Head of Church. You cannot think of the Church today without thinking of Africa and all the world. Teach the Word. Be conscious of his presence. The Church today has greatest opportunity of all history.

This was indeed a great challenge with which to close the district conference.

The courtesy of the conference was granted to Rev. Fish, pastor of one of the Beaver City conferences, who led us in the closing prayer.

The conference will go to McLouth, Kansas next year.

May the blessings of God be with you all, is our prayer.

J. G. Dodds, Sec'y.-Treas.

Only by constant communion with the Savior are we immune from the soul's diseases.

THE NOT-SO-DARK CONTINENT

"There is life here in Africa—vitality that survives misunderstandings, oppressions of other races, ability to toil through long hours of blazing heat, to work without pay, and to throw off the weight of care at the end of the day. Here in Africa you can see the life of the spirit breaking through the restraints that hedge it around. Here you see congregations of hundreds, sometimes thousands, in churches built by the loving service of African Christians, or gathering out in the open. The sky and leaves for a roof above, the trees for walls.

And in hundreds of little villages congregations meet together in mud-walled, grass-thatched churches to receive the Living Bread and the Water of Life."—Lida Russell of the West African Mission.—The Congregationalist.

CITIES IN BIBLE LANDS

(Continued from page 11)

Sheth." He defeated the Romans, took Jerusalem, but eventually was defeated and his deluded followers dispersed.

To sum up: All of these discoveries and "finds" are not of course as numerous in quantity, nor imposing in quality, as those made in Nineveh, Babylon, and in Egypt. But none the less, as far as they go and as to what they have to tell, they are exceedingly valuable in their way. They are of rare worth in their historic bearing upon what the Divine record has to say about Jerusalem and its contiguous points.

Think what it means to have the very foundation stones of the Holy City laid bare, deep down under ground. The high state of engineering skill existent in those far off days. That the art of writing was in existence. That in inscribed stone was digged from the debris of Jerusalem that fitted into the theme of an inspired letter to Paul's heathen converts for their assurance and comfort in the new found faith of the Gospel. And Jerusalem, hoary with age, with towering walls made up of the very stones that were anciently handled by Jubusite, Egyptian, Hebrew, Saracen, and Christian builders, echoes back the joyous refrain as we wing—

"Zion stands with hills surrounded,

Zion kept by power divine.

All her foes shall be confounded,

Though the world in arms combine.

Happy Zion.

What a favored lot is thine!"

—Christian Observer.

Washington, D. C.

The NRA Is It the Mark of the Beast?

(Continued from page 2)

saints have been caught away to be with Christ before these terrible conditions prevail upon the earth. In my judgment the reason things will be able to shape up so quickly under the Anti-Christ's power is because Christ and the Church Saints and the Holy Spirit as a Restrainer have all been called away from the earth, and evil, unhindered can shape up quickly. But, now, viewing our day and the time of the NRA. The Church is still here. The Holy Spirit is still working in the world and restraining evil, and the Christ has not yet come for the living or called forth the dead. The time element of the NRA and the Mark of the Beast is completely different. (3) DIFFERENCE IN AUTHORITY. As we said a few moments ago the Mark of the Beast is the order of a WORLD dictator, and the NRA is only a National Order. The Dictator of the Mark of the Beast usurped his authority and the power of our American System has been delegated. The Dictator of the end-time is an Anti-Christ against God in everything. Our President, although not standing as we could desire in certain moral situations is at least a man with Christian Affiliations, and came into his place of High Authority after first having

attended a worship service. I rejoice in this. The Dictator of the end-time will be a miracle worker, or will have a Prince-Minister who is. Nothing of this kind is claimed in our present governmental order, although if our government can bring our land out of its chaos it will, using the word loosely, be a miracle. (4) DIFFERENCE IN THE MARK. The NRA is only a printed sign for show-windows and package wrappings. The Mark of the Beast will be a mark in the very skin of the very flesh of the body, in the right hand and in their forehead. Of course we can easily see how that in a short time if some tattooing company should make it patriotic to have an NRA tattooed on the very flesh of the body that many thousands, possibly millions would soon do it. The Mark of the Beast is permanent, even some indication in some of the Scriptures that it may be eternal. The NRA is only a RECOVERY mark and will be completed when the recovery is accomplished. The Mark of the Beast indicates personal denial of Christ and a definite allegiance to Satan's power. I do not know of anything in the NRA that has any religious bearing, i. e., so purposed by the promoters of it. There is surely a difference in the two marks and their purposes. (5) DIFFERENCE IN RESULT. In the case of the Mark of the Beast inhabitants of the earth are killed if they don't receive the Mark and Damned if they do receive it. As I said before, I know of nothing purposed in the NRA that has religious aims or tendencies.

Some Personal Conclusions

(1) END-TIME CONDITIONS ARE POSSIBLE. A few years ago we would have said that a Dictator, a depression, or an NRA was impossible. We have come to believe that almost anything is possible. I can easily see how, with Christ and the Church and the Holy Spirit removed, and with a supernatural power from Satan on a world ruler, everything told of the Great Tribulation would take place in a remarkably short time. Whether all will be willing to agree that we are in the very end-time or not, surely each one will be willing to agree that the conditions are very similar, and because of the similarity are worthy of study. (2) I SHOULD BE READY. "watch and Pray" was never more fitting than today. If Christ comes shortly I want to be ready to meet him. I want my friends, and this First Brethren church, Dayton, Ohio to be ready. And if he tarries longer, I want to be ready to do great service for him. (3) I SHOULD BE DISCERNING. I should read the times in which I live. I should read my Bible. Especially should I study carefully Daniel, Revelation and other prophetic Scriptures. We are either in the end-times, or we are in times very like the end-times. In either case the Bible will throw light on our situation. (4) MY DUTY TO THE NRA. Here many will probably disagree with me but that is all right, just consider with me. My duty as I view it is to cooperate and help. Romans, Chapter 13 is my Scripture for this. Of course I do not see the NRA as a National Savior, but if it will help, and not be unalterably opposed to my Christian Convictions, I am for it. To me, it is a part of being in "subjection to the higher powers". The government of which Paul must have been thinking when he wrote this was surely not perfect, nearly so high a type as ours. There must have been many unchristian

practices in that government, yet obedience to the government, up to the place that it did violence to the rule of God in a man's life, was considered as a Christian duty. May I illustrate my attitude. There are many things in Taxation that I do not believe are right or Christian, yet I pay my taxes. So there are many things in the NRA—apparent Boycott, at least an approach to the boycott spirit, and many other things that I consider as unchristian, yet I believe it is my duty to cooperate here as I cooperate in paying my taxes.

I do not believe that the NRA is the Mark of the Beast. I can see how that with increasing depressed world economic conditions a plan like the NRA of world proportions might prepare for the Mark of the Beast. I see the many faults of the NRA. I see faults everywhere else. We live in a faulty world, needing a Fault Remover. But if the NRA will help in furnishing men work, in feeding hungry families, and in restoring confidence in this world, I am willing to cooperate, until the time that it may assume Anti-Christian proportions in a far clearer way than it now has them.

Dayton, Ohio.

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THE TIE THAT BINDS

WELTON-COOPER—The marriage of June Welton and Velma Cooper was solemnized on October 14th, 1933, in Toledo, Iowa. Both are residents of this community and will make their home with Mr. Welton's parents. Mr. Welton is a member of the Carlton Brethren church. The ceremony was read by the writer. RAYMOND BLOOD.

BOOTON-PALMER—Miss Nina Palmer, and Mr. Walter Booton, both of Fort Scott, Kansas, were united in marriage at the close of the morning service at the Brethren church, Sunday, October 8, 1933, in the presence of a few of the immediate relatives. It came somewhat as a surprise and a few of the friends in the congregation remained for the ceremony. Mr. and Mrs. Booton will be at home to their many friends and well wishers, at 734 Burk Street, Fort Scott, Kansas. L. G. WOOD.

IN THE SHADOW

BRENNER—Jestina Brenner, known as "Tiny", the daughter of Michael and Sidney Brenner, was born in Alliance, Stark County, Ohio, December 7, 1853, and passed from her sufferings at the Brethren's Home at Flora, September 4, 1933, aged 79 years, 8 months and 27 days. She never

married. She moved to Sidney, Indiana, in 1914, where she was a member of the Brethren church. In April, 1923, she came to the Brethren's Home at Flora, Indiana. Though very small in body and afflicted physically she was ever cheerful and secured great comfort in her religion. Nearly twenty months before her death she fell and fractured her hip which caused her to be confined a helpless invalid to her bed. In this time of suffering she was ever cheerful and happy spirit. Services were held in the parlor of the Brethren's Home by the writer. Burial was at Sidney, Indiana, by the side of her father and mother.

FREEMAN ANKRUH.

STRINE—Mrs. Ida Strine was born in Fort Scott, Kansas, February 26, 1886, and departed this life at her home at Fort Scott, Kansas, on October 17, 1933, at the age of 47 years, 7 months and 29 days.

She married Fred Strine at Council Bluffs, Iowa, July 15, 1891. She has resided in Fort Scott all of her life, and had many friends.

She is survived by her husband and two sons: Frank Julian and Earl Flowers, of Fort Scott, and one daughter, Sadie Fitzgerald of Pocatello, Oregon; also one sister, Mrs. Mary Anderson of Fort Scott, and eight grandchildren. Mrs. Strine had been a member of the Christian church for many years, and was a kind and loving wife and mother. Her funeral was conducted by the writer from the Cheney Parlor, October 19. Burial was made at the Grove Chapel cemetery. L. G. WOOD.

PARKER—Mrs. Martha Jane Parker, who has resided in and near Fort Scott, Kansas for many years, departed this life October 5, 1932, at the age of 85 years.

For several years she had made her home with her son, Will Parker of the Godfrey neighborhood. She is survived by the following children: Will Parker of Fort Scott; H. L. Parker of Ponca, Oklahoma; C. S. Parker of Las Vegas, New Mexico; Mrs. Charles Hill of Los Angeles, California; Sherman Parker of Fresno, California; also a host of nieces and nephews and grandchildren and great-grandchildren. Mrs. Parker lived a Christian life, in singleness and a member of the Methodist Episcopal church. A good wife and mother and very devout to Christ, home and family. Funeral by the writer from the Brethren church of Fort Scott, Kansas, Sunday, October 8, 1933. The body was laid to rest beside that of her husband, in the family lot in the Grove Chapel cemetery. L. G. WOOD.

LOVE—Again death has entered the list of the membership of the Ashland, Ohio, congregation, and this time the dread messenger has taken from our midst Sister Emma Love, relict of Brother Harris Love of the Bethel Brethren church of the Glenford circuit of other years. She was a daughter of Joseph and Nancy Dunlap, pioneer residents of Perry county, Ohio, and one of a family of four children, of whom but one, a brother, remains. Sister Love passed to be with the Lord on October 16, 1933, aged 69 years and eight days.

Emma Dunlap and Harris Love became man and wife on September 10, 1892, to which union five children were born. The union was broken by the demise of the husband in 1916. One son, Oscar, also predeceased her in death. Sister Love lived with her home in Perry county, Ohio, for many years ago, when she removed to Ashland, Ohio, where she has since resided. Upon her removal to Ashland, she transferred her membership to the First Brethren church, and passed away in full faith and confidence in her Lord, and in high esteem as a Christian woman, one who honored the name of Christ in by her consistent life and character.

Two daughters, two sons, one brother, twelve grandchildren and two great grandchildren, including an especially large circle of more distant relatives and friends mourn the departure of one whom they have known but to love and revere, and who, having departed to be with her Lord, leaves only earthly and world-wide examples and precepts for the emulation of those who remain.

Sister Love went to be with Jesus from the home of her son, in Ashland, from which home funeral services were conducted at ten o'clock on October 19, with Dr. J. Allen Miller officiating and conducting the services. Her contribution to the influence and life of the deceased, from his more than forty years of acquaintance with the family. At 2:30 P. M. of the same date, further services for the deceased were conducted at the M. E. church in Somerset, Perry county, with her pastor, the undersigned, in charge, and assistance in the service rendered by Rev. John L. Landstatal, pastor of the church. "The Friend of God" was the topic used by her pastor at the afternoon service, and comfort was occasioned when it was found in Hebrews 12:1. Burial was made in the Somerset cemetery beside the remains of her husband, to await the call of the arch-angel and the glorious return of the Lord. DYOLL BELFLOE.

MILLER—Anna E. Miller, daughter of Abraham and Fannie Livengood and wife of W. E. Miller of Milledgeville, Illinois, passed to her reward from the family home in Milledgeville, Illinois on October 16, 1933 at the age of 70 years, 10 months and 16 days. To them were born three children, one of which died in infancy. The two remaining are, Horace Miller of Sunnyside, Washington, and Mrs. Ruth Fogel of Milledgeville, Illinois. Mrs. Miller was a charter member of the Ashland Brethren church, and was very deeply interested in all of its activities, and one of its staunch supporters. She loved the house of God and her place was seldom vacant. She filled a large place in the community, in the church, and in the home.

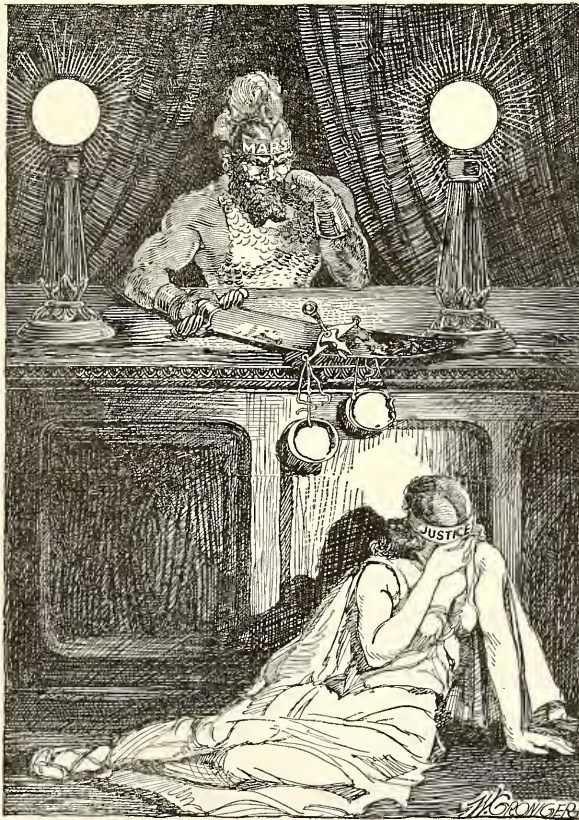
Besides the above mentioned children and the companion, with whom she had walked through life for more than fifty years, she leaves the following brothers and sisters: F. E. Livengood of Albany, Oregon; Mrs. Samuel Fleckinger of Marshall, Kansas; Mrs. Samuel Livengood of Milledgeville and Elder Z. T. Livengood of LaSalle. There are also six grandchildren. Every aching heart finds comfort in all the promises that our Heavenly Father has made to those who believe "in the Lord." How blessed the knowledge that in the morning of the first resurrection we shall meet all our loved ones. Peace to all until then.

Funeral services were held from the Brethren church in Milledgeville on Friday, October 20, in charge of the writer, officiated by Rev. J. H. Mathas of the Church of Christ, Union, Mo. C. C. GRISSO.

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THE BRETHREN EVANGELIST



*War's rule is never right,
'Tis only might
That speaks and has his way.
Good Justice crushed by Mars
Has only scars
And hate and fear hold sway.*

Signs of the Times

by
Alva J. McClain

REVIVAL of the "Iron" Kingdom

The second and seventh chapters of Daniel forecast a revival of the Roman Empire in the last days of the present age. Careful Bible students have seen this for centuries. Unbelieving historians have scoffed at the idea, calling it an impossibility.

Dr. W. E. Enfield, head of the famous laboratories at Nela Park and spoken of as an expert in historical and social trends, has recently expressed an interesting viewpoint. Having spent four months touring Europe, he came back "with the definite impression that if a strong man can arise and consolidate the Fascist states into a central European Fascist League, stretching from Italy to Germany, the old Holy Roman Empire will be restored after several centuries of experimentation with liberal monarchies and democracies." (Black-letter mine)

I do not know whether Dr. Enfield is a Christian or not. Probably he knows nothing of Daniel's prophecy. Yet he looks for the revival of the Roman Empire if a "strong man" arises. Well, the strong man will come. Bible students have known this for a long time. And when he comes, the fourth Beast Empire will rise once more to confound the experts. The whole world will wonder at the marvel (Rev. 13:3).

MUSSOLINI also Speaks

While Dr. Enfield predicts the revival of ancient Rome, Mussolini speaking in Rome to 50,000 cheering Romans thunders forth his determination: "Italy must be the first nation of the world—in the skies, on land, and in spirit. Past glories should be surpassed by future glories."

In order to carry out this prophecy, the Duce launched a new organization named significantly "Universality of Rome."

THE Last Laugh

Other men before Mussolini have dreamed of restoring the glory of Rome, and they failed. Perhaps Mussolini will fail. But the Christian knows that the "strong man" will come some day upon the stage of human history, and he will not fail. "The Scripture cannot be broken." The predictions of the experts have failed more than once, but the "sure Word of prophecy" has never failed.

We should not forget that some of the men who laugh today at the suggestion of a revived Roman Empire are the same men who yesterday laughed at the idea of Mussolini succeeding with his Fascist program, the same men who laughed at the idea of the fantastic Hitler succeeding. Mussolini has lasted in Italy for twelve years, which is a long time in our changing world. And Hitler seems to be fairly well established. And Stalin will not be overthrown immediately. Bible students have been looking for the rise of the "iron" of dictatorship in Europe for a long time. It has arrived.

The man who believes the Bible, and waits patiently, will always have the last

laugh. We may not know the "times and seasons", but we know the divine philosophy of history.

President Roosevelt might do well, among his "brain trust" advisors, to include someone who knows the prophetic Word of God. The court of Babylon found Daniel a very useful man. But the modern economic magicians and political wise-men, as in ancient days, are very much prejudiced against giving Daniel any hearing at all. The prophet Daniel, however, will have the last word.

NO Smoking in the Air

The great air-ship Graf from Germany arrived the other day in Akron and its captain Von Schiller pleasantly submitted to a radio interview. The reporter asked whether any of the passengers complain as travelers generally do. No complaints, said the Captain, except one: they do not like to stop smoking while aboard, as they must do because of fire hazards. "But," observed Captain Schiller, "it does not hurt any of them to have their cigaret cases locked up for a little while." He hastened to add, however, that a new air-ship now under construction will have a special fireproof compartment with a bar for those who find it impossible to stop smoking and drinking while in the air.

There is coming one journey in the air when nothing like this will be provided for passengers. Read First Thessalonians 4: 16-17. We shall all be changed in a moment, Paul says, before we begin that great journey. A good thing, certainly, for many professed Christians who, if unchanged, might not enjoy leaving behind some of their beloved habits. But why wait for that last great change? The power of God is available NOW to change our lives in such things.

A SCIENTIST Flips Pennies

For several months Professor Hill of the University of Georgia has been flipping pennies, assisted by his students. No, the Professor is neither crazy or a gambler. He is testing what is called the "Law of Probabilities." Two hundred pennies were assembled and weighed carefully to see that they were all alike. Then the flipping began. After 40,000 flips they find that heads have come up exactly the same number of times that tails appeared. Thus the Law is demonstrated, at least within limits.

Now that the Law has had a proper demonstration, the Professor and his class might read Proverbs 16:33—"The lot is cast into the lap; but the whole disposing thereof is of the Lord."

The so-called "laws" of the physical universe, after all, do not operate themselves. A very wise man once said that he had never seen or heard any theory of the world that did not need a God to make it go. Modern materialistic investigators quite often worship the "laws" which they discover, though perhaps unconsciously. It would be more sensible to worship the God who made the laws and who upholds them. "The whole disposing thereof is of the Lord," whether it be the movement of the stars, the path of the meteor, the fall of an apple, or the flip of a penny. The laws which control are God's laws.

Best of all, this God is above his own laws, a fact sometimes overlooked even by

those who believe there is a God. They think that God can do nothing outside or beyond the working of his laws in the natural world, that he is locked up forever within the compass of his own natural laws. Hence they deny the possibility of miracles. If they were wise, they would understand that the God who operates the Law of Probabilities which appears in the flipping of pennies could, if he wished, reverse the fall of any particular penny, or even suspend it forever in the air. Such an action would not abrogate either the Law of Probabilities or the Law of Gravitation; it would only overcome them by the interposition of a superior force. Something like this happens every time a small boy throws a stone into the air. The Law of Gravitation goes on operating, but the boy happens to be a bit stronger. Yet we have grave faced savants who will tell you that God cannot do as much as this little boy.

NO Wonder it didn't Work

Mrs. Nicholas Longworth, daughter of the late Theodore Roosevelt, in a recent series of articles relates some interesting things about the great and near-great in Washington. We learn, for one thing, that the Hardings used to call frequently on the Longworths. The men played poker. Mrs. Harding acted as bar-tender.

My only reason for recording this bit of scandal is to point out the kind of political rulers to whom America committed the enforcement of the prohibition law in 1920.

Prohibitionists may learn some time the folly of committing their issue to parties which accept it on the ground of political expediency. Moral reforms put through by such means do not last.

AN Ambiguity Cleared up

In an article in this department, issue of October 7th, the name of "Mrs. White" was included among the names of other feminine religious leaders whose marriages had ended in discord. By some inadvertence the first name was omitted, leading at least one reader to think the reference was to the prophetess of Seventh Day Adventism, Mrs. Ellen G. White.

I had in mind another person, Mrs. Alma
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Warrant for Refusal to Engage in War

That war is wrong, that the Brethren church accepts the Gospel position of the wrongness of war, and that the church has a long history of refusal to engage in war, are facts that ought to be declared more frequently and taught more faithfully than they are at present. If such is the real Christian attitude toward war, if such is our faith and if it is indeed a part of "the faith once for all delivered unto the saints", we ought more widely to know it and to be more strongly convinced of it. These are ominous and uncertain times, and no one can tell when we may be called upon to bear witness to our faith. And it is to be feared that many of us would scarcely be able to give a reason for the faith that is in us, if in very truth it is our faith. Especially among young people does there exist a great lack of conviction in this regard, and the fault rests largely with the pulpit, press and conference platform, let us confess. This note has been too often absent from our message. No time is more opportune for reminding ourselves of our neglect in this matter than this armistice season.

WAR IS WRONG

1. War is wrong because it violates the sacredness of human life. Life is a sacred thing, priceless and wonderful. Man cannot give life, nor has he the right to take it away. God who bestowed life also hedged it about by a "Thou shalt not kill." That barrier has never been removed. It is an eternal restraint to the rash hand, and protects life which is infinitely precious. It is not an arbitrary injunction, but a moral law, founded in the very nature of things. To murder, to destroy life, is wrong; and it is just as wrong when perpetrated by governments in wholesale fashion as when done by an individual. And the individual is not guiltless who consents to become a party to a national slaughter.

2. War is wrong because it destroys love and promotes hatred in human hearts. War simply cannot be carried on in the presence of love, because men who love one another will not fight and kill. When a nation decides to launch a war, the first thing necessary is to build up hatred in the hearts of its citizens for the citizens of the other nation it would make war against. That is the purpose of war propaganda, which is always so prolific during international conflicts. Every nation was engaged in the fearful task of dethroneing love and goodwill, and exalting hatred during the World War. Our own nation was as guilty as the rest. Let us not deceive ourselves; we knew then, as we know now, that hatred was necessary to the successful killing of our fellowmen. Hatred is the essence of murder. So true is it that the Word of God says, "Whosoever hateth his brother is a murderer" (1 John 3:15). Such a spirit contravenes the spirit of love which Jesus set going in the world, and which he has declared shall be the distinguishing mark of his disciples. "A new commandment give I unto you, that ye love one another, . . . By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34, 35). That principle abso-

lutely unfits the Christian for combatant service in war.

3. War is wrong because it is destructive of everything that is noble and good and worthwhile, and encourages and gives occasion for everything that is harmful and cruel and vicious and evil. Poets sometimes become thrilled with beautiful sentiments related to war when they look at it from a distance and through the colored glasses of their imagination, but the men who engage in the reality, curse war and loathe it. And everyone who has any sense of the value of our civilization, must lament the destructiveness of war.

4. War is wrong because Jesus told his disciples they should not fight, nor make resistance and strike back at him who would do them evil. "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth; but I say unto you, That ye resist not evil (him that is evil); but whosoever shall smite thee on thy right cheek, turn to him the other also" (Matt. 5:38, 39). Again, "Render to no man evil for evil. . . . avenge not yourselves" (Rom. 12:17, 19). Jesus said to Peter, "Put up thy sword, . . . they that take the sword, shall perish with the sword" (Matt. 26:52). And Paul was inspired to say that "the weapons of our warfare are not carnal" (2 Cor. 10:3, 4).

5. War is wrong because it is incompatible with the example Jesus set and the spirit he displayed. Jesus patiently endured the bitter persecution and ignominy of the arrest and unjust trials with the attendant mockery, and went to the cross without a word, and at the last prayed the Father to forgive his malefactors. Peter writes, as if to shame us of our retaliatory spirit, "Christ also suffered for us, leaving us an example, that ye should follow his steps" (1 Peter 2:21). The Christian being bound to follow the example of Jesus cannot engage in carnal war because Paul says, "If any man have not the spirit of Christ, he is none of his" (Rom. 8:9). And he exhorts the Christians at Philippi to "have this mind in you which was also in Christ Jesus" (Phil. 2:5).

THE CHURCH'S HISTORIC STAND AGAINST WAR

God has had a witness to his hatred for war through many years in the Brethren church, and thank God, it has not been entirely alone in its stand against war, for the Quakers and the Mennonites have also borne a similar witness. From the days of the church's founding in Germany in 1708 until the present day the Dunker fraternity has steadfastly resisted all efforts to entangle it in carnal warfare, though, undoubtedly some of its members have at times broken over the standard. But the church has never ceased to cling to the Christian standard and to urge and even to insist on obedience on the part of those who remained in its fellowship.

Some Early Expositions

The records show that the early Brethren refused during the Revolutionary war days to have anything whatever to do with actual fighting, not even by substitute. We read in the "Minutes of the Annual Meeting of the Church of the Brethren" (page 6) that in the

THE POWER OF LOVE

*Were half the power that fills the world with ter-
ror,*

*Were half the wealth bestowed on camps and
courts,*

Given to redeem the human mind from error,

There were no need of arsenals and forts.

The warrior's name would be a name abhorred,

And every nation that should lift again

*His hand against his brother, on its forehead
Should appear forever the curse of Cain.*

Down the dark future through long generations

The echoing sounds grow fainter and then cease,

And like a bell with solemn, sweet vibrations,

I hear once more the voice of Christ say "Peace."

Peace! and no longer from its brazen portals,

The blast of war's great organ shakes the skies,

But beautiful as songs of the immortals,

The holy melodies of Love arise.

—Longfellow.

Annual Meeting of 1781 the question was raised about substitute money being paid, and the reply was given that "it has been unanimously concluded that we should not pay the substitute money, . . . we exhort in union all brethren in all places to hold themselves guiltless, and take no part in war or blood-shedding, which might take place if we would pay for hiring men voluntarily; or more still if we would become agents to collect such money." Again in the meeting of 1785, at Big Conewago, Pennsylvania, we find the Brethren setting themselves unequivocally against engaging in carnal war, saying in reply to a query concerning the meaning of 1 Peter 2:13, 14: "We do not understand at all, from the words of Peter alluded to, that we can give ourselves up to do violence, or that we should submit to the higher authorities in such a manner as to make ourselves their instruments to shed men's blood, however it might be done" (Minutes of Annual Meeting, page 9).

The Brethren Church Stand

When we come down through the years to the history of the two separate branches of the Brethren, we find both maintain the old anti-war stand. From the "Minutes of General Conference for 1915" (page 61) of the Brethren fraternity we read, "We reaffirm the scriptural and historic principle of the Brethren church concerning war". In the 1927 "Minutes" the statement is more definite: "That we assert our time honored position as being opposed to members of the Brethren church going to war as combatants" (page 11). The attitude has not always been a negative one, as we discover in the "Minutes" for 1928 (page 10), where we read in part as follows: "Resolved that this Conference send a telegram to the State Department at Washington, congratulating this government on its instrumentality in bringing about the multi-lateral pact to outlaw war as an instrument of national policy, . . . that we condemn war as an unchristian way of settling international disputes, and commend the way of justice between nations; that we go on record as a non-resistant body; and that we urge the government to use every means possible to propagandize peace, pledging ourselves to do all in our power in this respect, in order that this diplomatic triumph for peace may be made permanent through education and religion". Another outright statement was made at the General Conference of 1931 in these words: "That we affirm the position of our church as unalterably opposed to Christians engaging in carnal warfare, and as committed to the New Testament principles of 'overcoming evil with good.' In this particular we urge the stressing of our pilgrim character as citizens of heaven and maintain our separation from the world as set forth in Phil. 3:20 and 2 Cor. 6:14-18."

Church of the Brethren Statement

The Church of the Brethren also has kept its anti-war attitude fresh in mind in recent years. It was at the Goshen Conference on January 9, 1918 that the following statement was issued: "Therefore this Conference of the Church of the Brethren declares

(Continued on page 8)

EDITORIAL REVIEW

In a recent communication from Brother W. S. Crick, pastor of the church at Fremont, Ohio, we learn that they are observing homecoming on the Sunday preceding Thanksgiving Day and that Dr. C. L. Anspach of Ypsilanti, Michigan, is to be the speaker of the day.

Brother J. S. Bowman reports his work at the Richpatch church in the Alleghenies, where his brother, Dr. I. D. Bowman, held an evangelistic meeting last August, resulting in one addition to the church by baptism. We are glad to note that nearly every member of this little band is a reader of the Evangelist. We congratulate them on their loyalty.

The La Verne, California, church continues to go forward with splendid interest and attendance under the capable leadership of Brother A. L. Lynn. Not even the heat of the summer months caused them to slacken their zeal. During that period they enjoyed messages from two of their own very promising young men who are preparing for the Gospel ministry. During the quarter for which the report is made, seven new members were received by

baptism into the church. The Sunday school attendance is good and several new teachers have been required.

On Prof. Stuckey's Sunday school page, he provides us with an original article by Brother N. V. Leatherman. Not only the Sunday school workers, but others also will be interested in the subject of the polity of the Brethren church. This splendid article is a real contribution to the subject and you will find it well worth your reading. Because of its length we cannot publish it all this week, but preserve your paper and next week we will give you the rest of the discussion.

From Dr. Bauman's Long Beach church calendar we learn that 1035 were in attendance at that great church's Sunday school on October 15th, and we read that it was "just a regular service." That is the largest school in the brotherhood, so far as our knowledge goes. We congratulate pastor and people on the great work they are accomplishing. Now that Brother Alan S. Pearce has been inducted into the position of associate pastor, their work will doubtless go forward all the more efficiently and successfully. On the above mentioned Sunday there were four baptisms and on the following Sunday there were seven.

Brother Leslie E. Lindower, pastor of our church at Warsaw, Indiana, informs us that the ownership and editorship of the BIBLIOTHECA SACRA has been transferred from the Pittsburgh-Xenia Theological Seminary to the Evangelical Theological College of Dallas, Texas, which is Brother Lindower's alma mater. The magazine mentioned is a quarterly devoted entirely to theological matters of a non-denominational character and has had a long and successful history. We have long been acquainted with this splendid magazine, and it doubtless finds its way into the studies of a number of our ministers. Because it in no way competes with any of our own present publications, we are quite willing to give it this notice.

Dr. Florence N. Gribble writes an interesting letter recording numerous news items related to our African mission work. Among them are some that bring joy and some that bring sorrow to the missionary's heart. Prayer is always needed, but especially now in view of the financial situation that exists, and also in behalf of the "babes in Christ" among the native Christians. The motto which Dr. Gribble wrote in her diary—"And now unto him",—might well be made the motto and inspiration of many a Christian worker in the homeland. If there is one weakness that troubles the church of Christ more than another it is the failure to depend on and to make use of divine resources. There is too great reliance on human wisdom and strength, and consequently too much giving to man the glory.

Dr. W. H. Beachler writes of the newly formed circuit of which he is the pastor—Gratis and New Lebanon, Ohio. The Gratis church has been under Dr. Beachler's efficient care for a number of years and since the leaving of Brother L. V. King to his Indiana pastorate, New Lebanon has joined in with the Gratis church to share the benefits of Brother Beachler's talented ministry. The work at Gratis has been going along with steady growth in interest and numbers, having avoided the popular summer slump. The pastor continues to emphasize Christian Endeavor, as he has long been doing, and finds that it pays. That has been the experience of many another successful pastor and builder of young people. Nowhere does such satisfactory response come to the right sort of effort as in work with young people. They who neglect this field, neglect their greatest opportunity.

President E. E. Jacobs reports a successful homecoming day at the college, a day successful not merely in attendance but in the special entertainment features of the day. The football team not only did themselves proud by defeating a team that was rated by the athletic scribes as slightly stronger, but the dramatics club staged one of the heaviest and most successful dramas that the college has attempted for a long while. There were perhaps 1200 people who viewed "Uncle Tom's Cabin" in the large high school auditorium, and the crowd was enthusiastic over its very splendid rendition. We congratulate Dr. Jacobs on the new honor and recognition of scholarship that has come to him in being made a "Fellow of the American Association for the Advancement of Science." And the church is to be congratulated on having so distinguished a scholar at the head of its educational institution.

WHAT OUR CHURCH CAN DO to Build up HOME MISSIONS

By J. L. Bowman

Address at Southeastern District Conference and publication requested by Conference

If we are to do effective mission work, we must feel be some other factors that enter into that work, but there must be a felt need, if the work is to be undertaken and carried forward to a successful completion. A self-satisfied or complacent individual will never put forth strenuous effort to accomplish any task, and least of all will he make any worth while effort to carry out a missionary programme. Of course, there are other factors that will aid in building home mission work, some of which are important. I shall touch on these as my subject unfolds.

Let me say in passing that no one can be really true to the Master and not be vitally interested in mission work. The last command he gave is a sufficient incentive to stimulate the whole church as it has never been stimulated. If his words fail to bring results, mine will also fail. If his life, character and teachings fail to bring a hearty response to both home and foreign missions, then I feel that the good seed that the Master sowed fell on poor soil, failed to germinate, and as a result will not bring forth a real harvest.

Oh, yes, it will bring forth a harvest, but it will be a harvest of condemnation. The loving Master must surely say in sadness, "I was an hungered and ye gave me no meat, I was thirsty and ye gave me no drink, I was naked and ye clothed me not." Truly there are souls hungry and thirsty for the bread and water of life and no one to give them, naked or destitute of spiritual knowledge and no one to impart to the soul the satisfying truths. What a denunciation! I pray that this terrible denunciation may not fall upon Brethren people, but it will most surely fall upon them, if they are not true to their Master.

Home mission work and foreign mission work are relative terms, and are terms of convenience rather than of Biblical distinction. It is strictly true that we cannot build up a strong, well-balanced foreign mission work without a well-balanced home base. If we stress one too much or to the exclusion of the other, we are in danger of becoming top-heavy and as a result will lack balance and stability. I am sure we do not want to recall a single one of our workers from the foreign field, but the rather do we want to add to this number from time to time.

If this be true, then we have a cogent reason for working for our home field, because it brings a double blessing. First it brings a blessing to the home field through added strength and this in turn brings an added blessing to the foreign field. Our workers have been very successful and we are justly proud of them. Let us lengthen our cords and strengthen our stakes, so that others as well qualified and waiting may go and add strength to our foreign mission forces, and also take relief to those overburdened, overworked missionaries who have not counted their lives dear unto themselves that they might win some for Christ. What a reward is in store for those faithful ones who have heeded the call of the Master!

THE NEED

May I stress with a few figures the real need of missions here in our happy homeland. According to the best statistics at my command there are 68,000,000 in the United States who are not members of any church—Protestant, Jewish, or Catholic. Every second person you meet belongs to no church. What a field! What a crying need!

How long, loud and insistent that call! Church of the living God awake. There are 17,500,000 non-church members living in cities of over 100,000. In three great cities alone on the Pacific coast—San Francisco, Los Angeles, and Seattle—there are 1,500,000 unsaved souls. Similar facts and figures can be produced in many large cities and in the smaller cities and towns throughout the land and in our country places. If the automobile owners of the Brethren church would stop joy riding for one Sabbath day and contribute that money for missions, either home or foreign, it would grease the wheels of the mission board machinery and hasten the millennium. The call for workers is so urgent, dare you turn a deaf ear to it?

The atheistic societies are working overtime to spread their pernicious doctrines. In the city of Pittsburgh, Pennsylvania, there is a school in which 650 people meet not to study God's word but to teach that there is no God and that the Bible is a myth. Within a ten-mile radius of Boston there are thirty-two such schools. They are scattering their literature everywhere and the damnable seed they are sowing is beginning to grow, and unless checked will produce an awful harvest. The field is yours now. What kind of seed will you sow? The cults are making headway that is alarming. Spiritualism is spreading and is being patronized by members of the church that should know better. What a field for those that believe in a whole gospel for a whole world! If the church of the Lord Jesus Christ is to fulfill her mission, then she must support the work of the Lord Jesus Christ. The churches here in the homeland must hold the ropes while those in the foreign field go down into the pit. This is not a fanciful statement but a statement of a fact. The stronger our home base is, the more securely can we hold the ropes for those who are willing to go down into the pit. Your opportunity for real service lies at your door. Let the Lord open your eyes and you will see it.

THE LOVE OF CHRIST

The next factor that I shall name as demanding and moving us to carry on home mission work is the love of Christ for mankind. Why Christ's long journey from heaven to earth? Why his sojourn amidst poverty and scorn? Why the toilsome travel in Galilee and Judea? Why the tedious journey to Jerusalem when the known rejection, betrayal and cruel death awaited him there? He came to seek and to save that which was lost, and it was love for you and me that led him every step of the way, even to Calvary where love reaches its grand climax. With the spirit of the Master upon them thousands have

gone forth and have conquered in his name. The church at large has still to learn this lesson from the great Teacher, and to heed his injunction, "As the Father hath sent me, so send I you." If that is true and binding, it must logically follow that the mission of the church today is the same as the mission of the Son of God. "To seek and to save that which was lost"? Yes, to seek and to search for it till we find it. We are not a whole gospel church unless we live up to the whole gospel.

The same love that prompted God's Son to establish a medium through which the world was to be saved, ought to actuate the church today in her divinely ordained mission. The church in all ages has had a tendency to limit or narrow down her mission. Real love never seeks limits but always seeks outlets, always like her founder seeks to do the things that please the Father. In the garden Christ prayed, "Not my will but thine be done," and every true follower of his has sometimes come into the place where he also has cried, "Not my will but thine be done." But if you lack that real love, you will never do his will. Without love you cannot succeed as a teacher, a musician, a preacher or as a mission worker. You must have human sympathy and understanding, and be able to see the diamond in the rough, or the lily in the ugly earth. You must be able to see a soul stained by sin, transformed by grace and love till it shines as a precious trophy of Christ's redeeming grace.

I am sure you love your church; her distinctive doctrines are precious to you; you love her fellowship; you love all she stands for. Her teachings to you are the essence of true religion. She aims not to seek the approval of men but of God. All that the church is to you, all that she possibly can be to you, she will be to others who at this time are strangers to her. To you is the divine command, Seek and Save the lost. Love will put wings to your feet, weight to your words, power to your message. It will open your eyes that you may see possibilities in places you had passed by. Love will enable you to plant the gospel seed in every nook and corner of your province. Love will find a way or make one. Love will polish up the dark side and make it shine. Love will lighten heavy burdens. Love will make impossibilities possible. Love is like a magnificent temple whose length, breadth, height and depth are equal. The breadth may represent Christ's world-wide love; the length its extent throughout all ages. The depths may represent his wisdom. The height is beyond the reach of any foe, or perhaps may represent the Saviour's love in raising the sinner from the depths of misery to the heights of happiness. Love will "G O" and when the church gets the go spirit, she is bound to grow.

VISION

A third factor is vision. "Where there is no vision the people perish." This statement accounts for many failures. There is not a closed church in the brotherhood but is a monument to the truth that folks lost their vision. Or it may be lamentably true that they never had a vision, no vision of future possibilities. A man or a woman with a vision is irresistible. Such a one is instant in season and out of season. Such a one sees Sunday school superintendents, preachers, leaders in church activities, missionaries in the embryo, sees future possibilities for church extension and growth in places unnoticed by any one without a vision. You may say the material upon which I must work is poor and unpromising. A noted educator has said the poorer the material the greater the skill required of the teacher. I think this will apply in church work as well. Columbus had a vision

and America is the result. Edison had a vision and the electric lights are the result. The Wright brothers had a vision and the aeroplane is the result. Jesus Christ had a vision and the plan of human redemption is the result. The church that has no vision perishes and she ought to perish. Why cumber the ground?

The Chinese have had no vision and as a result that nation, mighty for multitude, is regarded as one of the backward, weaker nations that lack capability and stability. If this sleeping nation ever gets really awake and catches a vision she will become a mighty power that any nation will well consider before engaging her in a mortal combat. If the Brethren church ever gets her real vision she will leap where now she limps. If you are not able to see Brethren churches greatly multiplied all over our own and other countries as well, you will do mighty little to bring about this most desirable result. Power and vision are closely allied, and the power to do is largely the ability to see what should be done.

The strength and power of the church have never yet been tested, nor will they be, till the church gets her vision. The golden age of Brethren activity is in the future, not in the past, and that golden age will be ushered in when the church gets her vision. And the church will get her vision when the voice that comes from the Brethren pulpits rings true to the missionary teaching of the book. The Brethren ministry must bring forth the whole gospel, not just a portion of it, nor something else just as good. You must believe in your very soul that there is nothing else just as good and that you will stand true to that teaching regardless of cost or consequences. If you are looking for a place to get out, the sooner you find it the better off the church will be. Teach Brethren doctrine in such a way that you will convince your hearers that there is nothing else just as good. Christ felt in his soul that he had a message and a mission that the world needed, that enabled him to speak with authority and not as the teachers of his day.

This authority brought the response from those who were sent to entrap him, "That never man spake like this man." A weak, vacillating policy always defeats itself. Get a vision and then use it when you get it. There are other factors that I shall mention but they are more or less covered by the ones I have named. They are so inclusive and vital. If you feel the need of more Brethren churches in the homeland; if you have love for the cause that will enable you to make a willing sacrifice to that end; if you have the vision of a greater Brethren church, I am sure you will be willing to be used to bring your vision to pass.

WILLINGNESS

Willingness? There is more in that word than you at first suppose. Many failures result from not having willing workers—workers, who are willing to go, to do and to say, when, where and what is necessary. The remarkable outpouring of the Holy Spirit at Pentecost was due to the fact that they were "All" with one accord in one place, praying for the same thing. The fact that they were willing to stay in one place for ten days praying for the same thing brought wonderful results. If somehow the Brethren church could unite on some plan to have a ten days' prayermeeting, if not all in one place, all to agree in asking for the same thing, the thing that was most needed, what marvelous results might follow! The church must be willing, or she must be willing to be made willing to wait on her Lord. If you want pentecostal power you must be willing to pay the pentecostal price.

(Continued on page 15)

WHAT IS WRONG?

By Fred V. Kinzie

You may not agree with some of his implications
and you may think his "hasty" survey is faulty, but

Who can dodge the challenge of

Pioneering in Church Extension?

A good many times has this question been intimated by pen and voice recently—yes, and times not so recent. It pertains to the slow growth and meager representation of the Brethren Church throughout the land.

At the last National Conference this problem was stated in no uncertain terms, and some faltering answers were proffered.

Nor do we purpose to hold the exclusive panacea—only this—one question has stood out boldly before us for years: Why has the field occupied by Brethren been confined to very limited and restricted areas, while our sister group, the Church of the Brethren (and others of similar classification), has become so much better distributed?

A hasty survey reveals a peculiar condition: Not more than eighteen states (plus the District of Columbia) have any organized group of our people whatsoever. Two of these are questionable. Two states have but one church each. Two have two churches each. Three have three churches each. The majority of our congregations are found in about four states, the vast territory of California boasting only a dozen congregations. In Indiana, the leader as to number of centers, there are only about three dozen, and all save one of these are in the north half of the state. In no state is there an even distribution. Many of these which have been counted are now labeled "Vacant."

No church with a message such as ours has such spotted and deficient representation. Why is this true? What is the cause? What is wrong? Or is there nothing wrong, and we should complacently go on in the same old grooves?

The day of "pioneering," as understood two or three generations ago, is practically past; but we are not so sure that some "church extension pioneering" might be in order even in these modern days.

We are not thinking so much just of 1933 (for every effort is highly handicapped in the present unusual distress), but for the last decade or quarter century, has not the pioneering spirit of our church leaders been largely on the retrograde?

Have not too many potential pastors issued forth from halls of learning with the one idea of stepping into a well-feathered, waiting pulpit, comfortable salary guaranteed, and stalwart constituency able to man every "gun"?

When thinking of prospective church locations, are we right in giving first consideration to money and an **EDIFICE**? It is the writer's persuasion that this question must be answered in the negative. The first thing needed is **MEN**!

A thoroughly consecrated man, with an unadulterated knowledge of the Scriptures (a liberal education being, of course, a distinct advantage); a man willing to locate in a new field, especially where a small nucleus of Brethren already abide; and one willing to ply some trade or vocation for self-support in the beginning—such men can establish new Brethren centers—and just such men should

be stepping forth from our Seminary, or even from many other walks of life.

Don't say, "Impossible flights of fancy." That's the way many of the false cults are being disseminated. The secret is that their followers are on fire and zealous for these erroneous beliefs. We have the very essence of the TRUTH and a marvelous message to which we so often allude. Should we be satisfied to do less in the way of self-denial and personal sacrifice?

One other point: Does not the vision of an imposing house of worship with all modern appointments loom too early in our extension enterprises? And the result—staggering indebtedness, followed so often by heart-breaking misunderstanding, quarreling, and wreckage which cannot be outgrown in years—and all, usually, the fruitage of pride!

We wonder if the Lord is pleased with our practice of plunging into debt. Had we not better begin in more humble fashion and let the size and quality of the "CHURCH HOUSE" be an outgrowth of the spirituality and loyalty of the body of believers (the true "CHURCH")?

What is wrong? Why our meager growth and lack of extension? Can the problem be overcome by high-powered appeals to GIVE more liberally? Never!

Folks will give without impassioned pleading, and they cannot be detained, once they see unselfish fire and zeal motivating their leaders everywhere, and driving them into the thick of the fight!

Is it not time, indeed, to arouse from sleep on this all important subject?

Harrah, Washington.

"WHY I GO TO CHURCH"

You might just as pertinently inquire "Why do I eat?" or "Why do I sleep?"—because I find one is just as necessary to my well-being as the other.

I could eat well and sleep well, and yet be a very miserable man without the spiritual uplift that only comes from an attendance upon the Divine ordinances.

Then again, it is a great privilege to touch shoulders with the earnest Christian men who are also interested in promoting Christ's Kingdom upon earth.

For four years while Postmaster General under the Harrison administration, I traveled nearly 100,000 miles in order to be present each week at my own church.

I have made it the rule of my life to be in my regular place each Lord's day when in health and in the country, believing that Paul was inspired to write that we should not forsake the assembling of ourselves together.

I also believe that the temptations of every man are great, and unless he has more than the ordinary groundwork of honesty and faithfulness, he may be caught by the sudden wind of plausible opportunity and tumble over the precipice and be ruined.—By John Wanamaker.

SIGNIFICANT NEWS AND VIEWS

THE GOOSE-STEP FOR EDITORS

Difficult as these times may be for the members of the editorial fraternity in this country, and especially for editors of religious journals, it would seem that all of them have reason to be grateful that they are not compelled to live and work in Germany, where the Cabinet has just approved the section of the press law submitted by Propaganda Minister Goebbels, which is specifically designed to end the freedom of the press in Germany. All editors of daily papers, periodicals and news agencies operating in the Reich are affected by this law. The press, like the school, the theatre or the radio, is regarded as "a public institution", and all editors must be of Aryan (non-Jewish) descent and must share without reservation in the Nazi conception of the present State. Although the law paradoxically states that editors "must be guided by their own convictions", they are made far more responsible to the State authorities than heretofore. The editor's liability is defined to equal that of the civil service, and "a press court" is to be created which may decide on an editor's absolute exclusion from his profession in the event of his opposition to the Government. Sections of the law are intended to protect editors from all outside influence as well as economic pressure from the publisher, but it is evident that swift punishment is likely to be inflicted on any man who refuses to be a rubber stamp for Hitlerism.

After the methods employed to regiment religion and to make it goose-step with the army, it is not surprising to note this whip-cracking over the journalists of the country. It may be well to remember that in the face of such coercion it will be difficult to accept at face value anything which these journals may have to say. Or are there some even in America who believe that free expression of opinion should thus be gagged?—Reformed Church Messenger.

DEVIL-WORSHIP IN RUMANIA

The New-Outlook (Canada) says that weird stories have been received in London regarding a revival of necromancy and devil-worship in Rumania. Whole districts in that country have been given over to strange vagaries of religion, according to Dr. James Wiles, controller of the British and Foreign Bible Society in Rumania, Jugoslavia and Bulgaria, whose words are quoted in the Daily Mail: "Reports were coming to us from many parts of Rumania that our colporteurs—men who travel about selling and distributing Bibles—were being beaten and harried, both by the peasants and by ignorant local officials. I went to Bucharest and saw M. Titulescu, Foreign Minister, who assured me that this persecution should stop, and the situation has now improved. Rumania is suffering from a wave of semi-pagan religions, and even devil-worship. In one village near the Yugoslav frontier there are numbers of women prophets." A mining engineer from the Yugoslav-Rumanian border told of "chanting" witches—women who fall into fits in the streets, foaming at the mouth and chanting weird sayings which the peasants write down. A fourteen-year-old girl in South Serbia has been visited by hundreds of peasants who believe that she is inspired and ask her advice regarding the harvest and their business and love affairs. Such incidents have been common in all ages, and one which may be regarded as typical is recorded in Acts 16:16. But this sort of thing is not by any means confined to southeastern Europe. Something of the same nature has not been unknown within our own borders, where men and women have occasionally fallen victims to "sooth-saying," and with much less excuse than the people of ancient Philippi or modern Rumania.—The Evangelical-Messenger.

JEWISH IMMIGRATION IN PALESTINE

Since the beginning of 1933, there has been a great increase in the Jewish immigration in Palestine. Whereas in the last half of the year 1932, only a total of 2,000 Jews were admitted into Palestine; since January of this year, the rate has increased to 750 a month, and that notwithstanding the prevailing unemployment and consequent distress. The purchase of ground by Jews has also increased. This has led to an increase of Arab activity and Arab competition. An Arab Resistance Fund has been founded

and, according to the General Mission News, the Arabs, following the British-Indian example, have informed the government that they will no longer lead their cooperation and will boycott its public activities, as long as the Jewish immigration is permitted.—The Presbyterian.

EVANGELISM THE HEART OF MISSIONARY EFFORT

"Missionary effort must be based chiefly, if not solely, upon evangelism—the carrying of the Gospel to those who have not yet received it." So says the Rt. Rev. Charles Fiske, Bishop of Central New York, in the Episcopal Church, in an article in The Atlantic Monthly for September, 1933. Another quotation runs, "If anybody in the world needs a creed—must have one—it is the missionary." And further, "Men are hungry for a definite religion. They want to know whether or not we have it. They look, searchingly, to discover its fruits. Mere conventional decency of life is not a strong enough force to convert a doubter or overcome evil. An easy-going, half-believing, half-hearted acceptance of religion, with no real faith and no strong sense of duty, is not enough to stabilize society."—The Presbyterian.

Warrant for Refusal to Engage in War

(Continued from page 4)

her continued adherence to the principles of non-resistance held by the church since its organization in 1708.

"I. We believe that war or any participation in war is wrong and entirely incompatible with the spirit, example and teachings of Jesus Christ.

"II. That we cannot conscientiously engage in any activity or perform any function, contributing to the destruction of life."

As the church has practiced the teaching of Christ in this matter, her members have at times been compelled to suffer persecution, and if there is faithful continuance in this position in the coming days, there may be still more and more severe persecution, but may she never fear to bear her testimony. She should never encourage nor be rebellious, but rather obedient to all the laws of the state, in every way possible, but when those laws or edicts are clearly contrary to the revealed Word of God; then she must remember the words of Peter: "We ought to obey God rather than men" (Acts 5:29).

If Christ is our Lord indeed, we must follow him in all the way that he leads. Jesus says: "If a man serve me, let him follow me" (John 12:26). And in this particular, it means following him in non-resistance and in abstinence from participation in the sin of war. If after having the light, we engage in war, we are no longer his true servants. Rather—and we have Jesus' own words for it—"Whosoever committeth sin is the servant of sin" (John 8:34). May we grasp the significance of his words as clearly and readily as the Apostle Paul, when he declared to the Romans the same truth: "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey: whether of sin unto death, or of obedience unto righteousness" (Rom. 6:16). God give us the spirit of obedience in all things.

OUR BIBLE STUDY DEPARTMENT

Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

I Timothy

Should a young minister ever be placed in a large church? That question has eloquent debaters on both sides. The kind of young man who will be likely to succeed in a well-established congregation will be one who, like Timothy, is sound in doctrine and sober in practice. He must be intelligent, earnest, agreeable, modest, and spiritual—God-consecrated and Spirit-led, if he is to capture souls for Christ.

Old Men and Young Men

Timothy was in some respects the most fortunate young man in the Apostolic Church. His was the privilege of being a very intimate friend of St. Paul's during the years when the Apostle's counsel was ripe with wisdom and weighted with grace. Paul, contrary to some older men of the universal church, constantly taught, encouraged, guided, and complimented young Timothy. He was rewarded in his old age by having a true, faithful, and loving supporter and associate in the relentless fight which he always waged for Christ and the Church.

And why should that not be the case with every man who grows old in the service of our Lord? To be hypercritical of younger brethren in the ministry is to invite disaster—such men erect beds of thorns and thistles for themselves. Wise and friendly counsel are always in order if a young man makes mistakes in an early pastorate. Too often he is misunderstood, lampooned, and made a castaway.

On the other hand, who has not been disgusted beyond measure at a too vigorous display of a theological education or even a college degree on the part of the man of the pulpit? Or who has not been quickly sickened at the I-know-it-all-attitude and the you-can't-understand-it-plea? A young minister should remember that the angels fell through pride and that beginning preachers are heir to the weakness which robbed them of Paradise. A youthful pastor should study the art of getting along with older men; he should be courteous, respectful, given to wholesome speech, when he addresses his predecessors in the ministry. Paul and Timothy will serve as model examples to old and young preachers alike.

Timothy's Credentials

What experience did young Timothy have as a Christian that should cause the elder Paul to put him in charge of the Ephesian church? Let us examine the history of the Lystra convert.

The sixteenth chapter of the book of the Acts furnishes the Bible student with initial information. He was converted perhaps on the occasion of Paul's visit to his home town. Some scholars have intimated that it may have been even earlier that he found Christ, and suggest that Paul, since Lystra is not many miles from Tarsus, may have been at Lystra prior to his first journey. At any rate we know that Timothy became Paul's traveling companion on the second missionary tour. They were together at Corinth (Acts 19:22; 1 Cor. 4:17) and also at Rome, (Col. 1:1; Phil. 1:1). That was near 62 or 63 A. D. Later he was placed in charge of the Ephesian church and received the first letter from the aged missionary. A second epistle followed during the Apostle's second imprisonment at Rome. (66 or 67). Timothy set out to visit him and then the archives of history become strangely silent. Paul died for his faith in 68 A. D.

Such is the factual and visible history of the Lystra youth. We learn, however, that he was schooled in the faith by Lois and Eunice and became an earnest student of the Scriptures. He was deeply consecrated to his work, possessing a retiring personality which led him to hesitate to deal with the big problems of the church. His diffidence and timidity were natural characteristics of his youth. But his wholesome doctrine, words, and speech were a commendation to the best of saints. Consequently we find Paul begging him to take heed unto himself and to the apostolic teaching. Timothy, let us remember, was something more than a novice.

A Digest of the Letter

The epistle of First Timothy is really the first manual which was ever written on church government. It gives advice concerning prayer, the place of women, the qualifications of bishops and deacons, ministerial conduct and work in the church.

It will not be out of order to list the Biblical qualifications of bishops and deacons in the church. It will serve as a plus and minus check up for the leading officers of the church. (See 1 Tim. 3:1-16).

(For Bishops)

1. The Office Itself
2. Blameless in Character.
3. Husband of One Wife.
4. Vigilant.
5. Sober.

6. Of Good Behaviour.
7. Given to Hospitality.
8. Apt to Teach.
9. Not given to Wine.
10. Not a Striker.
11. Not Greedy of Money.
12. But Patient.
13. Not a Brawler.
14. Not Covetous.
15. One That Ruleth Well.
16. Not a Novice.
17. Not Proud but Humble.
18. Of Good Report Among Those Without.

(For Deacons)

1. Must be Dignified.
2. Not Double-Tongued.
3. Not Given to Strong Drink.
4. Not Greedy of Money.
5. Sound in Doctrine.
6. Proved.
7. Blameless.
8. Good Husbands.
9. Good Parents.
10. The Reward.

Both bishops and deacons who read this list will be forced to cry out: "Who is sufficient for these things?" None of us of ourselves! But through his grace and gifts we can become worthy servants of the King.

A Minister's Conduct

One main reason for the writing of this letter is to be discovered in Paul's words: "that thou mayest know how thou oughtest to behave thyself in the house of God." In this direction Paul urges Timothy.

1. To be an Example.
2. To Read Widely.
3. To Culture the Gift.
4. To Meditate.
5. To Take Heed Unto Himself.
6. To Take Heed Unto the Doctrine.
7. The Reward: Saving Self and the Hearers.

A Pastor's Work

1. Regard Highly the Aged.
2. Honor Widows.
3. Rebuke Sinners.
4. Keep Pure Personally.
5. Teach, Exhort, etc.
6. To Withdraw from False Teachers.
7. Be Separated from the World.
8. Fight Faith's Fight.
9. Keep the Enjoined Commandment.
10. Warn the Rich.
11. Guard the Deposit.
12. Avoid Vain Knowledge.

Conclusion

The minister's business is the biggest business in the world. He has the Biggest Message concerning the Biggest Person who ever lived. It will make the biggest men and women out of the smallest people that have ever trod our earth. And, to use language of Charles Mayes, "I would rather be a preacher than President of the U. S. A."

TURNING TO CHRIST IN TURKEY

For the first time in many years Turkish men and women have been openly confessing Christ to their scandalized neighbors. They have been haled before minor Government officials and severely dealt with according to a recent report from the American Bible Society's agency in Turkey. But those officials later have been rebuked from the capital for their failure to respect the liberty of conscience which the laws of the Republic guarantee to every citizen. Though God has used many means to awaken the hearts of these men and women, the American Bible Society gives special thanks that its new Turkish Scriptures are having a definite part in this significant work.—Methodist Protestant-Recorder.

W. I. DUKER, President Goshen, Indiana	N. V. LEATHERMAN, General Secretary Berlin, Pennsylvania
E. L. MILLER Vice-President Maurertown, Virginia	K. M. MONROE, Treasurer Ashland, Ohio

MAGAZINE SECTION
M. A. STUCKEY, EDITOR,
ASHLAND, OHIO

NATIONAL SUNDAY SCHOOL ASS'N.

A Brief History of the Brethren Church-Polity

By the Rev. N. V. Leatherman

There is a growing interest and concern in the Brethren church to reevaluate and reconsider the polity of our Christian fraternity. This is evidenced by the action of General Conference of 1915 in the adoption and promotion of, "The Manual of Procedure." This interest is kept alive by the frequent conversations of the brethren, that drift in the direction of this subject. Recent outstanding problems of our brotherhood have in no little degree stimulated our leaders to direct their thought and attention in regard to our polity. Doubtless another major factor that impels this keen interest is the manifest retarding of our church extension in the light of a developing enthusiasm and ambition to see the whole church advance more rapidly than she has in the last decade. A more recent development or evidence of wonder about our polity is discovered in the appointment by our last General Conference (1933) of a "Committee on Church Organization and Administration." Discerning then this interest in our subject we believe it appropriate for this occasion while our ministerial brethren of the Pennsylvania district conference are assembled in session, at the same place where fifty years ago the Brethren church was born through severe travail.

It is our purpose to present our subject as the Brethren church history reveals it. While at the same time we shall reserve the license to promote in conclusion the beliefs and convictions, this brief compilation of facts has borne to us.

Needless to say the scope of our observations must of necessity be extremely limited. We may consider the extremities of our field of thought, but many of the embellishing details will have to remain with the sources of our information. However we shall seek to portray as best we may the fundamental principles that moved our fathers in their set up of the organized church passed on to us. We are laboring under the impression that we can little understand the history of our own denomination or its polity without learning much of the entire history of the Tunker peoples. Therefore we shall lead your thought from that earlier beginning in 1708 at Schwarzenau, Germany.

We mention the sources of most of our information, both in acknowledgment of our appreciation of them and the privilege of using them, which we assume, and for the purpose of recommending their consideration on the part of those who hear this paper. First, we mention, "Holsinger's History of the Tunkers and the Brethren Church," embracing, The Church of the Brethren The Tunkers, The Seventh Day German Baptist Church, The Old German Baptists, and the Brethren Church, including their origin, doctrine, biography and lit-

erature. While this text may not be the best organized it certainly contains the best and most data covering this field of history. Beyond question the most scholarly presentation of knowledge about the Tunkers is the "History of the German Baptist Brethren in Europe and America," written by the late ex-governor, Dr. Martin Grove Brumbaugh, of Pennsylvania. Another, to the writer, a very valuable source of information is "The Brethren's Encyclopedia," containing the united councils and conclusions of the Brethren at their Annual Meetings, carefully collected, translated (from the original German in part) and arranged in alphabetical and chronological order, accompanied with necessary and explanatory notes, etc." by Elder Henry Kurtz, 1867. Another text is a "History of the Church of the Brethren of the Western District of Pennsylvania," by Elder Jerome E. Blough, 1916. The last large volume we mention is, "Two Centuries of the Church of the Brethren," Bicentennial Addresses at the Annual Conference held at Des Moines, Iowa, June 3-11, 1908. This book is especially valuable in that it not only contains the addresses on the history of the church but an excellent address devoted particularly to the Polity of the Church, by Elder I. D. Parker. Then too, we have made use of such references as, "The Brethren Pastors' Complete Handbook," "The Pastors' Manual," of the Church of the Brethren, "Brethren Annuals," "Brethren Evangelists" and several volumes of "The Christian Family Companion," published by H. R. Holsinger. The latter we are sorry to admit contains a vast amount of information which time has prevented our thorough perusal.

We give just a further word defining the term, polity, and the manner in which we choose to use it. We gather this from the dictionary:—"The form, constitution, system or fundamental principles of government of any political body or other organization. The recognized principles on which any institution is based." We take it this definition allows within itself the exercise of policy, which is defined thus:—"The management of both public and private affairs. The principles on which any measure or course of action is based having regard to the ends aimed at and the means used to arrive at them." Hence we shall be concerned about the organization set up of the church, and the policy exercised in the accomplishment of her purposes.

ORGANIZATION

Will it be surprising to us to learn that the consideration of church polity was one of the major propositions that gave rise to the origin of the Brethren peoples? It was indeed a subject of much concern to the

early founders of the church. This is made very clear when we learn who they were that formed that first organization two and a quarter centuries ago. While Brumbaugh emphasizes the fact that the Brethren were not Pietists but an altogether distinct people apart from them, we must be informed that the one thing that made them distinct from the Pietists was the fact of their organization as such. For before they were organized into a church they were as the Pietists, a heterogeneous number of folks who had come out of the state churches of their day. "The Pietists were a class of religious reformers in Germany during the seventeenth century, who sought to revive declining piety in the Protestant churches. Among them were to be found men of all shades of religious opinions, which were at variance with the established churches. In this aggregation of persons holding widely differing views on almost all Christian duties, except those of devotion and piety, it was found difficult to collect those of sufficient number who were of "one mind" to establish a congregation. As long as they kept prominently before themselves their specialty, and devoted themselves assiduously to the cultivation of their favorite virtue, they prospered greatly" (Holsinger's History, page 30). Of these Ernst Christopher Hochmann and Alexander Mack were principal characters. Neighboring together in the community of religious refuge at Schwarzenau these two men learned together from the Word and each other with ever increasing love and respect. There seemed to be one thing only upon which they could not agree. Hochmann and Mack saw alike the errors of the formalism of the state churches. Hochmann gave his life in suffering and persecution, having withdrawn from all organized churches, by protestation tried to reform them from within. Mack seeing the utter futility of this method sought to gather a people who would make the Bible the only rule of faith and practice. Hochmann was fearful of and rebelled against any type of organization of the church. Mack had come to see no other possibility than to organize Christ's people. Mack reasoned that obedience to the ordinances, the exercise of discipline and the promotion of the church demanded organization. As a result in 1708 he led in the perfecting of the first organization of the Brethren. (We quote from Brumbaugh's History, page 25). "From this separation Hochmann never rallied. His strongest supporters were now with the new congregation, and he spent his old days in solitude and sorrow." . . . Further he writes of him, "If not a member he was at least so closely identified with the first members that he worshiped with them, endorsed their views, loved their fellowship and gave them as they gave him consistent aid and sympathy. Moreover he preached to the Brethren in Switzerland in the presence of Alexander Mack."

We have dwelt thus at length on this relationship between Hochmann and Mack to show the occasion for the beginning of our early organization. Not only was the necessity for organization sensed by Mack; but he was compelled to weigh very seriously the dangers in setting up an organization by Hochmann and the conditions of the times. In Brumbaugh's History, (page 72) where he gives a biographical sketch of Alexander Mack, he says of him, "He was a careful student of the Bible and of all

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Dr. Gribble Writes from Africa

Natives looking for return of Missionaries
 A native Christian wedding
 Celebrate I. H. Foster's birthday
 Epidemic of "grip" and other items of
 interest

Yaloke, par Boali, par Bangui,
 French Equatorial Africa.
 September 12, 1933.

As we write today three months have elapsed since the departure of Brother and Sister Hathaway. The boys are already counting forward toward their return instead of backward. The natives are giving them exactly one year of absence from Yaloke Station, but we missionaries are inclined to be a little more lenient having had experience with the delays which may arise "in journeyings oft."

On August 13th we received mail, including a cablegram from Dr. Bauman in reference to the financial situation. We discussed what action to take after our usual Sunday evening service, and on the following morning sent a runner to the other stations to convey the news and to ask their opinion in the matter.

We had a rather sad experience at the dispensary about the middle of August. A woman who had been suffering with a very deep ulcer ran away because she refused to have the ulcer curetted. Her son who had been staying at the hospital caring for her but never brought her back. Evidently he could not persuade her to return. These cases are sad and might cause discouragement in the sense of defeat, if we did not remember the Gospel seed sown during the stay at the hospital.

On August 18th a native wedding occurred at the church here. A boy who has been long with us and has been a faithful Christian, married a sweet Christian girl. We rejoice at the establishment of Dokofie's home, and we look forward with Joy to the Christian influence emanating from every newly established Christian home.

Shortly after this the Administrator who is to take charge of Bozoum passed Yaloke Poste. Many chances come to us in the administration of this territory. We commit all to God, knowing "The hearts of kings are in his hands" as well as those of other rulers.

There are days upon the mission field on which our hearts are especially burdened with prayer. Oft-times these days are Sundays. Sunday, August 20 was such a day. A day when the burden for native Christians was placed upon our hearts and kept us crying unto God for their infilling of the Holy Spirit. August 20 was also Mr. Foster's birthday. We have the custom of celebrating birthdays on the mission field and yet also trying to surprise the one in whose honor the celebration is held. We thought this time we would be successful because we entertain at the respective homes on alternate Saturday nights. We therefore planned the birthday party for August 19th, the Saturday night it was our

turn to entertain, but—Mr. Foster was not in the least surprised. He came in his best white suit, green shirt and tie to match and we knew the moment we saw him that he was surprising us and not we him. We spent a pleasant evening together and know you will join with us in wishing him many more happy years in the Lord's service.

On August 21st a brief vacation commenced in the school. This day therefore saw several departures among the school boys and the students of the Bible School. The assistant teacher of the French School Jack Adambou, also left for a brief vacation, also Andre Bernard the present nurse at the hospital. The weeks which have followed have been busy ones, although the boys who assist in the dispensary work have been faithful, and through the kindness of my fellow missionaries I have been relieved of every other possible duty, Miss Patterson taking the housekeeping and Mrs. Foster some of my Bible classes.

The night of August 25th was a stormy one, but in spite of that a serious accident case was brought in from Yambourou. One of our trusty native Christians had fallen from a tree and sustained serious injuries. He is still in the hospital and his bright, smiling face is a testimony to the grace of God in spite of his suffering.

We have also been handling a heavy epidemic of grip which still continues. Up to date we have not lost any cases, for which we praise God.

Toward the last of the month of August our hearts were much grieved by the falling into sin of some of our native Christians. We pray that they may be blessed with true repentance, and we ask your prayers that we as missionaries may know how to deal with these stumbling babes in Christ that quickly they may arise again to serve the Lord to his glory.

Each Sunday afternoon the Fishermen's Club goes to some village to preach. Some of the missionaries always accompany them. God blesses these meetings, the testimonies of the Christians ring true and many are brought to the Lord.

On August 31st, Miss Emmert and Miss Patterson took an evangelistic trip by push, leaving the station early in the morning and spending the day preaching at ten villages. The meetings were well attended in spite of the fact that many of the people were out working in the cotton gardens. Some thirty or forty accepted the Lord.

I am planning within a week to take an itinerating trip toward Bangui, visiting all of our chapels and preaching points as well as transacting business in Bangui for the missionaries. Joseph Nguede, my efficient chauffeur, is invaluable on these occasions as I could not take these trips without him. As I will camp several nights en route I will take with me my little personal boy Louie. This trip will only be made possible by the return of our nurse, Andre Bernard, who is expected back today.

I hope to be able to add a few lines de-

scriptive of this trip before mailing this letter at Bangui.

On August 30th God sent in answer to prayer funds for partial payment of our evangelists who have been working without hope of remuneration. We praise him for it and continue to look for him for a similar needed supply for the month of September.

Miss Emmert resumed her school on Monday, September 4th, as we have no Labor Day here, or rather all days are labor days. The Bible School students have not all yet returned but we are anticipating their return this week.

Letters come and go between the stations, less frequently however than we could wish. Our last news from Bassai brought the word that on account of swollen rivers and broken bridges, Mr. Jobson will not be able to make the trip to Bangui which he had planned to make during August. We have therefore offered to take care of any business for the missionaries which it may be possible for us to handle while in Bangui, and are awaiting Mr. Jobson's reply.

You will read from various Bellevue correspondents of the tragic death of one of their native Christians, Ngaili, which occurred on August 13th. We are glad that we sorrow not as those who have no hope.

In spite of sorrows and afflictions, the evangelistic, school and medical work are continuing at all the stations and as much work is being done in the way of building and repairs as funds will allow.

By the time you receive this the December conference at Bassai will be approaching or perhaps even at hand. We ask therefore your prayers, as during the interval between Christmas and New Year called the holidays, we shall meet for prayer and counsel. Our hearts were deeply burdened as we upheld you in prayer during the recent conference at Winona Lake. We felt that God's blessing was resting mightily upon you. We trust that you have had the privilege of having with you our dear missionaries Mr. and Mrs. Hathaway and Miss Bickel and that you and they were alike refreshed.

We are asking great things for the coming year in the Oubangui-Chari Mission. God is able to supply the needed workers, continued funds and above all to increase that volume of prayer which we are sure is already constantly ascending for us.

On August 24th the first line in my diary consists of the words "And now unto him". May we not take these words as our motto for the year 1934, which will so soon be upon us as you read these lines? And now unto him let us look for wisdom in every problem, for comfort in every sorrow, for direction in every difficulty. And now unto him we commit you, our fellow-workers—unto him and the day of his Coming.

Sincerely and faithfully yours,
FLORENCE N. GRIBBLE.

SOME IMPORTANT DATES IN CHINESE HISTORY

From New Edition of "China, Yesterday and Today"
 By Prof. E. T. Williams. Published by Thomas Y. Crowell, New York, 1932
 B.C.
 2356—Probable date of accession of Yao, the first ruler mentioned in the Book of History.

- 841—Chinese historical period commences.
551—Birth of Confucius. 479—Death of Confucius. 372—Birth of Mencius.
214—Great Wall begun; completed 204. A.D.
65—Buddhism introduced. 618—Mohammedanism introduced.
635—First Christian missionaries (Nestorian) arrived at the capital.
1275—Marco Polo reached Peking.
1516—Portuguese first arrived in China. 1557—Portuguese settle at Macao.
1637—First British vessel arrives at Canton.
1644—Manchus capture Peking.
1784—First American vessel, "Empress of China," arrives at Canton, August 28.
1807—Robert Morrison, first Protestant missionary, reaches Canton.
1843—Shanghai opened, November 17, 1844—First American treaty with China.
1851—Taiping Rebellion began. 1864—General Gordon disbands forces.
1873—Diplomatic Corps received in audience. 1875—Kuanghsu proclaimed emperor January 12.
1878—First Chinese envoy to the United States received, October 28.
1894—China and Japan declare war, August 1. 1895—Peace Treaty with Japan signed, April 17.
1898—Empress Dowager seizes government, imprisons emperor, September 22.
1899—Boxer Society organized. 1900—China declares war, June 20.
- 1900—Allied forces enter Peking, August 14. 1901—Peace signed at Peking, September 7.
1906—Imperial Edict in preparation for constitutional government, September 1.
1908—Death of the emperor, Kuangshu; death of the Empress Dowager. Tzu-hsi.
1911—Outbreak of Revolution, October 10.
1912—Sun Yat-sen President of Southern Provinces. Yuan Shih-kai inaugurated Provisional President of China, March 10.
1922—Nine-Power Treaty signed relating to territorial integrity of China signed at Washington, February 6.
1925—Sun Yat-sen dies at Peking, March 12.
1925—Riot at Shrngai, May 30. Killing of Chinese by police leads to boycott of British trade.
1927—Nationalists take Nanking, March 24; attack foreign residents.
1931—People's Constitutional Convention assembles at Nanking, May 5. Provisional Constitution adopted, May 12.
1931—Japan seizes Shenyang (Mukden), Antung, Newchang and other places. September 19.
1932—Japan bombs unfortified city of Shanghai, January 28.
1932—EX-Emperor Pu-yi installed as head of an independent government of Manchuria, March 9.

heart of the Alleghenies. We number only about twenty-five and are at least fifty miles from any other Brethren Church.

This congregation was organized about two years ago largely from isolated members of the abandoned Arriitts church. Nearly every member is a reader of the Brethren Evangelist and are as loyal a band as the writer ever served.

J. S. BOWMAN.

GRATIS AND NEW LEBANON CHURCHES FORM CIRCUIT

Linked together by fifteen miles of splendid road, Gratis and New Lebanon churches have, at least for the present, become a circuit. These two churches having for many years each had a pastor for full time, the change to a circuit makes a marked difference in the programs of these congregations, just as it means a decided change in the program of the pastor who has for many years been a full time pastor. And yet, the necessary readjustments for both the pastor and the churches seem well under way, and it is to be hoped the losses and disadvantages which such a change involve will be held to the minimum.

It is needless to say that when Brother King left the New Lebanon church for his new field, he left his congregation in a high and splendid state of cultivation, and he and his family left a host of warm, loyal friends. They were greatly beloved by the New Lebanon people both in and out of the church, and their tireless and sacrificing service yielded a great harvest, and represents a monument to them which it will be their just privilege to refer to with satisfaction and pride in future years. It is a pleasure to succeed a man of the type of Brother King.

We are getting acquainted with the New Lebanon field, having been in practically all of the homes. Our preaching services are well attended. The Sunday School attendance is holding up well in spite of the change. On the night of October 29th we had a very edifying and helpful communion service, with two nights of preparatory services preceding. We have some plans in mind for Christian Endeavor work, etc. We have been received by the New Lebanon people in a most warm hearted and cordial manner. Whether we work together in the Lord's service for a long or a brief period, we trust that it will be to his glory, and we believe it will be with pleasure at least to the pastor and his wife.

Gratis has had a good summer and fall. Our Sunday School had no summer slump. Our Christian Endeavor work is a source of much pleasure to the pastor. On the Sunday nights he preaches here he devotes two hours to Endeavor meetings before he preaches, and he does it with delight. It pays big. By the time this is in print we will have had our autumn communion service here. On November 12th, we will have our Home Coming service. Our W. M. S. is busy. And so all in all, the Gratis church is doing a good piece of work. Later in the winter Bryan and Gratis will exchange pastors for meetings. We are all looking forward with pleasure to having Brother Stewart with us. I don't know which way or how Bryan is looking—I hope forward too. Anyhow Bryan proposed the plan and we quickly took them up. We are hoping and praying for the best in these very difficult and testing times.

Wm. H. Beachler,



NEWS FROM THE FIELD

Our Lord's Greatest Apostle was a Great Correspondent



NEWS OF THE COLLEGE

Our homecoming last Saturday was a particularly brilliant event. The day was fine and the attendance good, many former students and graduates returning for the events.

The football game was with Otterbein College which we defeated 13 to 0. The grounds were beautiful with the purple and gold decorations. The college band with their improved uniforms played and marched in excellent style. The band is now under the direction of Mr. Dean Ben-shoff, the new assistant to the Bursar.

In the evening, the Scribes, the men's honorary literary society of the College, held a reunion luncheon which was attended by many former members.

Also in the evening, the Dramatic Department produced Uncle Tom's cabin before a crowded house. The performance was well done.

Also at the football game, a purple and gold chrysanthemum was given to the seven seniors who were playing their last game of football,—Messrs. Boyer and Fulton of Pennsylvania; Jacoby, Stewart, Sulinsky, Berry and Paxton, of Ohio; and Garling of California.

All in all, this homecoming was among the best ever held here.

The next number of the new College Bulletin is now ready for the press and ought to be mailed within two weeks. We now have some 4,000 names in the new address-

ing machine files. These are all sorted by post offices and also alphabetically, which is the most modern method of handling names for mailing purposes.

It may be of interest to know that the writer of these notes was recently made a Fellow in the American Association for the Advancement of Science, of which society he has been a long time member.

Edwin E. Jacobs.

RICHPATCH CHURCH, VIRGINIA

Our revival meeting in the Richpatch Congregation was held during the first twenty days of August, brother Isaac D. Bowman, of New Jersey, doing the preaching.

The prophetic messages of the first week did much to arouse interest and bring the people out. The weather was favorable the greater part of the time and the attendance was all that could be expected. Nearly every one that attended was connected with some church which fact made it difficult for an ingathering. The "Holy Rollers" were conducting a meeting nearby almost the entire time of our services, which kept some away.

Though only one was added by baptism, the church and community were greatly encouraged and strengthened.

We desire the prayers of the brotherhood for this small, isolated congregation nestled in a high mountain valley in the

LA VERNE, CALIFORNIA

Interest and attendance kept up well at La Verne during the summer months, in spite of the absence of the pastor, while on his vacation and attending National Conference at Winona Lake.

Brother Lynn reports seven baptisms during the quarter. Two faithful members were lost by death—Brother Perry Yoder, Sr., and Sister Keating. One member was also lost by letter.

During the summer months Brother Elias White and Brother Curtis Morrill, who are now studying at Ashland College, occupied the pulpit, bringing helpful messages from the Word of God. We praise him for using these two young men in his service. Their devotion to the cause of Christ has truly been an inspiration to many.

Sunday school attendance has been exceptionally good, the peak being reached on Rally Day with a total attendance of 219. Several new teachers have been put to work, and promotion and reorganization of the class rolls accomplished. A Sunday school picnic was held after the pastor's return, bringing members together for a good time of fellowship. A Christmas program is being planned by Sister Laura Thomason and Sister Ruth Thomason, who were appointed to take charge of arrangements. It is the sincere desire of the Sunday school superintendent, Brother Rudolph Fischer, that progress may be made continually in the Sunday school, and the Word may be given out by teachers in such a way that souls will be led to Christ.

Christian Endeavor societies of the church report growth and progress, and desire in the future to press on to greater work for Christ and the church.

All in all, the La Verne church seems to be in good condition, but your prayers are desired, that we may ever be found faithful and willing to go forward wherever he may lead.

MRS. VERA MINOR,

Correspondent.

Ontario, California.

SIGNS OF THE TIMES

(Continued from page 2)

White, who sponsored one of the "pentecostal" movements known, as I recall, the "Pillar of Fire."

The confusion of the reader was perfectly natural, as Mrs. Ellen G. White is much more widely known than Mrs. Alma White.

A BRIEF HISTORY OF THE BRETHREN CHURCH-POLITY

(Continued from page 11)

rect information concerning the various offices filled is very conspicuous for its absence. However, we are at liberty to draw conclusions from Mack's response in answering questions, reprinted in Holsinger's History, Page 69), that teachers and elders were the principal offices filled by the church. Again we refer to Mack's Book, quoted and reprinted in Holsinger's History, (page 1) where Mack in answer to his son's inquiry as to who is qualified to conduct the excommunication says, (we quote in part): "To such believers eternal life is promised, and they are commanded by Christ to expell from their congregations such sinful, offensive persons; and what they bind upon earth, will be bound in heaven. Such believers carry into effect the laws and regu-

lations of their Lord and Master, although rejected by such conduct by the wicked." Here Mack says it is the believers, by which we may understand him to mean, the members of the church who exercise the authority to excommunicate. In these two references then, we have as much information the writer of this paper with all his interest in discovering more, is able to find relative to the offices and functioning method of the Brethren in Germany. However these references reveal that there were teachers who taught the Word; there were elders who had the oversight of the church; and the final voice of the church was expressed by the membership, the believers.

When we follow that first group to America in 1719 we first see them scattered upon landing. Scattered for two reasons: to seek for themselves a home, and because they were in no little degree estranged from each other by the exercise of their habitual contentious spirit while voyaging the Atlantic. Apparently they were completely disorganized, not having an ordained elder in their midst. Peter Baker was a minister, the authority and privilege of which office he himself either did not know, or was dreadfully reluctant to assume at first. The fact remains that for four years these Brethren failed to assemble themselves together. They failed in any organized attempt to either care for their own flock or to promote the interests of their church for the benefit of others. We do not say they were Godless. They were devout and most of them remained so even under these trying conditions. In 1727 Baker being moved by the enthusiasm of his apprentice who became his son-in-law, Conrad Beissel, together with Brethren John Gomer, Balsar Gantz, and Henry Traut, frequently met together and conferring with one another decided that Peter Baker with John Gomer and Balsar Gantz should make a tour visiting all the members come over from Germany. This they did, preaching from place to place where the Brethren could be gathered together. On Christmas day, 1723, we learn that as many as could were gathered together at Germantown. This gathering is pointed to by some of the church today as the origin of Annual Meeting in America. For at this meeting, there were six applicants asking for baptism, but before baptism one must be appointed to exercise this rite. Before this could be done a general reconciliation was affected. "They took the matter into prayerful consideration, renewed their own baptismal vows, and reiterated their forgiveness of each others' faults and trespasses, and plighted their faith in God and their love for each other. Peter Baker was authorized to perform the service of baptism, he being the choice of the applicants." (Holsinger's History, page 128). On this same day they organized themselves into a congregation of Brethren. Afterwards they held the first communion service ever conducted in this country. Again we will have to plead ignorant of the details of this early organization. However, it must have been very simple and patterned after the original organization in Germany from whence they came. We may rightly judge too that it was very similar to that of the church of our more recent forefathers.

Let us inquire then into the type of organization that continued with very few changes down to the time of division in the church, and which still continues with few

exceptions in the Old Order German Baptist Brethren.

First we shall consider the local church government and offices. The elders, and there were any number of such in each congregation, were the presiding officers both in worship and council meetings. They were elected by the members of the church as were all the officers. Usually the elders were promoted from what were commonly mentioned as ministers or teachers. And among these ministers developed what was later spoken of as the first and second degree in the ministry. A few extracts from the yearly meeting may be of interest here. Y. M. 1835. Art. 2. "How is it viewed to elect brethren to the ministry by lot? Considered, to abide the manner of holding a choice hitherto observed. (Given from memory, as a witness present." Y. M. 1837. Art. 4. How is it considered to hold an election without an ordained (elder) brother being present? As to holding elections it is considered, that no election ought to be held without the presence of (two or) at least one ordained brother." Y. M. 1845. Art. 7. "How is it considered, if brethren will force themselves into the ministry without consent from the elders, and some of the members encourage them in it? Considered, that inasmuch as it appears by the words of James, chapter 3:1 by the words of our Saviour, John 10:1; and of Paul, Heb. 5:4-7, there is a right way and also a wrong way to enter into the ministry; the wrong way being when one is taking this honor unto himself, and the right way, when one is called of God by the church, which is the body of Christ, and the order of which calling to the ministry is found described in the Acts of the apostles ..." (From the Brethren's Encyclopedia).

There is little question but what the elders in the congregation were the principal leaders in all the affairs of the church, supervising and presiding at council meetings, which in later years developed in the expression of their authority by giving their approval or disapproval as they thought best.

However another minute, (Brethren's Encyclopedia, page 161) Y. M. 1853. Art. 4. "Is it consistent with the gospel and its principles, as professed by our brotherhood, when a brother is chosen to the ministry only, not being authorized to baptize, that (afterwards) the ordained elder of the congregation should forward that brother without consulting the church? Considered that all the power under God is vested in the Church, and that therefore the church should be consulted in all cases."

Y. M. 1853. Art. 44. How is it considered, when choices are held for deacons or teachers in a different manner from general usage, choosing by ballot in presence of all the church, and without ordained elders from other churches being present? Considered, that a choice should be held by each and every member coming (one by one) before the elders and giving their voice privately. The presence of two or at least one ordained elder from another church has been deemed necessary always, so as to avoid the least appearance of partiality, etc."

This gives us the emphatic information that with them (the Brethren of 1853) "all the power under God is vested in the Church." However, it is equally as true with them the church was never complete

until there were elders present, and for the manner of election which they had chosen elders from another congregation were present.

The next office in order after elders and ministers is that of deacon, in this older organization of Brethren. We can find no evidence of deaconesses other than as the wives of deacons were considered as such. Yet never do we see them doing the duties of the deacon. Here we cannot refrain from copying from the (Brethren's Encyclopedia again, page 60) a minute from Y. M. 1835, Ohio, Art. 4., though we may not be able to read it for the occasion this paper is prepared. Deacons, Their Office and Duty, "What is the duty of a visiting brother? First, as visiting brethren and overseers of the poor in the church, they have to assist and attend to the yearly general visit from house to house; and it is necessary and their duty, when the church is divided into different visit-districts to take the lead in the visit as well as that of the ministers; and in case the ministers could not assist on account of sickness, it is the duty of the deacons to carry out the visit with other brethren, and to bring before the ministers and the church what they have found. Further, when anything of importance is to be investigated in the church, the ministers have the right to request them (the deacons) to accompany them, or if the case is not of special importance, to send them to investigate the matter and bring it before the ministry. Further, it is their duty, inasmuch as they have been elected to be overseers of the poor, to visit the sick, especially if they are poor, who may be in distress by reason of sickness or other causes, to examine their case, and to report to the ministry, and, if necessary, the ministers to hold a council with the church what is further to be done. When money or grain is contributed in the church for the poor in the church, it is their duty to keep a regular book account of what they receive, and what they lay out for the poor or otherwise for the church, so that they are able at times to render an account with and to the church. Upon the whole all that may occur in the church and is to be investigated, is committed to their care, and if they hear of anything, to bring it before the ministers, to council whether it is to be examined, and to see it done if found necessary.

Further it is their calling to assist the ministers at meeting, by reading the Scriptures, by using freedom in prayer, and to bear testimony to what was spoken; and if it should happen that no minister (of the word) could come to meeting, it is their duty to lead the worship by singing, prayer and reading the Scriptures, and if they feel so to exhort to the edification of the congregation; yet it was the council of the old brethren that it is not their calling to rise on their feet in order to exhort; and thus to conclude the meeting in the usual order; and to make the ordinary appointments for meeting. Again, when a minister is called to hold meetings in another district, and he requests the visiting brethren to give him company and assistance, it is their duty to assist, and one or the other to go with him.

Further, it is their duty to serve at tables; when a love feast is held, to make the necessary preparations, to call as many other brethren as they need to assist. and at the time of the love-feast to see to it

that the sisters can get all things ready at the proper time, and themselves setting the tables, and so in all things see to it that everything is done decently and in order.

For many years questions were frequently presented as to whether or not deacons should be ordained by the laying on of hands. At Y. M. 1850 the matter was concluded, Art. 27, that deacons should not thus be ordained. A surprisingly scholarly presentation of argument is given for their reasons using appeals to both the English, the German and the Greek versions in their interpretation of what they considered the Bible order to be. And let it never be forgotten, these brethren had no other motive in view than to see the Bible order for their beloved church advanced.

So we believe we see their entire local organization in these three offices, namely: deacons, ministers and elders. The elders were interchangeably spoken of as bishops, for thus they read their Book.

(To be continued)

What Our Church Can Do to Build up Home Missions

(Continued from page 6)

Listen! The Lord says if two or three agree in asking for any one thing he will give it to them.

"Two or three" brings concentration. "Two or three" brings consecration. "Two or three" brings irresistibility. Two or three brings power. How are these things to be brought about? By teaching God's word as God's word. God's word will solve any problem however vexed it may be. You do not believe it? Well, that is your trouble.

EARNESTNESS

Many students fail in their work not because they lack intellectuality but because they are not deeply in earnest. Men and women often lose their positions not because they are not qualified but because they lack earnestness. This factor itself will not bring success, but coupled with other factors, it will help them to function and guarantee success where otherwise there would be failure to measure up to the highest success possible. Earnestness takes a man out of the commonplace and stamps him with the mark of genius. Edison said that genius was 98 per cent hard work and 2 per cent brains. If this be true then 98 per cent of our failures is due to lack of earnestness. If we would nerve ourselves as we should for the conflict against the wrong and for the upbuilding of God's kingdom, I am sure we will never be half hearted in the work of the Lord. The need of the work as it appears to the faithful, will help to overcome any spiritual inertia that may have crept in upon us unawares. Here is the Lord's own plan for carrying on his work in his absence. "Pray ye that the Lord of the harvest will send forth laborers into his harvest" e'er this precious grain for which Christ died be lost. This plan has never been improved upon.

FINALLY

If the Brethren church is to remain true to her Lord and his teachings, she must share in a most glorious destiny and in the day when the awards shall be given out she will come in for her full share. And may

she be among that number to whom it will be said. "Come, ye blessed of my Father, . . . ye have been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord." Never has it been so imminently in danger of losing them through shameful alliance with men and methods that it ought to denounce. The great need of the world today is men and women to stand not for the right only but against the wrong. You cannot gild the gates of Paradise with the gold of the world's glory. You cannot improve upon the plan of salvation. You cannot exchange it for something else. Nothing else will do. It is complete. Divine wisdom planned it. Divine love paid the price for it. The plan has been laid for you and me to accept and carry forward. If we fail, If we fail—but we must not and cannot fail if we remain true to him. Did not he say he would be with us and stay with us to the end?

We cannot fail because it is not for gold, it is not for earthly glory, nor for fame that we serve. We feel the need; in our hearts there is that fervent love. We have had our vision. We are willing. Now Lord, what wait I for? Just one thing more will complete our task. Pray the prayer of the prophet? "Here am I, Lord, send me, send me." If each one will truly pray that prayer, our mission problems will be solved.

Linwood, Maryland.

NOVEMBER

Bertha Inwood Michael

*Like soldiers on parade
The corn shocks march the field,
And they must vanquished be
Before their riches they will yield.*

*Scattered among the corn,
The pumpkins glow like golden globes;
The morning sun soon strips
The orchards of their frosty robes.*

*Belated crickets chirp
A blue jay from the oak tree shrills,
In clouds of blue and gold
The sun sets o'er the western hills.*

*The wild geese flying south,
Proclaim November days are here;
Because Thanksgiving Day is near.
And all our hearts are glad.*

Armistice Day at the Front

It was night in the Montaign Forest. The rain was falling fast, as it had been for several days. The sodden ground gave back no sound of the thousands of marching feet moving steadily deeper and deeper into the woods. For several weeks troops had been massing in this district for what was expected to be one of the great drives of the war. As long as they followed the main roads they could travel fairly well, but when they turned off the roads, through the age-old trees, whose branches intertwined overhead, they seemed to go through jet-black curtains that closed after them, leaving them in absolute darkness.

Deep in the forest, by the side of a mud road which branched off from the main highway, was a German cemetery. Each grave was marked with a stone cross, in startling contrast to the stark, white, wooden crosses scattered along the highways which marked the last resting place of many

a brave American boy. Along this mud road were duck-boards, which served very well in daylight, but the hapless traveler who missed them in the darkness would sink half way to his knees in mud.

At irregular intervals among the trees stood a number of low barracks, covered with tar paper and roofed with corrugated iron. A few weeks before these had been occupied by German forces, but now they were filled with American troops.

Across one end of the last hut in this group a partition had been erected, cutting off about twelve feet of the room. This space was again divided, making two rooms about twelve feet long by eight feet wide. One of these served as the office of the top sergeant and battery clerk; the other was the telephone room, where eight men lived. We had found the place empty, but after the first night, when we were so crowded that no one could sleep, we set to work and built three-deck bunks. This arrangement allowed us to set up a stove, and a table for the telephone equipment by the one window.

There was always a man on duty at the telephone, so this was the one place where we could always find a fire and a light. At night, of course, the window was tightly covered, as even a tiny ray of light might give the information to a German scout plant that troops were living here, and cause us to be shelled out.

Ten o'clock on the night of November 10, 1918, found part of the men in their bunks, but most of the telephone detachment, including the top sergeant and the clerk, were sitting around the stove talking. Candles had run out, but an old jam tin, filled with bacon grease, with an old woollen sock rolled as tightly as possible for a wick, gave enough light to see by. The conversation was punctuated every few minutes by the whine of shells passing overhead on their way to the crossroads not far away, and the heavy reverberations of their explosions. But the light sputtered on, and apparently the last thing anyone thought of was the possibility that one of these shells might wreck our flimsy shelter.

"Well, tomorrow night" said the top sergeant, "we move down to St. Maurice."

"I don't like that," said one of the boys; "that town is shelled regularly every night and part of it is gas."

"What of it?" piped the battery clerk; "you are as safe there as you are here. This don't sound exactly like a Sunday school picnic to me!"

"No," replied the top sergeant, "it sure don't; but this isn't a patchin' to what it will be within a few days. We are due for a big drive. We can't sit here much longer, you know; and I heard today that we have been elected to push the Heimies clear back across the plain."

"O yes, you heard," came a scornful chorus; "more rumors, I guess. This army is made up of 'em."

The door opened and the lieutenant in charge came in.

"Rest!" he said, as every man sprang to his feet. He was drenched with rain, and mud to his knees.

"Come in and get warm and dry, Lieutenant; you must have missed the duck-boards," said the top sergeant.

"Missed them! I never hit them at all. This is one awful swamp. Your fire certainly looks comfortable, and I'll be glad to dry out a little."

The lieutenant was young, very boyish-looking, and just then he wanted companionship more than anything else. He almost regretted having a commission. It seemed so jolly and companionable to be 'just one of the boys.' They all regarded him kindly as he sat down on a box and stretched his cold hands and feet toward the fire. He had eased the load for many a lad who faltered on a long hike, and cheered his men all along the way.

"I have just been down to headquarters," he announced thoughtfully.

Every man sat up straight. Surely now we would hear when the big drive would start. The lieutenant stared at the fire. His eyes were very bright and his face flushed. That he was struggling with some inward excitement we all knew. No one spoke, awaiting the revelation we felt sure was coming.

"Boys," he began again, his voice low and tense, "we have just had word that the Germans have asked for an armistice." He paused, but said no one spoke. We were dumb with amazement. Every man looked at his buddy, wondering what it would all mean.

"Terms have been submitted," continued the lieutenant, "and must be agreed to by eleven o'clock tomorrow. They must sign by that time—or—we will go on," he added grimly.

There was a moment of tense silence, then tongues were loosed, and wild speculations as to what would happen in case the enemy did sign, filled the room. We all talked at once.

Having delivered himself of his amazing news, the lieutenant returned to his own quarters; but the rest of us were too excited to sleep or rest. A long time we sat talking by the sputtering beacon light. Finally the top sergeant spoke in a voice that to all of us was strangely solemn. "I never prayed in my life," he said; "I really don't know how. But, boys, I'm surely going to try tonight before I go to sleep. I want God to stop this mess."

"Why, there is nothing mysterious about prayer," remarked the corporal; "praying is just talking to God, as you would to your own father, and asking him for what you want."

"Then I'm sure going to do some tall talking," said the top sergeant seriously, and every man there earnestly agreed that he, too, would pray for peace.

One by one they slipped into their bunks and were soon fast asleep in spite of the din outside—all except the man at the telephone. How long the balance of the night seemed to him! How many dreams he dreamed of the home he meant to have with one he knew was waiting for him back "in the good old U. S. A." Every shell that passed overhead seemed whistling—

"There's a long, long trail a-winding
Into the land of my dreams—
Where the nightingale is singing
And the pale moon beams!"—

Morning dawned at last, cold and cheerless. The long, long trail came to a sudden end. The dreams of the man at the telephone were rudely shattered by its buzzing. The lieutenant was wanted. A man ran to call him. He came running in, half dressed, and received orders to report at once to headquarters. A horse was quickly saddled and he hurried away. Several hours

later he returned. He seemed almost to have wings as he sprang from his saddle exclaiming: "Boys, they have signed! All hostilities cease at 11 o'clock! Thank God, it is over!"

Was it? It certainly did not seem so. It sounded more like the big drive was on. Shells whined and shrieked overhead. The earth trembled with the continuous explosions, and the roar was deafening.

Slowly, slowly, to the impatient men in the echelon, the few hours of the Great War crawled by. It seemed an eternity until 11 o'clock. Needless of the deadly missiles flying overhead, little groups of men stood here and there beneath the trees talking quietly—waiting. At last five minutes of eleven came. More men came out of their quarters and formed new cliques, all waiting. The lieutenant came into the telephone room, feeling, that as they had braved hardships together, he wanted to share this supreme hour with his men.

Three minutes to eleven! A heavy shell burst a short distance away and the little hut in the forest shook like a leaf in a storm. Two minutes crawled slowly by. One minute more—the din increased. Hearts almost stopped beating. This could not be the end; it must be the beginning of the big drive. Had we been fooled?

Eleven o'clock! The hour had struck. What had happened? Silence! Absolute silence! It was as if he who had walked on the turbulent waters of Galilee had bade them be at peace, had again spoken, commanding the most awful tempest of human passion of all time to cease. "Buddy" clasped hands with "Buddy", while tears rolled down bronzed cheeks unheeded. There was peace. Under its magic spell no one spoke, lest he break the solemnity of that sacred hour.

Suddenly there was a terrific clamor of the gas alarm. Everybody instinctively grabbed for his mask; but in a second we heard "Cookie" yelling excitedly, "Come and get it—and leave your gas masks behind!"

The whole force seemed to find voice at once. Yells and cheers rose to the leafy roof above, where now there was no fear-some sound of bursting shells.

It was night in the Montaigne Forest. As far as the eye could see, along both fronts, German and ally, the air was aflame with signal flares, which now meant nothing more than that hearts were glad that the long, long war was over. And down the green aisles of the old forest the trees locked arms together and softly whispered, "Peace!"—Edward E. Olds in Western Christian Advocate.

ANNOUNCEMENTS

WARSAW, INDIANA

The First Brethren church of Warsaw, Indiana, will hold its Communion service on Thursday evening, November 16, at 7:30. All those who find it possible to enjoy this fellowship with us are cordially invited.

L. E. LINDOWER, Pastor.

ALTOONA, PENNSYLVANIA

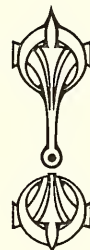
The First Brethren church of Altoona, Pennsylvania, will hold Communion services on Sunday evening, November 12. All members are urged to attend. All neighboring Brethren are invited to share these blessings.

M. L. SANDS, Pastor.

VOL. LV
Number 44

November 18
1933

THE BRETHREN EVANGELIST



Have
we
Lost
the
Vision?

—
Special
Home
Mission
Number

Prayer Alone Can Turn the Tide

A DAY OF PRAYER

In Every Brethren Church

Wednesday, November 22nd. Both Afternoon and Night

To intercede with God for Our Home Missions

THAT THIS MAY BE THE GREATEST YEAR OF SOUL WINNING WE HAVE EVER HAD!

THAT ALL MEMBERS IN OUR MISSIONS SHALL GROW IN SPIRITUAL LIFE AND KNOWLEDGE OF THE WORD OF GOD.

That the Brethren people shall have a new sense of responsibility for preaching the gospel in America.

That this Thanksgiving Offering for Home Missions shall enable us to carry on our present work without closing any more points.

That this Thanksgiving Offering shall enable us to undertake new fields now waiting for us to enter.

That this Thanksgiving Offering will prevent our workers from getting discouraged.

That this Thanksgiving Offering may be the largest in our history.

That the Brethren people shall begin now the greatest movement in evangelizing America with the WHOLE GOSPEL we have ever attempted, east, west, north, and south.

Pray For

Herman Koontz and the great work he is leading in Roanoke.

Lyda Carter and her swiftly growing work at Krypton, among the mountaineers.

Brother and Sister Landrum and their fine work now at Riverside.

Brother L. G. Wood, and the work at Fort Scott, Kansas.

Fred Vanator and his promising work at Peru, Indiana.

Stanley Hauser and the Huntington work that is now taking on new life.

Grant MacDonald and the growing work at Akron, Ohio.

Frank Gehman's increasing work at Osceola, Indiana.

Albert Lantz, that his Spokane work will soon be entirely self supporting.

Samuel Adams and the Fort Wayne work that its problems may soon be overcome in this great city.

That the new fund for strictly evangelistic work in new fields may be heavily supported by Brethren this Thanksgiving time that awaiting opportunities may be taken for the Lord.

"Call upon me and I will answer thee and show thee great and mighty things which thou knowest not."—Jeremiah 33:3.

SIGNS OF THE TIMES By Alva J. McClain

I am glad to yield my regular space in the Evangelist this week to the Home Mission Board for the enlarging of their appeal on behalf of the approaching Thanksgiving offering. No issue of any kind could possibly be more important to members of the Brethren Church just now. It should have first place in our interest and prayers. If we pray, God will answer.

More

Prayer

More

Power

GEORGE S. BAER
Editor

R. R. TEETER
Business Manager

Send all moneys to the
Business Manager

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Entered as second class
matter at Ashland, Ohio

\$2.00 a year in advance

Acceptance, special rate, section
1103, Act of Oct. 3, 1917
Authorized Sept. 3, 1928

Prayer and Home Mission Success

If we are to succeed, we must turn to prayer. That is the first requisite to success and the most important single thing that can be done. No other suggestion offered in this campaign is as important as the call to prayer. We must begin with prayer and continue at prayer and succeed in prayer before we can hope to succeed in giving. Money will not come until the heart is on fire with desire. But stir up the holy passions of the heart by means of communion with God and interceding in behalf of men and women who are without knowledge of the saving grace of God and there will be no withholding of funds.

Our churches do not half realize the need of prayer. We talk much about it but do very little real praying. We echo pious phrases about the accomplishing power of prayer, but how poorly do we make use of that power! We read how marvelously the souls of men have been turned to God and money brought into the Lord's treasury by the earnest interceding of some of God's believing children, but how seldom do such achievements come within the range of our own experience! We are greatly lacking in the actual practice of prayer, and consequently much of our effort is conceived in human weakness and carried out with customary human inefficiency. If we are to experience a revival of missionary zeal, if we are to see a vital missionary movement sweep across the brotherhood, it must be heaven-born in the place of prayer. There must be a tarrying for the empowerment of the Holy Spirit.

It is not sufficient that a few shall be enlisted in prayer for Missions. The greatest success can be had only when the whole church is brought to its knees in intercession. It is not enough that the pastor and deacons engage in prayer; that is what we have been satisfied with in the past, and we have accomplished only a fraction of what we ought to have done. If we are to come anyways near measuring up to the whole task of the church, the whole church must be brought to face that whole task in prayer. The power of the church is lessened by every one who subtracts, or refuses to add the strength of his prayer to that of the rest of the church. And likewise the strength of the intercession is increased by every one who earnestly joins in voicing it. Numbers add nothing to the power of God, but numbers must be operated on by that divine power before they become willing instruments for the doing of God's will. Moreover, God has planned to give forth his power in response to human petitions and to exercise it by means of human agents, consequently the greater the number who implore God and present themselves before him as willing instruments, the greater the opportunity for the exercise of divine power. We shall never know what a mighty work God can accomplish through his church until every member of it shall be brought in humble submission to the Father's will, and in earnest intercession for the saving of men and the building of his church. Let us prove God

by a church-wide response to this appeal for a day of prayer.

Not only is it important that the whole church shall be engaged in prayer, but that prayer shall be made earnestly and perseveringly. It was after earnest prayer that the place was shaken where the disciples were gathered together. Power comes to those who are in dead earnest. Moses was so desperately in earnest that he implored Jehovah to forgive the rebellious Israelites or else blot him out of the book of life. His prayer was answered and Israel was saved. It is not mere mumbled petitions and bloodless prayers that count; but the desire that is as strong as life and that will never let go, that gains the victory. There is often a display of earnestness that is shallow and soon subsides before any real sacrifice can be made. That avails nothing. It is staying power that tells, and that is what the disciples lacked when they besought Jesus to teach them to pray. Jesus spent whole nights in prayer, and when it seemed that his prayers would avail nothing, he steadfastly continued to pray. And that was the way he taught his disciples to pray—perseveringly. There was to be not merely the "asking" of petition, but the "seeking" of repetition and the "knocking" of persistence. Such prayer will both wield mightily the power of God and will sacrifice greatly for the purposes of God.

If this prayer is to be effective, it must be characterized by great faith, for that is the thing that gives prayer its power. It brings God near and makes his power real and active. The inability of human weakness is connected up with the all-sufficiency of divine strength. It is the spirit of utter dependence on God that makes for power. That was exemplified in the life of the Master when he said, "The words that I speak (and he included also the things which he did), I speak

not of myself, but the Father that dwelleth in me, he doeth the works." That spirit of divine dependence begets faith and enables us to accomplish things for God. It is "the prayer of faith" that counts; that is the only kind that it is worth while to offer. The admonition should come to each one who shares in this day of prayer: "Let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." There is a mountain of difficulty in the way of an adequate Home Mission offering at this time, and only a really believing prayer can do anything toward removing it. If we go to our knees fully expecting to find the situation unchanged when we rise, we might as well save our effort. And Jesus will say to us as we face the embarrassment of our failure, as he said to the disciples of his own day "Because of your unbelief." That is the only way to explain it. In Christ nothing is impossible to him who believes. Jesus himself declared it: "All things whatsoever ye shall ask in prayer believing, ye shall receive." Faith is the secret for releasing the wonderful current of Almighty

DAY OF PRAYER FOR HOME MISSIONS

To be observed in all Brethren Churches
on Wednesday, November 22nd.

SUGGESTED PROGRAM

Afternoon—

Hymn—"Faith of our Fathers".

Prayer.

Scripture—2 Cor. 5:10-20.

Announcement of purpose and scope of meeting.

Hymn—"A Charge to Keep I Have".

Short Address—By pastor, or visiting pastor, on "The Vital Relation of Home Missions to Every Brethren Institution".

Prayer Season—giving all an opportunity to pray.

Hymn—"I Gave my Life for Thee".

Evening Service—

Hymn—"Am I a Soldier of the Cross".

"The King's Business".

Prayer.

Scripture—1 Thess. 1:2-10; 2 Cor. 8:1-14.

Special Music.

Short Address—By Pastor or Visiting Speaker, on "Brethren Home Missions as the Greatest Means of Preserving our Faith in America and of Staying the Drift towards Apostasy," or "Has the Brethren Church Discharged her Debt to the Present Generation in America?" or "Shall We Concede that the Brethren Church has Reached the Limit, and that therefore the Day of Home Missions is Over?"

Announce list of subjects to be prayed for, allowing full time for prayer.

Hymn—"Shall I go an empty-handed?"

Power by which the humanly impossible is made possible.

Let us also bear in mind as we go to prayer, that it is important that the heart shall be cleansed and the life fully surrendered to God, for until this is done we cannot pray effectively for the salvation of souls and the building up of the church of Christ. "If I regard iniquity in mine heart the Lord will not hear me." It is when "we abide in him and his words abide in us," when we allow him to have his way with us and we ask "according to his will" that "he heareth us." He who will not surrender his own selfishness, has no business praying for a successful Home Mission offering. His prayer would be but mockery. May there be no mocking prayers go up for Home Missions, but prayers from sincere, contrite, surrendered hearts, remembering that "the prayer of a righteous man availeth much," and that "the eyes of the Lord are upon the righteous and his ears are open unto their prayers." With these words in mind, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." And surely this is a "time of need" that demands the seeking of divine help that the Home Mission situation may be saved from failure and the kingdom of our Lord advanced.

EDITORIAL REVIEW

Dr. Teeter's Sunday School lesson and Family Altar column, is omitted this week, to give extra space to Home Mission material. For the same reason Prof. Stuckey's Bible Study Department is omitted. Next week these and other departments will find their regular place.

The editor had the privilege recently of preaching for the church at West Alexandria, Ohio. At the morning service some new subscriptions to the Brethren Evangelist were received and at the evening service one confession of Christ was received. Brother Gorge W. Kinzie was scheduled to preach three evenings during the week following and on the next Sunday to preach the preparatory sermon and conduct communion service.

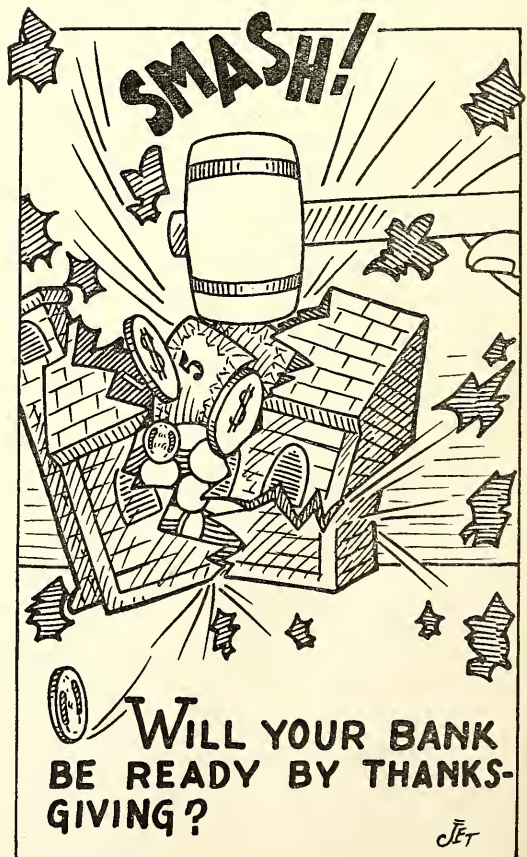
We are indebted to Brother Paul Miller, Home Mission Secretary, for supplying the immense amount of splendid Home Mission material in this Evangelist. We hope every subscriber gives it all a very careful reading. Then those who wish to extend its service would do well to hand their paper to some neighbor or friend who does not take it, and add a word of encouragement about giving to Home Missions. Then, to do double missionary service, call later and get their subscription to the paper that has meant so much to you.

From a personal communication recently received by the editor from Brother N. W. Jennings, pastor of the church at Turlock, California, we learn that he received two new adult members into his church the first Sunday in November. The following paragraph from his letter points to a fine spiritual attitude toward Christ and his service, and the reading of it may inspire others: "We are still in the battle with, and for, King Jesus, happy in our work and calling, which is the highest this side of heaven. And as we grow in years we feel the weight and tremendous responsibility of such a high calling. Thank God for the dynamic and power of Calvary. We need a supernatural power in these trying days. That promise is sweet to the believing soul: 'As thy days, so shall thy strength be.' Also the one: 'Lo I am with you always.' If Jesus is with us on this restless changing sea of life, all heaven is with us."

Brother Sylvester Lowman, pastor of the church at Oakville, Indiana, reports a week of Bible Studies conducted by Dr. J. C. Beal in October, and says the people were greatly interested and much built up in the faith thereby. He speaks also of cooperation of singers from a nearby Church of the Brethren and of the fraternal spirit being built up between these two churches and the fellowship enjoyed on occasions. Brother Lowman is correct in his observation that small groups working together is the way for the eventual getting together of the two denominational bodies. And it might be further observed, and quite appropriately in this Home

Mission number, that some of the most difficult of home mission problems will be on their way to a solution when the two groups of Dunkers begin in real earnest to work together in every community where there are members of both groups and will make no practical distinction in membership. That will do a lot toward stopping the loss of isolated and migrant members.

An interesting circular letter from "The Tabers" in France was received by the editor, and while many other friends of these missionaries-in-preparation have received a copy of this epistle it is manifestly impossible that all the readers of The Evangelist should receive a copy. Besides it is impossible to reproduce it in these pages at this time. But there are two items of special interest that we will pass on. Mrs. Taber writes concerning her husband, Rev. Floyd Taber, who is studying medicine in Paris: "School work has been going along nicely, and the Lord saw fit to help Floyd to pass all the examinations of the third year successfully. We certainly thank you all whose prayers were mingled with our own in his behalf." And concerning herself she says: "Then in July the Lord seemed to lead very definitely, and I went to school at the 'Alliance Francaise', for the first time in over five years. So the tables were turned, and daddy became chief cook, child's nurse, and house maid. Here again the Lord blessed in permitting me to get the Superior Diploma at the end of July." It certainly took determination and consecration to keep steadfastly at work during the exceedingly hot and oppressive month of July. But that is the kind of material our missionaries are made of. Brother and Sister Taber and their three children are enjoying good health. Brother Taber's medical work began again in November and in the midst of his studies he is frequently engaged in preaching.



HOME MISSION SUPPORT THE CHALLENGE OF THE CHURCH

What Home Missions Mean to the Church

By Robert F. Porte, Th.D.

The Home Mission program seems to have lost its adventure and heroic character and therefore does not challenge our people. We have forgotten the sacrifices and heroism of the missionary pastors who planted our churches in various parts of our nation. We do not know their weeks of separation from home and loved ones, the sickness contracted by exposure and improper sanitary conditions. We do not know the missionary spirit of the church in Antioch (Acts 11) whose members were anxious to tell their neighbors of their faith in Christ. This spirit to tell of the faith found to be precious, to testify to the salvation in Christ found in the apostolic church and in the early Brethren Church, is the secret of our evangelistic achievements. The early Brethren refused to neglect their isolated Brethren. They sought to encourage their faith because they themselves believed that this faith was that of Christ. They could say with St. Paul, "The love of Christ constraineth us" (2 Cor. 5:14).

Key to Early Expansion

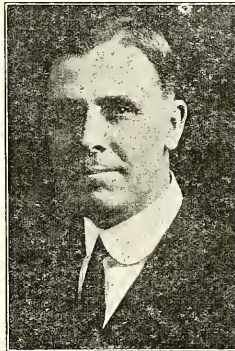
The establishment of a Brethren church in Colonial days and in the Civil War days rested on the principle that the faith of Christ demanded sacrifice of self on God's altar. The fire that burned that sacrifice was brotherly love. Home Mission endeavor became a pastoring of isolated Brethren and the evangelization of unchurched and unsaved people. Brotherly love was the cement which held together the various individual members of the church. Brotherly love became the element of solidarity and power in the church. With this power vitalized by the Spirit of God the church was able to meet the most discouraging national crises. If the Brethren people today will offer to God a church group bound together with brotherly love and a passion to preach the Word and evangelize the unsaved about us, God will mightily bless and use us even in this day of national crisis. "By this shall all men know that ye are my disciples if ye have love one for another" (John 13:35). Successful Home Mission work begins in the Christian home where the faith is so precious that the children will want to cherish it no matter where they go, and then crystallizes in the missionary program of the congregation which unitedly sends forth pastors to shepherd the nation and nations.

The Special Ministry of the Brethren

One of the most insidious and pernicious enemies of Home Missions is the doctrine that any church will do because "we are all striving for the same goal." If your own church doctrine does not mean more to you than some other church doctrine then you will not become enthusiastic for any Christian doctrine. Social solidarity and morality rests upon the foundation that husbands

have one wife and the wife one husband and each to love and cleave to the other as long as each shall live. A strong church rests upon a membership that is soundly convicted of the truth of its doctrine and will dare to preach it. I do not mean to be unkind to other churches when I am insisting upon conviction in the heart of every Christian on particular truth and attitude toward the truth as contained in God's Word. Every other church group, of which I know, and especially of the cults, centers its religious program around some particular idea drawn from the Bible. The Brethren Church has never emphasized any one doctrine, but seeks to present the whole system of Christian truth as given by God the

Father and Christ the Son in the Holy Bible. I claim that the Brethren Church has a ministry to fulfill, which if neglected in these days of confusion, shall merit the judgment of God. Home Missions dare not stop.



Dr. R. F. Porte

Home Board Our Agent for Extension

The Home Mission Board is the greatest pastor in the brotherhood. There is no one parish in our brotherhood that has so large a constituency depending upon it for spiritual help as the Home Mission Board. The Divine program for the church is evangelistic and missionary. The Foreign Mission Board is one arm of the church that reaches out to the strange and needy people in other lands, the Home Mission Board is the other arm of the church that seeks to reach iso-

lated members and shepherd them for the church and to evangelize and establish Brethren churches within the nation. The Home Mission Board represents you and me in our relation to isolated members of the Brethren Church. "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel" (1 Timothy 5:8). If the Brethren people are going to turn the spiritual care of our isolated members to other churches, then we may expect them to find a home where their spiritual food is to be found. The Home Mission Board is our organ of expressing our interest and care of our own Brethren. Now suppose you do not agree with every policy of the Mission Board because you do not understand it, and support your personality clashes with some member on the Mission Board, would you vote to turn over the care of our isolated members to other churches, and would you advise the Brethren to cease preaching our faith to all the world?

Its Program Most Challenging

The preaching function of the Brethren Church centers in the Home Board. Every pastor is a home missionary pastor insofar as he seeks to interest unsaved and unchurched people in his particular church. The Home

Board does this work on a larger and more extensive scale. If Brethren preaching is good for the heathen, it is also good for the unsaved people of America. As long as there is an unsaved man or woman in America, preaching must continue. In the midst of extreme confusion, many in America are asking, "Hath God spoken?" What is to be the answer of the Brethren Church? The answer of the Brethren Church centers in the Home Mission Board. If the Brethren Church closes churches and fails to get back of a real evangelistic missionary program, it simply means that we have denied the faith of our fathers. The policy of our present Home Board is the most satisfactory, the most challenging program of missionary evangelism that we have ever had. Never has there been such searching out, visiting, preaching, as has been sponsored by the present Home Board. The Secretary of the Board has spent months away from home and family, driving thousands of miles, preaching hundreds of sermons and in dozens of localities, planning, praying, working day and night to promote a larger and better Home Missionary program for the Brethren Church. Brethren, can such sacrifice and such a program be estimated in terms of money?

Reflects Evangelistic Spirit of the Brotherhood

The attitude of the Brethren Church toward Home Missions is a test of our faith. Where should a church with a whole gospel program preach? Ask the cults where they are going to preach, and learn. The cults are preaching and claiming unshepherded Christians mostly. The conserving of these unshepherded people rests with the whole church. If your faith satisfies you, why not tell your neighbor? Here is another damaging evil which hinders Home Mission work, namely, the Christian who does not testify of his faith. Pastor, if your church is not evangelistic in spirit, if your members do not seek after their neighbors to bring them to Christ, they will have small concern about other people. The condition of the Home Mission Board reflects the spiritual and evangelistic condition of the brotherhood. If the cults can maintain an extensive mission program, so can we. There is little use of maintaining a denominational organization unless we consistently seek new people and new fields. We can conserve and evangelize if our people will catch the holy fire of missionary zeal to tell others in America of the preciousness of the Gospel of Christ. There is abundant reason to question the sincerity of the message of a denomination that neglects her Home Mission program. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen" (1 John 4:20)? And how can Brethren love those in other lands if their souls do not travail for the people in America?

A Great Message, Yet Weak in Missions

The Brethren Church is one of the least known denominations because we maintain an entirely too weak Home Mission program. What a program we have! and what a message! and yet we have curtailed the preaching of this message! We have allowed far less satisfactory messages to go unchallenged through our silence and indifference. The Brethren people are feeding the babies in South America and in Africa and letting the mother

(Continued on page 12 and from there on page 14)

What Immediate Success of HOME MISSIONS Means to the College and Seminary

By Dr. Kenneth M. Monroe

The constitution under which Ashland College now operates states in part thus: "The object of this corporation shall be to establish and maintain a College for promoting education, morality, religion and the fine arts and to secure to its members and patrons the advantages of education in all departments of learning and knowledge. The training of suitable men for the ministry of the Gospel shall always be sacredly regarded as one of the main objects of this institution."

The early records pertaining to the College clearly indicate the brotherhood had one idea projected to the front in their college thinking, namely, "to offer the advantages of higher education to the young people of the church". And, accordingly, for the first forty years of its existence the College grew as the church grew. However, about ten years ago a change took place which is still reflected in trend. The student body trend gradually has been upward from 150 to 300, but the Brethren proportion has gradually fallen from 50% to 20%.

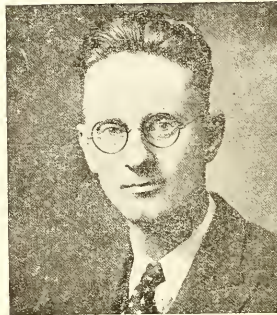
The immediate success of the national and district Home Mission program should increase the Brethren proportion of our student body and thereby make easier the solution of many problems confronting our College.

The more churches we have the more young people there would be who naturally seek our denominational institution of higher learning. The College is interested in an ever increasing field from which to draw students. There are two ways to enlarge this field: Increase the size of existing churches and build new ones. Our Home Missionary program includes both.

Within the next five years our Seminary will probably graduate about twenty men. Only an extensive Home Mission program, over a period of years, although beginning now, will in any way adequately place these well prepared men within the borders of our brotherhood. Our National Board is endeavoring to aid the District Boards to catch a vision of opportunity and help them to broaden their frontiers.

Many of us would lose interest in both College and Seminary if no Brethren entered its portals for an education, for we have given our service to the church before giving it to either college or seminary. Because of interest in the training of our church people we hope for an increase of constituency in the church which will support our Ashland Institutions.

Two things may happen: first, the churches may increase their student and financial support of our school and, second, we may have more churches. We hope both will come to pass. The Home Mission program will help us especially in the latter and a general increase of loyalty on the part of every church to every Brethren interest will materially aid the former.



Dr. K. M. Monroe

If we would reap, we must sow. Thanksgiving is the sowing time for Home Missions. Let us sow our dollars that we may build new churches for the dissemination of the Gospel and the support of Brethren interests, including our College and Seminary. Ashland, Ohio.

of every member of the Brethren church as we approach the opportunity of this Thanksgiving offering.

The basic principle of responsibility is opportunity, and in the last book of the Bible the voice of Jehovah cries, "Behold, I have set before thee an open door."

This is the door of opportunity and no man can shut it. Today the door of opportunity is wide open to the Brethren church. Will we not as a people who stand for the whole truth enter this door gladly and with self-denial?

The Lord's first command is "Come", and his second is "Go", with the message of life to all the world beginning at Jerusalem.

God's first question to man was: "Adam, where art thou?" This is a personal question. His second question to man was: "Cain, where is thy brother?" This is a social question. May we all be able to realize the three fold application of Stewardship: 1st, The stewardship of grace which means the yielding of ourselves to him for salvation. 2nd, The stewardship of the Gospel which means the yielding of ourselves to him in service. 3rd, The stewardship of substance which means our recognition of his ownership by the title of our income.

May there be such cooperation as will make this a glorious Thanksgiving to our beloved church.

Fort Scott, Kansas.

HOME MISSIONS versus Homes Missing

By Mrs. L. G. Wood

(W. M. S. Representative on Home Mission Board)

From the standpoint of our Woman's Missionary Society, its history and program, and also from that of a wife of a home mission pastor, I must say that the great mission of the entire church is missions.

According to the Lord's own command, the Gospel message was to "begin at Jerusalem", therefore Jerusalem was to be the home base, from which the message was to go to the uttermost part of the earth. So our home mission enterprise is the home base from which is to go forth, the whole Gospel to the whole world.

As in the beginning, so also now, the Jerusalem of our home mission work occupied a most strategic position in our entire church program. Every feature of the work of our church is related to, and depending upon, the broadening of the home base by starting missions and establishing churches in the home land.

Our Home Mission program is the greatest means of conserving our "Whole Gospel Faith" that is available to the church. If we had a Brethren church in every city in the country, it would successfully stop a leak in our membership that would be astounding.

Without "Home Missions" we will have many "homes missing", the constructive elements of the Whole Gospel, and homes as well as individuals will become lost to our church.

There are not many Brethren homes that can remain such without personal contact with others of like faith.

The most lamentable statement in the Gospel of John is found in John 5:7, "Sir, I HAVE NO MAN, when the water is troubled, to put me into the pool." This was the answer of the man who had been helpless for 38 years. Jesus had approached him with the question: "Wilt thou be made whole?" In his helpless condition, he answered: "SIR, I HAVE NO MAN" to help me. As far as our whole Gospel message is concerned, there are many cities, towns and communities, which today are saying: "Sir, I have no man."

Will not every member of the Brethren church do their best to supply that need in our home field. The nearest point to heaven that one can attain in this life, is the humble, faithful performance of the duty which lies next to you.

As the great Apostle caught the vision and cried out: "Lord, what wilt thou have me to do?" then brought his entire life up level to that great question, and lived and died for its answer. So may this be the mind and heart

Responsibility of the Ministry to the Thanksgiving Offering

By A. B. Cover

One of the vital issues before the church today, is that of Home Missions. Any one who, meditating at all, will

become aware of the pivotal relationship of Home Missions to every other interest of the church. Loyalty to this phase of the work will mean the growth and expansion of every other interest. Then it behooves us to ask ourselves some very pointed questions: "What am I doing to expand my church and thus broaden the interests that I profess to hold dear?" Pastor, what are "you" going to do this year to increase the offering of your church to Home Missions? Are we interested in keeping the Foreign Field supplied with workers and means? Are we interested that Ashland College and Seminary shall hold her place in the Educational World. Then we need to build more churches to supply both students, financial support and places for the outgoing graduates.

Do we care whether our Publishing interests are enabled to give us a literature commensurate to our needs? Do we have a concern for those who have labored and sacrificed for building the church that we profess to love? Reader and Pastor, ponder these questions prayerfully and carefully.

If we propose to give heed to the above questions; if we are concerned about the future of our church and her interests; then it will be necessary right now, this Thanksgiving time to see that our people are informed

(Continued on page 10)



Mrs. L. G. Wood



The Handwriting

By R. Paul Miller, Sec

YEAR AFTER YEAR the Home Mission Board has been spreading the facts of where the Brethren Church has been drifting. Appeal after appeal has been made. Warning after warning has been given. In spite of it all, support for our National Home Missions has decreased to less than half of what it was. It was not half enough in the first place to be in keeping with the advances in other denominational enterprises which are wholly dependent upon vigorous and successful Home Missions. For all our churches combined to give the pitiable sum of \$8,000 a year with which to build our entire future for the Brethren Church in America to insure the perpetuating of our educational and Foreign Mission enterprises is, enough to cover every Preacher and layman in the Brotherhood with humiliation. To turn such a tremendous work over to any Board chosen from among our own Brethren, and then to deliberately pull away from them, leaving them with so little support in such a manner is not to the credit of any people.

It is too late now for warnings. This approaching Thanksgiving Offering must be doubled to continue the work at all, and it must be trebled if we will go forward in any advance. The handwriting is on the wall for any who will read. It declares several things.

FIRST, WE ARE ALREADY GOING BACKWARD! Due to reduction in support we have been forced already to withdraw from two points. We have had to reduce another to half time service, and we must close another point in sixty days if some change is not forthcoming. We have been fighting with our backs to the wall trying to maintain a Home Mission Department worthy of the name and a credit to the Denomination. We have made reduction after reduction. We have made all manner of shifts trying to save what we have, but we can hold on no longer. We are compelled to let go. We have reduced allowances to our workers to the breaking point. Think of the Mission Board, **YOUR MISSION BOARD**, being compelled to reduce an intelligent and well trained worker giving full time service, to \$250 per year! And our workers must face the standard of living in America, not in some foreign land. Further reduction cannot be made. The only next step is to close up the work! Our budget for this coming year was placed at nearly \$2,000 above what we received from the churches last year, as essential to keep alive what we have, to say nothing of any advance. Failing to receive this can only result in the recall of more workers and the closing of more points.

SECOND, WE ARE ON THE VERGE OF CLOSING OUR OFFICE. For years our Board realized the need of something more than merely extending a little financial aid to a few struggling churches, leaving them to their own devices to succeed. Many were the regrettable failures due to this method, and much severe criticism was heaped upon the Board for it. The desire to have more funds for more small churches asking aid held the Board back for years from providing administration for its young churches.

Four years ago the Board decided that it was essential to give better protection to the investments of our people's gifts for Home Missions. That it was better to build fewer points at a time and take better care of them. A field secretary was chosen to travel among the mission points, hold revivals for them, aid them in their internal affairs, and reach and save isolated members of the Brethren Church to the faith. In view of the unequal and unsound measure of support that had for years been granted Home mission work, and in view of the closing of Brethren Churches at an alarming rate, and realizing that all this was leading to denominational suicide, it was decided to open an office, build up a large mailing list of Brethren Homes, launch a distinctive Home Missions magazine, and thus to thoroughly arouse the entire Brotherhood to the actual situation confronting our Denomination's future. Through much diligence and hard work, a mailing list of six thousand was built up, and each year each home has been reached with a personal letter information relative to the Home Mission needs. A magazine which we tried to make a credit to the denomination was established. A service of aid to help pastors and pastorless churches get together to prevent dying churches, was also established. A thorough and accurate study of our entire denominational position in America was made and the data filed. We then were just getting ready to make an intelligent advance. It is unfortunate that the worst depression in history should begin as these efforts for advance were started, thus making it doubly hard to carry this program on. Each year for three years



THE HOME MISSION BOARD

Left to right, top row: C. C. Stuckman, G. C. Carpenter, A. Middle row: S. M. Whetstone, F. C. Vanator, R. A. Patters Front Row: R. P. Miller, C. L. Studebaker, Freeman Ankrum Also C. W. Benshoff, not in

g on the Wall



tary and Treasurer

have been reducing our administrative expenses. This year we were compelled to reduce our office secretary to the point where she could no longer carry on. We are hoping that we shall be able to find another as capable, to make the sacrifice.

Unless there is a real awakening among our people to the seriousness of the situation, the entire administrative structure thus so painstakingly built up, will have to be let away.

THIRD, CONTINUED REDUCTION OF HOME MISSIONS WILL SOON CLOSE OUR SEMINARY. We have prayed and worked hard for a grade "A" Seminary. This has been achieved. Quite a number of our finest young men have entered for training for the ministry. Those who are making our Seminary a success are doing so at great personal sacrifice. We have made strong pleas to

our young men to enter the ministry. We have seven young men graduating next spring. What shall be done with them? Home Missions have been so greatly reduced that we have been unable to hold what we have, to say nothing of starting any new churches. If these young men are given churches, seven present pastors must be set aside. Some of these young men now have student pastorates. If they retain these, what will the Seminary do for its other students? If these young men go home and spread the word that after they have spent seven years of work preparing for the ministry there is no place

for them in the Brethren Church, how many other young men will listen to the pleas of the Seminary for them to enter? Our young men entering the ministry must have vision. Without it they will fail. But vision is not enough. There is a very narrow minded and utterly impractical view of things to suggest that young zealots with unbounded enthusiasm can go out and establish churches right and left! It is one thing to have vision, but quite another to be able to carry it out. Many a man with a great vision has utterly failed because he had no means of carrying it through. Where would James Gribble have been with his vision for Ubangui-Chari if the folks at home had not stood by him through the hard days. How far would Dr.

Yoder have gone with his vision for South America if others had not stood back of him from the start? The strongest churches we have in America are the result of the vision of some one. Trace their history back to the beginning and you will find that they were only made possible because the man who had the vision was strongly supported by faithful individuals already dedicated to the work, or by some organization. To suppose that any enthusiastic young man with no money and no friends to back him, can plunge into a strange city and quickly bring forth a strong, self-supporting church, is a figment of unbridled imagination! Those of us who are in this work see this country dotted with examples of visions that have failed for no other reason than that they had no support! Our National Home Mission Board is the only organization founded by the Brethren Church to take our young men and stand by them in the building up of new churches everywhere there is a field. The sound thinkers, and wise builders of the Brethren Church will appreciate this fact and enlarge their support of National Home Missions! This situation we refer to is just eight months away. The seminary men graduate in May. What is to be done must be done quickly. It should have been done years ago, but the ministry nor the laity heeded our warnings. If the Thanksgiving Offering is doubled this year from what it was last year we will do our best yet to save this situation, but it is very late now. Any less of an offering will leave us unable to do anything at all. Cleveland, O., Washington, Penna., Detroit, Mich., Covington, Va., Altadena, Calif., all had to be given up three years ago due to the shrinkage in Home Mission support. How many of these could be revived now is a question. It is very evident that the Brethren Church lost some great opportunities in her Home Mission field simply through indifference. Now we need these points badly. Every reduction in Home Missions support helps to empty the Seminary. An empty Seminary closes the picture for the future of the Brethren Church.

FOURTH, CONTINUED REDUCTIONS IN HOME MISSIONS SUPPORT SOUNDS THE DEATH KNELL OF THE BRETHERN MINISTRY. The only department of our organized body with maintaining weak churches and opening new ones, is the Home Mission Board. Without its aid at critical points present weak churches will die faster, new churches will not appear, and the Brethren Ministry will swiftly fade. The stronger churches only will be able to continue for a while. The pastor who today is indifferent toward the appeal for Home Missions is but hastening the day when he may be walking the streets hunting the church that might have

(Continued on Page 15)



HOME MISSION BOARD
Dr. E. H. Wolfe, H. F. Over,
J. Monroe, F. G. Coleman,
W. E. Ronk, Claude
e.

Responsibility of the Ministry to the Thanksgiving Offering

(Continued from page 7)



Rev. A. B. Cover

of the real situation and then ACT.

How many of the little Banks have you in your church? This is one of the most concrete ways, the writer thinks, to teach and stimulate giving to Home Missions. Thanksgiving time is set aside by General Conference for this offering; what are you doing in your congregation concerning it? District Officers, we the Home Board, will cooperate with you in any way we can, but you must not take Thanksgiving time to lift an offering. Again

Pastors, the interest of your congregation will not rise above your own; you are the key-man in the situation; we are asking you to aid us lift a larger offering than at any time before!

Oh, up go your hands! Give a larger offering in these depressing circumstances! Yes, if you people of the Brethren Church are interested in her future, you will be willing to make SACRIFICE to accomplish the work he meant for us to do. Of course, it will mean that you will have to balance the budget a bit. A few less luxuries, doing without some, that are usually considered necessary. The situation is serious and calls for devoted, consecrated, "give till it hurts", RESPONSE!

Now, dear brother, sister, if you have at heart the interests of the Brethren Church, we pray you, do not put this aside and say, well the brother puts it strong, is misguided, or lacks wisdom, but PRAY, then ACT. God put it upon the heart of your servant, and the Board representing Home Missions, YOUR BOARD, to look at this matter in its larger aspect; if we want to advance, we "must" support HOME MISSIONS.

Los Angeles, California.

OPENING Closed Church Doors

By C. C. Grisso

The writer of this brief article has always been deeply interested in the work of Home Missions. For the past eighteen years as a member of this board, whenever the opportunity came, from the pulpit and through the press and in conversation I have tried to represent its interests and have the churches under my care to get back of what it is endeavoring to accomplish. It is gratifying to know that there seems to be a new and growing interest throughout the brotherhood along the line of Home Missions. It was this that characterized our movement in the beginning. The advocates of our plea fifty years ago

were enthusiastic Home Missionaries. They went into new fields where there were from one to a dozen members and preached the whole-gospel message and in many instances established churches. I now come to what I want to say in this brief message.

It is to our shame and discredit that many of these places that they strove so long and hard to open have been closed. We are told on good authority that we are closing churches faster than we are building new ones. What if this should continue in the years before us? For some of these there is no hope. The day of their opportunity is passed. But for others there still remains a possibility of restoring them to their place of other years. Some of these are appealing to our Board for help, and we are responding just as rapidly as the church will permit us. We shall not be able to meet every demand this year, but this is one of the tasks that I should like to set before us again and refresh our minds as to our opportunity and obligation along this line. This then is the plea we are setting forth, THE OPENING AGAIN OF OUR CLOSED CHURCHES AND THE LOCATING OF PASTORS IN THOSE THAT ARE NOW PASTORLESS. This should be a matter of grave concern. Why should we continue to enter new fields while we have scores of places with splendid buildings and a group of working members which with a little outside help financial and otherwise could soon be developed into a growing congregation. Until we do take this matter seriously, our statistical reports will continue to remain as in the past, the same from year to year. I should like to propose this slogan for us this year: "EVERY CLOSED CHURCH OPENED AND EVERY PASTORLESS CHURCH SUPPLIED."

It is lamentable that many churches are trying to "get along" without pastors. The evidence at hand is that it simply cannot be done. The very presence of the numbers of closed churches is a testimony that no church can live and grow without the "PREACHING OF THE WORD". Somehow, may the whole church be aroused to this condition before it is too late, to the extent that our means shall be employed, our influence used wherever possible, and the whole matter laid upon church leaders and officers, yes, upon every heart in such a fashion that every church shall be opened, AND EVERY PREACHER HAVE A PULPIT. The Home Mission Board is ready to help such a program.

It will take, however, the cooperation of the entire brotherhood to bring it to pass. As I view it, the situation demands an immediate response. Another year and it will be too late. We are told that we have young men ready for work. What greater work could some of our larger churches do than to lay hold on some of these promising young men and send them into these fields with a guaranteed support? Yes, and what greater work could some of these young men do than to go with a great faith into these fields rather than waiting for a vacancy in a large church with a guaranteed salary?

Yes, we are willing to undertake, but there must be the means, together with the bearer of the message. The field is ready and the harvest is at our door. There must be an immediate and heroic response. Let us pray at this Thanksgiving time that men of conviction, educated in the school of Christ and who know him in the fullness



Rev. C. C. Grisso

of his suffering love shall heed the call. The time is short. Let us "work the works of him that sent us while it is day; for the night cometh."

Lanark, Illinois.

the Brethren Church. Your boy or girl will be Christian because you are willing to build now for their future. As far as we are concerned our individual needs are met by the present Church program, but dry rot will set in when we cease to extend our boundaries. Jesus said, "You go ***and LO I AM WITH YOU". His promised presence is only to the going Church.

Our children are coming after us. Will they find a going, spiritual Church bridging the raging torrent of moral and spiritual decay? Will they find a Brethren Church earnestly contending for the Faith? If so, we must arouse ourselves from this smug complacency into which we have settled and build a span of Brethren churches across the spiritual pitfalls along the path of unsuspecting youth through our Home Mission Program. The words of this poem illustrates the thing we are pleading for.

HOME MISSIONS And Our Next Generation

By Frank G. Coleman

Each generation builds upon the achievement of the former generation. This is true whether they achieve for weal or woe. The founders of our beloved nation advanced upon the forbidding wilderness with their axes in one hand and their Bibles in the other, and laid a foundation upon which the succeeding generations could build with safety.

In the course of years we have become a lopsided people. We have reared a generation of mental giants but spiritual dwarfs. Our geniuses have unlocked the wonderful resources of this mighty land until its wealth exceeds the combined wealth of the other nations of earth.

If wealth and political power were the goal of our fathers then we reached it long ago. But the gold has become a canker that has eaten into our hearts. We are in trouble today. Want and misery stalks through our land. Babies are crying for bread, mothers are growing old and gray under the terrible strain, strong men look out upon the world with eyes widened by fear. Why? Need one tell you? We have forgotten our foundation. We have ignored the law of the plummet. We have built out of plumb, lopsided, top-heavy. Our bubble has burst.

Have we learned our lesson? Will we cease to lean upon the arm of flesh? Can we "spend our way back to prosperity"? Will the "Buy now plan" avail? Had we not better come back to first causes? If we do we will find that our decline set in when our paths led away from Christ and his Church.

Thanksgiving time is here again. What memories and recollections are awakened! What an ideal time to take our reckonings and finding our Pole-star steer a straight course back to the Father's House? If we as a nation come back it will be through prayer and consecration to the cause of Christ. If our progeny is not to go the "Way of Cain and in the gainsaying of Core" it will be because we set ourselves to the task of building Brethren churches for them. Home Missions is the answer! The Brethren Church is done unless it has a genuine revival in her giving to Home Mission work! Some of our churches can exist a while without a National Home Mission work, but not for long.

You are enjoying the blessing of salvation because of



Rev. F. G. Coleman

THE BRIDGE BUILDER

An old man traveling a lone highway
Came, in the evening cold and gray,
To a chasm vast, and deep, and wide.
He crossed in the twilight cold and dim
For the sullen stream held no fear for him,
And he turned when he reached the other side
And builded a bridge to span the tide.

"Old Man," said a fellow pilgrim near,
"You are wasting your time with your building here.
Your journey will end with the ending day;
You never again will pass this way,
You crossed the chasm deep and wide,
Why build a bridge at eventide?"

The builder raised his old gray head,
"Kind friend, there followeth after me," he said,
"A Youth whose feet must pass this way.
This sullen stream which meant naught to me
To that fair haired youth may a pitfall be.
He too, must cross in the twilight dim,
Sir, I am building this bridge for him."

Hagerstown, Maryland.

HOME MISSIONS In the Great Commission

By Willis E. Ronk

The disciples were remade after Calvary and the Resurrection, and Christ set before them a great vision of a great task. The Gospel must be preached throughout the whole world. The glorious light of the Gospel must shine everywhere.

The carrying out of that task is a direct command laid upon the shoulders of the disciples. . . . "and ye shall be witnesses unto me . . ." (Acts 1:8) If the disciples dimly understood that command as it was given, ere Pentecost, the light began to break, and on that day the great task was begun, according to command "in Jerusalem." The days which followed brought an increasing understanding of that vision, as the disciples moved to Samaria and to



Rev. W. E. Ronk

the borders of other lands. This is sometimes called the expanding vision, but it was the direct following of the command of Christ.

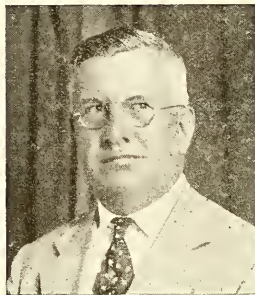
Beginning at HOME is the command (Luke 24:47; Acts 1:8) and from thence to all parts of the world. Far too often men have pulled this scripture apart and emphasized that part in which they were especially interested. Thus one may talk "FOREIGN MISSIONS," another "HOME MISSIONS" or "AFRICAN MISSIONS" or any other name which may be suggested. These names are good and useful PROVIDING we do not separate the command of Christ to any one. They are ALL under the command of Christ, who said, "—ye shall be my witnesses . . . unto the uttermost parts of the earth." But let us remember that the command is to begin at Jerusalem. This is the COMMAND to begin at home.

There was infinite wisdom in the command of Christ to begin at home. It was at Jerusalem that the form of trial had been conducted, that the crucifixion had taken place; it was at Jerusalem that he had been buried, and it was at Jerusalem that the disciples had forsaken him. It was here that these facts could be verified and consequently the message of the resurrection could not be denied. But beyond all of this there must be a center from which believers could be sent forth, so begin at home. As the Church at Jerusalem grew, it sent out an ever enlarging stream of missionaries to the uttermost parts of the earth, and as new centers developed, they in turn sent out other streams. Thus there was an ever increasing stream of men and women to all parts of the world.

The Brethren Church has sent out a splendid stream of men and women to other lands, and now we need to build more centers at home to send out an ever increasing stream to all parts of the world. It is only thus that we can completely fulfill that command to be witnesses unto the uttermost parts of the earth. Thanksgiving time is set apart as the time to receive our gifts for that part of the great command AT HOME. A great blessing would come to the Church, if every member would again read the entire book of the Acts, and pray about the great task of the Church.

The days of depression have brought more problems to the entire Church, but the Lord is faithful and will guide in the solution of these problems. He has not only commanded to GO but he has promised power for the task. "But ye shall receive power", and in the promise of this power may we go forth.

Meyersdale, Pennsylvania.



Mr. E. H. Wolf

communion with the Almighty. He speaks to us by his word and Spirit. We show our devotion to him in gathering together with his children each Lord's Day, in the Mid-week Prayer Service and at the Family Altar.

The third of the fleet, "Partnership", brings to our mind the obligation to make his blessed truth known to others and how blessed it is to realize that we are co-workers together with him. Every part of God's work is important, no part should be neglected. (The Frontier will advance in the Home Mission Field if Partnership is recognized and practiced in the lives of individual Christians.)

Christ depends upon us to fulfill his Commission.

A fourth Ship very closely related to the other three is "Stewardship", which is a recognition of God's ownership of our personality, service and possessions.

WE SHOULD GIVE TO THE HOME MISSION WORK--

First, because it is a Duty.

Second, because it is a Privilege.

Third, because it brings blessings to others.

Fourth, because it is richly rewarded.

Fifth, because it honors God.

OUR GIVING SHOULD BE--

First, in a cheerful manner.

Second, by a systematic plan.

Third, with a liberal spirit.

Fourth, in loving gratitude.

Fifth, with a humble heart.

In view of these Bible truths may we be willing to assume a definite responsibility toward making the Thanksgiving Offering for Home Mission Work the largest in the History of the Brethren Church!

Philadelphia, Pennsylvania.

Home Mission Support the Challenge of the Church

(Continued from page 6)

starve in America. If this policy continues, there may be two sweet little orphan Brethren groups in these two Foreign Mission points, while a few faithful Brethren in America will mourn the fallen glory of a great hope! The Foreign Mission program does not mean much when it comes from a church with the spirit of Laodicea. I am saying our faith and our message is insincere unless we show a different attitude toward the unevangelized people in America. I have faith to believe that the Brethren pastors and the Brethren people are going to do Home Mission work in their own localities and will also send out Home Missionaries to organize small groups of Brethren and build new churches. There is nothing to challenge or encourage our young ministers to dare to venture in Home Mission work when the Church is so indifferent and careless. Let the Brethren Church show our young men and women that we will back them to the last man and with our last dollar before we would let them fail and we will see new Brethren churches springing up all over the country!

Failure Due to Laodicean Attitude

The Brethren Church is not doing her full share toward the Christianizing of our increasing population unless we develop our Home Mission program. The reason so many Brethren churches have closed and died is because we have not been propagating our faith, we have

WHAT WILL the SHIPS Bring in?

By Edward H. Wolf

There is a fleet of ships that will bring a rich cargo unto us. If we will admit them into the harbor of our life, they will bring great blessings.

The first ship that enters the Harbor should be "Lordship", an acknowledgment of Christ's authority in every detail of life. The next ship, "Worship", enables blessed

<p>W. I. DUKER, President Goshen, Indiana</p> <p>E. L. MILLER Vice-President Maurertown, Virginia</p>	<p>NATIONAL SUNDAY SCHOOL ASS'N.</p> <p>MAGAZINE SECTION</p> <p>M. A. STUCKEY, EDITOR, ASHLAND, OHIO</p>	<p>N. V. LEATHERMAN, General Secretary Berlin, Pennsylvania</p> <p>K. M. MONROE, Treasurer Ashland, Ohio</p>
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A Brief History of the Brethren Church-Polity

By the Rev. N. V. Leatherman

(Continued from last week)

The business of the church from the beginning to the time of division was done at council meeting. This was practically the only other meeting the local church had aside from the regular stated worship meetings.

As to District meetings, they were sanctioned by the Standing Committee and Annual Meeting of 1856. We quote the Y. M. of 1866 more fully regarding District meetings:—We recommend that each state form itself into convenient district meetings. These meetings shall be formed by one or two representatives from each organized church, and we recommend that each church be represented in the district meeting, either by representatives or by letter. We think it best to hold those meetings in simplicity, and as much like the common council meetings as possible. A record of the district meetings may be kept but not published. They should endeavor to settle all questions of a local character. But those of a general character, or those that concern the brotherhood in general should be taken to the Annual Meeting. And all questions that cannot be settled at the district meetings, should be taken to the annual meeting. In taking questions from the district to the annual meeting, they should be correctly and carefully formed. And all queries from district meetings should be accompanied with an answer. But in case those meetings cannot agree upon any questions, then they shall be referred to the standing committee, and this shall form answers to the questions before they be read before the general council. And it is considered very desirable, and indeed necessary, that in all cases, in answering questions both in district and annual meetings, some Scripture authority, or reason, be given for the decision, though it should be done as briefly as possible.

No business can come before district meetings until it has passed through the church in which it originated. It is understood that any member falling under the council of the church, and being dissatisfied with the decision, may appeal, to the annual meeting by presenting a petition signed by a number of the members of the church. Nothing in this arrangement shall be so construed as to prevent any member from presenting himself before the standing committee of A. M. to offer anything that cannot be brought before it in the manner prescribed, and the committee shall hear his case, and dispose of it according to its judgment." We have quoted these minutes to show the origin, manner and purpose of district meetings. In them too, we see the relation of district meetings to annual meeting.

No consideration of the polity of the

Brethren is complete without viewing the history of Annual Meeting. At this point we can hardly refrain from extensive quotation from the Brethren's Encyclopedia because of the excellent manner in which we are given the real information desired. Necessity demands brevity however, and we shall give in a few words the conclusions of Elder Henry Kurtz the compiler of this text.

He tells how the Brethren gathered this institution from their study of the Word, giving as references, Matthew 16:13-20; 18: 15-18; Acts 11:3; 15:1-35. This latter

Scripture was generally read at annual meetings. He affirms it was an institution of the church from the very beginning. We quote him relative to his statement of facts concerning that memorable scene on Christmas day, December 25, 1723. "So then we have a record not only of the first church visit, the first meeting for public worship, the first baptism and the first love-feast, but also of the first council meeting, and in fact the first general council or yearly meeting ever held in this country..." At first there was no record kept of the proceedings of annual meeting, and hence for those earliest years our information is very meager. A few changes were introduced from time to time but in the main annual meeting as an institution of the church remained the same from the beginning. Elder Kurtz says, "The first people we know that assembled themselves together annually, and calling it "Yearly meeting" were the Friends or Quakers. Then he quotes in his book a very detailed program of procedure which originated with these people in 1666. Doubtless a more specific and accurate account of the origin of annual meeting is given in the words of Elder George Adam Martin reporting his consideration of a general synodical meeting of all German speaking Christians of Pennsylvania, which

(Continued on page 15)

<p>E. M. RIDDLE, President Waterloo, Iowa</p> <p>F. C. VANATOR, Associate Peru, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p> <p>C. D. WHITMER, Editor, South Bend, Ind.</p> <p>BRETHREN BRINGING CHRISTIAN CHURCH ENDEAVOR BY ONSECRATED EXTENSION EVANGELISM</p>	<p>GLADYS M. SPICE, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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Christian Endeavor and Home Missions

By Fred C. Vanator

Associate President of Brethren C. E. and the Society's Representative on the Home Mission Board

For many years our National Christian Endeavor Association has worked in the Home Mission Field, both in the matter of financial goals and workers, for every home mission pastor has been an ardent advocate of Christian Endeavor. The reason for this is that Christian Endeavor has played a large part in almost every minister's life. For the past few years the National

Christian Endeavor Board has been endeavoring to find an objective with a real incentive for missionary giving in it. Last year we adopted a slogan which, we hope, will lead us into the field that will mean more than any yet attempted. Here it is:

Brethren **C**hristian **E**ndeavor
ringing **h**urch **x**tension
y **o**nsecrated **e**vangeli**s**m



Rev. F. C. Vanator

How well these phrases fit into the program of Home Missions may be readily seen by a careful study of their meaning.

For many years there has been a desire on the part of the Home Mission Board to make our Home Mission effort a work of Church Extension and Evangelism. The goal of our Christian Endeavor work parallels this thought in every way. Brethren Endeavorers are asked to help bring about church extension (a thing that is vital if we as a denomination would live), by Consecrated Evangelism. The great commission of Jesus says, "GO—EVANGELIZE." The thought behind our Christian Endeavor program issues upon the appeal of the unsaved TO US and we find it expressing itself in the words "COME—EVANGELIZE."

Never has the call rung out clearer to young people than it comes here. Young

people have, in many cases, been neglected in the appeal for the Thanksgiving Offering, because we have forgotten that they may even be interested in such an objective. Now I am appealing to every Christian Endeavor society throughout the Brotherhood to make much of your meeting at Thanksgiving time. Why not have a REAL HOME MISSION SERVICE early Thanksgiving morning? Why not make a special Sacrifice Offering, aside from what you will give in your church Thanksgiving offering envelope? Consecrated Evangelism means more than touching the corners; it means through and through. This will not be a part of your National Program, but a bit of individual society consecration. Yet it hinges on two items found in your National

Goals for the month of November, namely, "Stewardship instruction," and "Personally Witnessing for Christ." So many times we forget that "personally" witnessing for Christ includes financial attitudes. Jesus said in a certain parable which he uttered, "You will have to give an account of your stewardship." This did not mean the older people alone, but it means everyone who lays claim to being a Christian.

So my appeal is to those who are Endeavorers; who really want the missionary impulse to be the central thought of Brethren Endeavor; who want to heed the call of the unsaved to "Come—Evangelize."

"COME—ENTHUSIASTICALLY" to the support of Home Missions.

Peru, Indiana.

prayer of a righteous man availeth much. James 5:16.

As we approach the Thanksgiving season when the Thanksgiving offering is taken for the work of the Home Mission Board of the Brethren Church, we should think of the responsibility God has placed on us, and thank him for the many blessings he has given us that others do not enjoy.

Let us show our thanks by returning to him a portion of our material blessings, in order that the great work the Brethren Church has undertaken might continue.

Lost Creek, Kentucky.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
Financial Secretary Foreign Board
1925 East 5th St.,
Long Beach, California

MISSIONS

Send Home Missionary Funds to
R. PAUL MILLER
Home Missionary Sec.-Treas.
Berne, Indiana

An Appeal from Our Kentucky Missionaries

Lyda Carter
Sewell Landrum

A Challenge of the Needs at Krypton

By Miss Lyda Carter

Would that for just a moment I could throw upon the screen of your imagination a picture of thickly wooded, dew-hesprinkled hills separated by tiny valleys down through which flow timier streams into the Kentucky River! Would, then, that you could behold the people in their little homes along these creeks, and seeing, detect their great need of a Savior who lifts men out of sin and makes lives pure! Their preachers teach them little of God's love or plan of Salvation, and less still of the reality of fellowship with Christ, and the necessity of a transformed life which is separated from worldly things. Knowing nothing, therefore, of Jesus Christ in a personal, vital relationship, it is hard for most of them to accept him as such when he is presented to them.

But we have at present under our influence a group of young people which is both encouraging and inspiring. The opportunity is ours now. We must take it or lose it! By God's grace we will take it, for the time may be short. Now is the time for prayer, love, dogged labor which is discouragement-proof, and above all, a consecrated, obedient life on our part. The young people are friendly and filled with the enthusiasm of youth. They have attended services exceptionally well of late. Several are interested in gospel singing and music, and several have either revived or developed a desire and ability to participate in our various activities. God bless my boys and girls and their parents, and make this new interest and enthusiasm to flow in spiritual channels which thou alone canst create and guide!

Brethren, we covet your prayers that God may do this very thing.

Krypton, Kentucky.

Prayer Will Open the Way

By Sewell Landrum

Peter therefore was kept in prison; but prayer was made without ceasing of the church unto God for him. Acts 12:5.

Peter was in prison waiting his execution. The church had neither human power nor influence to save him. There was no earthly help, but there was help to be obtained by the way of heaven. The people of the



Mr. Sewell Landrum

church gave themselves to fervent prayer in his behalf. While they were yet praying God sent his angel and aroused Peter from sleep and led him out through the first and second ward of the prison. When he came to the iron gate it opened of its own accord and Peter was set free.

Today the Christian churches are confronting a great financial strain. The funds have been cut in half. Many Missions and churches have been closed. Workers have been called home, thus leaving lost souls to grope their way in the dark, crying no hope—no hope. There is no one to lead them to the light. Prayer is as effective today as it was in Peter's time. The effectual fervent

DON'T FORGET THE NEW FUND FOR EVANGELISM

The National Christian Endeavor, at Conference this year, decided that their field of endeavor would be evangelism. They voted their appropriation to the Home Mission work this year to Evangelism in new fields. Because of the tremendous need of increasing our work in America, and in view of the many new fields opening to us we have felt led to invite others to contribute to this fund as the Lord may lead them. Nothing will spread the Brethren faith swifter in these last days than capable, well planned and well supported evangelism in promising communities. Practically all our churches began with a big revival meeting. IF YOU DESIRE A PART OR ALL OF YOUR THANKSGIVING OFFERING TO GO TO THIS FUND, INDICATE IT ON YOUR ENVELOPE.

What Home Missions Mean to the Church

(Continued from page 12)

been standing almost still, satisfied to remain at Jerusalem and let Samaria go its own sweet way. Our pioneer fathers and mothers in the Brethren Church had something in religion that was precious, satisfying, and more Biblical than any other type of religion they knew and they liked to talk about it with their neighbors. If we have nothing better to offer the world than that which the world is now getting,—if that is the attitude of the Brethren Church, then why go on with any program? Why have a Brethren College, a Brethren Publishing House, and Brethren Foreign Missions? The failure of our Home Mission program is NOT due to the policies of the Board, or its personnel, or the cost of overhead, but to a Laodicean condition of our pastors and congregations. The challenge, the need, determines what we shall do and not individual caprice. We have lost our vision and materialism has dulled our ears to the voice of the great Commander Jesus Christ.—"Go ye into ALL the world" beginning at Jerusalem, then Samaria, then the uttermost part of the world.

Not Individualism but Cooperative Evangelism Needed

The task of establishing new churches rests with the Home Mission Board. Our Home Board has saved old established churches by exercising wise pastoral advice and leadership and then placing of aggress-

sive pastoral leadership on the field. The church never goes forward as an individual or as an individual congregation. The modern idea of eccentric and ambitious preachers establishing "tabernacles" or "light-houses" in our cities is a condition that calls for as careful scrutiny of its authenticity and Biblical foundation as does the NRA and Hitler in Germany! No Christian institution lives off the life blood of another religious group. No Christian minister does the will of God by undermining the character and work of another minister. The truth is its own vindication and authority and needs only a faithful believer to proclaim it. Apostasy is indicated by the human limitation to center on a hobby and build the work of Christ on what the individual wants to do and likes to do. Evangelism and Home Mission work is very discouraging sometimes because it doesn't produce much personal glory but it is a blessed thing to simply do the Master's will and leave the results with him. Evangelism is always primary in mission work and education secondary. Educate a sinner and his heart is still the citadel of evil. The task of the church is to preach the Word and the Brethren Church is failing in this because her people have withheld support and refused to render their tithes and offerings unto the Lord. It is the business of every Christian to encourage preaching of the Word.

Shall We Support Home Missions?

The Brethren Church is now facing a critical condition and a most challenging situation. We lack the fire of the Holy Spirit. The Brethren people know their Bibles very well, her ministry is sound on the doctrines of the Word of God, but we lack the initiative to go forth to preach the faith once delivered unto the saints. We are too busy checking up on preachers and churches that differ from us. The Christian is characterized by the desire to tell what he has found and experienced. The Pharisee rests in the confidence of his theological certitude. Every soul who knew that he had contacted the Lord Jesus and received healing and blessing wanted to tell it to everybody. "Freely ye have received, freely give." The lop-sided mission program of the Brethren Church does not reflect any glory on our sanity and spiritual understanding. The question is not whether we shall support Home Missions, the question is whether we are going to obey the Master or do as we please. The Divine missionary program includes "all nations" not those to whom we may choose to send the Gospel. The true Christian is to be subordinate to those in authority, to unite his efforts with the program of the church he belongs to. Most any preacher can secure a following but such a leader falls into the warning of the Apostle Peter (2: 10). "But chiefly them that walk after the flesh, in the lusts of uncleanness, and despite government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities." It takes a mighty good Christian to refrain from vaunting himself, rather submitting himself to the constituted leadership of his church. Brethren, let us be faithful to each other and support our Church program uniting in a great Home Mission program of reclaiming lost and isolated members and establishing new fields in which our well-trained young ministers may labor to the glory of God and Christ. South Bend, Indiana.

THE HANDWRITING ON THE WALL

(Continued from page 9)

been established had he zealously supported Home Missions when he had a church. Some are feeling this situation already.

We leave it to the reader to figure out the future of our College, Our Old Folks Home, and our Foreign Missionaries, with a shriveling work in American Home Missions! Closing churches do not support these interests. Every dollar given for Home Missions helps lay a foundation under every part of the Brethren Church. To neglect Home Missions is to imperil every gift to every other work!

The Brethren Church is going to write history in this Thanksgiving Offering one way or the other. We will either write 'Ichabod' (the glory has departed) over our door, or we shall mark an awakening that will presage the greatest era of progress the Brethren Church has ever seen! The Brethren Ministry is going to demonstrate their ability to rise to the occasion of a great crisis, turn back the tide and grasp the crown of victory from the grip of defeat!

The record will be written quickly now. Then we shall know. That is all!

Berne, Indiana.

A Brief History of the Brethren Church-Polity

(Continued from page 13)

was held January 12, 1742. He is quoted in Dr. Brumbaugh's history, page 477, giving an account of the work of Count Zinzendorf. "The Count himself was president, and for three days I heard queer and wonderful things there. After my return home I went to my superintendent, and said that I looked upon the Count's conferences as snares, for the purpose of bringing simple-minded and inexperienced converts back to infant baptism and church going, and of erecting the old Babel again. We consulted with each other what to do, and agreed to get ahead of the danger, as some Baptists had already been smitten with the vain doctrine, and to hold a yearly conference, or as we called it, a Great Assembly, and fixed at once a time and place. This is the beginning and foundation of the Great Assemblies of the Baptists".

From a report of a committee to A. M., 1866 we quote the following concerning the organization of annual meeting. "The bishops and elders of the church holding the annual meeting shall select from among the bishops present the standing committee. . . . The standing committee shall choose its own officers, and these shall be a moderator, two clerks and a door keeper." Standing committee officers were also the officers of the annual meeting.

(To be continued)

NEWS FROM THE FIELD

OAKVILLE, INDIANA

Want to let you know about some doings here. At National Conference we had asked Dr. J. C. Beal to come to the Oakville Brethren church for a week of Bible Conference. On October 23rd he came and for

four days and seven nights he gave some wonderful Bible Studies and Bible Lectures. And how he did make the sacred page shine! Thank you, Dr. Beal, and hope we can have you again, if the Lord tarry.

It was nice weather all the week, but as always, when we begin to pour out to the people the word of God, the devil gets busy. Along came Hallowe'en—a silly time, you say. But the devil used it to hinder some in the attendance. The interest was fine among those that attended regularly. Believers were strengthened. On the last Sunday the Men's Chorus of the Buck Creek Church of the Brethren came to sing for us, and they really did sing the Gospel. These two churches visit one another quite often on special occasions. Praise the Lord for the fellowship. If we ever get together it will be by small groups working together and driving away the fears we have of one another. We have long held each other at arm's length.

On Monday evening following the week's Bible Conference we held our fall communion service. The attendance was not so large, but about normal. Some said it was one of the finest communions for a long time. Too many people who have their names on the rolls of our churches are not faithful to this ordinance. That is one of the reasons so many grow weak and sickly in their religious life. The auxiliaries of the church are functioning in a good way.

S. LOWMAN.

ANNOUNCEMENTS

PIKE BRETHREN CHURCH

Communion, Sunday, Nov. 19, 7:00 P. M. Pre-communion services, Fri. & Sat. at 8:00. Sunday A. M. Bernard Schneider preaching. ROBERT A. ASHMAN, Pastor.

FREMONT, OHIO

Regular semi-annual Communion Services will be held by the Fremont, Ohio, Brethren church, Sunday evening, November 19th at 7:30 o'clock. The usual invitation is extended. It is expected that Dr. Geo. S. Baer will be our guest on this Sunday. Annual Homecoming and Anniversary services November 25th with Dr. Chas. L. Anspach as guest speaker.

REV. WM. S. CRICK, Minister.

NATIONAL CONFERENCE SECRETARY SAYS

The Secretaries of the various district conferences must have the data for their conference organization and names of churches and pastors in his hands by November 25th. Such data ought not to be left out of the new Annual, but that will have to be if it is not supplied. Send it at once to Jos. L. Gingrich, 16 Spring Street, Johnstown, Pennsylvania.

NO DELAY

We desire kindly to urge all Church Treasurers and Foundation Builders Secretaries to send their offerings in as quickly after it is received as the reports can be made up. If it were known just how greatly pressed we are and have been for the last three months, we are sure there would be no delays. The November allowances to the mission workers will have to wait till these offerings are in, so send yours in right away, please. Thank you!

R. PAUL MILLER, Secretary-Treasurer.

OUR CHALLENGE!

Home Missions present a tremendous challenge to the Brethren Church **RIGHT NOW**. *Not one of our Denominational Interests can go forward or even maintain their present position without Home Missions. It Simply must have our support.*

OUR AUTHORITY!

The Brethren Church was included in the command to "GO! TEACH! BAPTIZE!" Matthew 28:19, 20. The early church grew because she had three things: A MESSAGE, A PLAN, and A FIELD. The Brethren Church has all three.

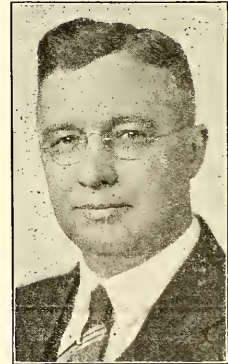
OUR RESPONSIBILITY!

The Brethren Church has moved Scripturally in her missionary work. First in Brethren Centers, then in new fields in America, and on to other unoccupied fields in other lands. Our appeal comes just now for the work in the home land. We are responsible for fields in which we have already entered and also for other fields in which we have heard the Macedonian call.

Brother Whetstone, member of the Home Mission Board presents this challenge to

OUR FAITHFULNESS!

The task is not beyond our reach. The demands are not unreasonable. God has entrusted the Brethren Church with all the money she needs to carry out the task which He has assigned her. She dare not be unfaithful to her Home Mission responsibility. Let EVERY CONGREGATION give most GENEROUSLY this year.



OUR OPPORTUNITY!

Pastors, you are the KEY-MEN. Yours is the opportunity. You can INCREASE the offering in your congregation. We solicit your most LOYAL COOPERATION.

REMEMBER!

*That REDUCED offerings will cripple the work of the Brethren Church.
That INDIFFERENCE will hinder it.
That the lack of PRAYER will leave it powerless.
That CRITICISM can only multiply hardships.*

PRAY! PRAY! PRAY!

THEN GIVE!

THE BRETHREN EVANGELIST



The Wonder Worker

*Some doubt he changed the water into
wine,
And others scoff "How could he walk the
sea?"*

*No doubts have I whose woe he turned to
joy
By walking on the raging waves to me.*

*A little, dark-faced lad and three small
fish,
Two tiny barley-loaves—and thousands
fed!*

*'Tis but a wonder-tale? Yet I recall
How just the other day one broke the
bread*

*(The bread of life, Christ called it,) and
this man*

*Was plain and slow of speech, yet, sat-
isfied*

*A thousand souls that hungered, went
away.*

I saw, myself, HIS morsel multiplied.

*How could One raise the three-days' dead,
some ask.*

"Another hero-tale!—A zealot's lies?"

*Yet I have seen men dead for YEARS in sin
Cast off their cerements when he bade
them rise!*

Bertha Gerneau Wood, in Christian Advocate North

Signs of the Times

by
Alva J. McClain

PLAYING by Ear"

At a farm meeting held recently in New England, a tall, lean, hawk-faced farmer was asked what he thought of President Roosevelt. The farmer pulled his whiskers for a moment and then answered in six words, "I think he plays by ear."

It would be difficult for anyone to say more in fewer words, not only about the present ruler of the United States, but about the whole philosophy of modern political and economic science. It has no fixed standards to guide. It strikes one note experimentally, and if the outcome is sour (as it generally is) another is tried. Man progresses painfully by what is called the "trial and error" method. And sometimes he goes back instead of forward. If you often wonder what is wrong in the world, try to imagine what would happen if the Philadelphia Orchestra tried to give a concert without any musical score for either players or director. Not even the genius of Stokowski could bring symphony out of such a situation. "Playing by ear" may be the best that man can do, without God, but such a method is only a crutch.

It will not always be so. When the Son of God takes charge of human affairs, he will not play by ear. Of him the prophet Isaiah writes, "He will not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth" (11:3-4). He will not rule by experiment, but according to fixed standards of divine wisdom. In his days we shall have harmony.

UNTO the End shall be War"

Twenty-four centuries ago, in the first year of Darius the Mede, an angel was sent from heaven to outline to Daniel the whole history of his people down to the end of the present age. The entire period from the destruction of Jerusalem in 70 A. D. to the Second Coming of Christ is passed over with one laconic statement—"Unto the end shall be war." (Dan. 9:26)

One has only to read the record of these centuries, as written in the books of men, to find confirmation of the angelic prophecy. The main theme is "war." And the astonishing thing is that with the advance of civilization war becomes worse in both character and scope. In the last war, with one gun more ammunition was discharged than in the whole battle of Waterloo. Periods of peace have been thus far only breathing space for preparation for the next war. At times the ideal of world peace grips the minds of our best men, but always the ideal turns out to be a mirage of the desert. It eludes our grasp. Just now, especially, the ideal is swiftly fading out of sight. Instead of "peace flowing down like a river," men find themselves still struggling across the burning sands of materialism, suspicion, repudiated promises, materialistic selfishness and the philosophy of force, bearing wearily the ever-growing and nearly intolerable burden inherited from past and future wars.

The ambassadors weep bitterly, and the idealists become cynical as they face realities. Here is what some are saying:

WALTER Lippman Advises Us

This noted publicist and scholar says: "We live in a world in which wars involving the great powers have to be considered frankly as real possibilities. That wars are possible both in Asia and Europe no one will deny. In formulating an American policy we must hope for the best. But we must be fully prepared for the worst."

He further points out that in the event of another world war, a neutral position for America will be impossible unless we come to some understanding with Great Britain before war breaks out. In other words, Mr. Lippman, who for years has been a great champion for international agreements, admits frankly their failure and advises the United States to unite with England and other English speaking countries for our own protection when the storm breaks.

HENRY Morgenthau Speaks

"War in Europe in 1934 seems to be inevitable," he says. "It is foreshadowed by signs ominously similar to those which were clearly visible in Europe in 1913."

A FAMOUS Correspondent Speaks

Karl H. Von Wiegand writes from Geneva, the home of the League of Nations, "In the twelve years I have been coming to Geneva, I have never seen the League of Nations so deeply in the grip of paralyzing fear, so helpless in the face of a looming crisis, and so utterly leaderless."

A CHINESE Statesman Speaks

Dr. Kellington Koo, chief delegate from China to the League of Nations Assembly, says, "All signs in the Far East indicate a major conflict within a few years."

A GERMAN Philosopher Speaks

Oswald Spengler, writer of the most sensational philosophy of history of modern times, has recently written another book which all Germany is reading. We are perhaps on the eve of another World War, says Spengler. In the struggle that looms ahead, only the warrior spirit will prevail. The world at present is being ruled by fools and cowards. The race will in the future be to the swift and the battle to the strong. The late world war was only the beginning. Nations that expect to survive the coming conflict must be prepared. Spengler warns the Nazis that mere "Hurrahs" will not suffice. Let German women breed warriors for the coming ordeal and glory in that service. Brute force will speak the final word in the coming remodeling of the world.

Spengler's book has become the most popular book in Germany. It is seen in every bookshop. Hitler has committed extracts to memory.

AN Eastern Expert Speaks

Frederick Moore, a correspondent of long experience, writes that war in Siberia is regarded by the best informed quarters in Washington as well within the range of possibility. There have already been secret concentrations of troops by both sides

on an extensive scale. These preparations exceed in many ways those which preceded the Russian-Japanese war of 1904.

It is thought by some observers that the recent agreement reached between Roosevelt and Litvinoff was motivated to some extent by the desire to delay the beginning of this inevitable conflict. Russia is not ready yet, as she will be some day very soon. Japan will hesitate to attack now that relations have been once more established with the United States.

LITTLE Switzerland Prepares

Frightened by reports that Germany plans to strike at France through her territory, and recalling the tragedy of Belgium, Switzerland starts to refurnish her armies with rifles and up-to-date artillery. Sweden, Denmark and Norway are giving renewed attention to military training and equipment.

Joel described the approach of the end thus, "Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong."

WHY All This Madness?

The pagans used to say that whom the gods would destroy they first made mad. For one explanation of this present world madness I return to an expression of the first writer quoted above, Mr. Walter Lippman.

He first pictures the situation in the following gloomy words: "The awful truth is that the peace of the world hangs in the balance. . . . This is in many ways a very dark moment in the history of mankind. Not for centuries has there been so much violence and disorder, such insecurity and so much hysterical despair in so many quarters of the globe."

But Mr. Lippman is a Stoic in his ethical philosophy. Despite the darkness, he is not afraid. He can say with Henley, "The menace of the years finds, and shall find me unafraid." And so he calls upon us to "never fear," voicing his conviction that the day will come when the democracies of the world will be able to say, "WE HAVE

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Editor

R. R. TEETER
Business Manager

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Christianity Being Denatured in Germany

Christianity is having a real struggle to maintain itself in the domain of Adolf Hitler, who has set himself to build a united Germany of "one blood, one race, one religion and one family." By "one blood" he means German blood; by "one race" he means Aryans, all Jews are excluded; by "one religion" he means to have an emasculated, state-controlled form of Christianity that will be subservient to national ends; and by "one family" he means that the state shall be absolutely unified and no longer to have Bavarians, Prussians, or Saxons—only Germans, or to use his own words "citizens of a Spartan State where all are educated alike, where all must undergo physical training and the discipline of the army, where wealth or birth shall be of little account."

A Word Concerning Hitler Himself

This Hitler is an interesting character, though a great trouble maker, and it looks as though he had only begun his trouble-making. We have authentic information concerning him from his own story, a book originally printed in German and numbering 750 pages, as we are informed by Dr. Frederick Lynch, who in his review of the book says: "It has been translated into English and published by Houghton, Mifflin and Co. under the title: 'My Battle.' That is, 300 pages of it—less than half—have been published in this translation. It was evidently thought wise, either by the publishers, or by Hitler himself, to leave out many pages where his hatred of the Jews found virulent expression.

"The first part of the book gives his own story of his humble origin, his struggles as a member of the working class and of the dreams he began to entertain even in those days, of sometime welding together all the scattered and diverse German elements—including Austria also—into a homogeneous state." During the days of Germany's humiliation and struggle he has risen to power on a program of a unified Germany restored to her former military power. Democracy was not in his plan; just one man was to rule over unified Germany. "There must be," he says, "no majority making decisions, but merely a body of responsible persons, and the word 'council' will revert to its ancient meaning. Every man shall have councillors at his side, but the decisions shall be made by one man." Then remarks Dr. Lynch, "This is the program by which Hitler has captured the German people—the promise of power, plenty and happiness, of unity and oneness of race and social standing, of a place in the sun both as an imperialistic giant and commercial power.

"Hitler gives vent to his hatred of the Jews in many vitriolic passages of this translation, although, as I said, the worst passages in the original are omitted. At first his hatred of the Jews seems to have come from his identification of the Jews with Communism. To be sure, most leaders of Communism are Jews—in New York practically the rank and file are also Jews—but all Jews are not Communists. But Hitler is not a man of logic but of sudden notions and impulses. Then he became convinced that the Jews were tied up with all sorts of vice, indecency in the theatres and elsewhere, and with slyer practices in the professions and business, and that they held to a philosophy of materialism, having no Gods but money and pleasure. Some of the utterances on these subjects are really the most terrible things that have ever been said against the Jews. But one gathers from his book that at present his determination to rid Germany of the Jews is simply part of his scheme to make a nation of only one blood, one race, one religion and one family."

The Church Whipped in Line

That gives us the background that will help us understand the trouble he is causing the church in Germany. He conceives his authority to extend over the church as well as over other depart-

ments of life that may contribute to his end. So he tells the churches that they are to exclude non-Aryans from their membership and most especially from the ministry. And it is estimated that there are some four millions of Semitic Christians in Germany. The demand is also made that the ministry shall support the Hitler regime without mental reservation and shall take orders from his own appointed church leadership. The aim is to do away with denominations and to have only "German Christians". And some of these "German Christian" leaders have been pronouncing some very disturbing dictums. At a recent meeting held in Berlin, Dr. Reinhold Krause, chief of the Berlin section of Hitler's "German Christians", declared among other things that "the crucifix is to be discarded. Everything that sprang from the alien spirit must be removed from the German people's church. The holy places of Palestine must not be visited, but instead, those in Germany. The Old Testament must be excluded and palpably misrepresenting or superstitious reports of the New Testament stricken out. In the German church, men of alien blood have no place—either on or under the pulpit." It must be said in fairness, however, that some of these statements brought forth such harsh criticism that Hitler considered it wise to remove Krause from his office. Nevertheless the supreme church council was present when the speech was made and offered no objection, and it was only in response to popular demand that action was taken. So it is evident that the lead of the Hitler churchmen is away from the true Gospel message in more ways than one.

The Living Church quotes one R. J. C. Gutteridge writing in "Theology" (November issue), the leading theological periodical of the Church of England, after spending five months in Germany studying the church situation: "Above all, it is ominous how seldom there is in the writing and speeches of the leading 'German Christians' any stress laid upon sin, repentance, and salvation, as compared with the vociferous emphasis placed upon Blood, Nation, and People. . . . The 'German Christians' glorification of Volk, Nation and Blut has the grave danger that God will be overshadowed or else principally conceived and worshipped in his relationship to the above realities, and it can scarcely be denied that the Reformation for which the 'German Christian' is so passionately striving is at times unfortunately presented as coming from the nation rather than from God. . . . The danger is lest the 'German Christians' should cultivate a narrow form of Christianity; their very name suggests the possibility of this." He is too mild in his expression—"narrow form of Christianity"—it will be no Christianity at all if it develops along the lines above suggested. Yet that is what Hitler has whipped the majority of the church into accepting.

Karl Barth's "I Say No"

Not all the German Christians have supinely submitted, however, to this Nazi effort to denature Christianity. There are some who cannot be intimidated because they have strong convictions. Outstanding among the opposition was Karl Barth, the most noted and zealous defender of a conservative Christian faith in Germany. His manifesto is "I Say No," and he expresses the determined attitude of three thousand German pastors, who have signed the Covenant asserting the rights of conscience in religion. The Barthian declaration is inspired not by social or political opinions. As The Manchester Guardian suggests, he is not concerned with the left or the right, with revolution or counter-revolution, or with politics, but with the claim of the State to the right to dominate in religion. The church has a right to determine its own leadership and authority, so far as human decrees go; even the outward organization "must arise from the inner needs of ecclesiastical existence, and from obedience to the Word of God, or else it is no ecclesiastical

reform." It is inspiring to hear him challenge the proposed doctrine that church membership be confined to Christians of Aryan race:

"What I have to say on the subject is simple—I say No, without reservation or qualification, to the letter and to the spirit of the doctrine. In my opinion this doctrine has no right of asylum in the Evangelical Church. In my opinion the end of the Evangelical Church would have come if this doctrine were to achieve the exclusive preponderance the 'German Christians' wish it to achieve. In my opinion it would be better if the Evangelical Church were reduced to the smallest handful, and were to go into the catacombs rather than conclude even a distant peace with this doctrine. I look upon those who have accepted this doctrine either as seducers or seduced."

Barth goes on to say: "It is not the business of the church to serve mankind or the German people; it is the business of the church to serve the Word of God alone. The church does not believe in any particular state, such as the German state, or any particular kind of state, such as the National Socialist State." The church "proclaims the Gospel in all the realms of the world; she preaches it in the Third Realm as well as any other, but not under the Third Realm and not in the spirit of the Third Realm." Very definitely he concludes:

"The doctrine of the church cannot be determined by this or that situation or period or political creed not even by the National Socialist creed, but only by 'the behests of Holy Writ.' Membership of the church is determined not by blood and therefore not by race, but by the Holy Ghost and by baptism. If the German Evangelical church were to exclude Jews who have adopted the Christian faith, or were to treat them as Christians of an inferior kind, it would have ceased to be a Christian church."

It is not surprising that the whole Christian world is concerned

(Continued on page 8)

EDITORIAL REVIEW

Brother Bertram King, pastor of the church at Clay City, Indiana, writes about "An Ideal Christian Endeavor Society" on the Endeavor page and it will pay all our young people to read his splendid message. It is a high standard he sets, and that is what we would naturally expect of an ideal. And after we have set our ideal, we should continually be striving to attain unto it. That's what ideals are for.

On Sunday, November 19th, Dr. Charles A. Bame began an evangelistic campaign at Linwood, Maryland, where Brother J. L. Bowman is pastor. On the same date Brother R. Paul Miller began a campaign at Louisville, Ohio, where Brother A. E. Whitted is pastor. Also on that date the Louisville folks had their annual Homecoming services. From November 13 to 26 Brother R. I. Humberd was engaged in "Two Weeks of Prophecy and Evangelism" at the St. James church at Lydia, Maryland, where Brother W. S. Baker is pastor.

Dr. K. M. Monroe gives us some news from the Seminary this week, reporting, among other things, the growth of the library, having received recent additions from the libraries of Dr. Gnagey and the late Dr. Tombaugh. The seminary faculty members are usually kept quite busy with speaking engagements, as this report indicates. One of the engagements that will be in the process of being filled when this paper is being read is the Sunday School Institute to be held at Goshen, Indiana, where Prof. and Mrs. M. A. Stuckey and Prof. and Mrs. Monroe will be speakers over the Thanksgiving holidays.

The church at Conemaugh, Pennsylvania, under the pastoral leadership of Brother William Schaffer, is pressing forward in the work of the Lord. Eight new members have been added since last report and others are now ready for baptism. The last communion service witnessed a record attendance. They are seeking to greatly enlarge their Home Mission offering. An "Institute of Evangelism" was held in their church under the district director of evangelism, Brother A. V. Kimmell. Among the new auxiliary organizations is a Junior Women's Missionary Society, a connecting link between the Senior S. M. M. and the W. M. S.

Brother C. H. Wakeman, pastor of the church at Cumberland, Maryland, reports a successful meeting recently closed under the evangelistic leadership of Dr. W. S. Bell. The visible results were seventeen received into the church by baptism and five by letter. The interest developed in the meetings and the packed church would seem to indicate not only general appreciation of the strong preaching of Brother Bell, but also a big field for the Brethren cause at that place. It is to be regretted that it is impossible at present to provide this mission church with an adequate house of worship. This is another evidence of the importance of greater attention being given to Home Mission support.

"The Roanoke, Virginia, church is doing its best to have the Home Mission offering materially increased this year," writes Brother W. V. Findley, one of the staunch laymen of that enthusiastic church, of which Brother H. W. Koontz is pastor. In a communication that reached us too late for comment in last week's paper, he says, "We are advertising it in the church calendar, mentioning it in the Sunday school and church, and praying for it." Then he makes mention of a splendid talk given at a recent morning service by Mrs. Dewey Murray, a copy of which talk we are privileged to publish in the Mission department this week. It might be thought by some that a church like Roanoke, with a \$21,000 church building debt on its hands, would feel excused from making any special effort toward a general Home Mission offering, but not so with this church. In fact it is hoped by some of their members that they "will be able nearly to treble last year's offering."

President Jacobs tells us in his news letter this week, that the total enrollment of Ashland College is now 400, including all classes of students, the total regular students being 268. This is a slight decline under last year, but with financial conditions as they are, it would seem to be a creditable record nevertheless. Such a situation, however, need not continue to exist, that is, a decline is not inevitable at such times as these, if only pastors and other church leaders everywhere will make a real effort to search out the young people who are candidates for a college education and urge them to come to Ashland, the best place for every Brethren student to get his higher education. The slogan launched last June ought to be continued and used with increasing persistence—"A Brethren Student from Every Brethren Church." Some of our churches are well represented at Ashland College, but some are not and have not been for years. There is only one way to keep our college a Brethren college in very truth, and that is by filling it with Brethren students.

Brother W. H. Schaffer, Secretary of the Pennsylvania District Conference, gives us a report of their October meeting at Berlin, which was quite a successful conference both from the standpoint of attendance and interest developed by their program. Aside from the splendid addresses and sermons, the outstanding conference actions were the plans made for the promotion of evangelism and boys' work in support of the plans of General Conference. Brother A. V. Kimmell is the district director of evangelism and the committee on boys' work consists of Brethren George H. Jones, N. V. Leatherman and W. A. Steffler. The 1934 conference is to be held in the First church of Philadelphia of which Brother Kimmell is pastor and the new moderator is Brother W. C. Benschoff. His assistant is Brother Floyd Sibert. Brother Schaffer was re-elected secretary and the conference may be assured that their meetings will be well advertised under his secretarial leadership. He believes in making use of the public press, which he did to good effect during the late conference. Not only the papers of Berlin, but those of Johnstown and Philadelphia and Pittsburgh as well, carried long columns of reports concerning the Brethren meeting at Berlin. He remarked in a communication that he believed a Whole Gospel church ought to be publishing abroad its work and messages, and that he finds the papers ready to cooperate. We believe he is right. We have been too reticent about making use of the public press and telling to the world what Brethren people stand for. We have not been good propagandists. We need to take a lesson along that line from some of the "isms", which are continually filling the papers with stories that play up their cause. There is much space to be had if we will but seek it and do it in the right way.

The Doctrine of the HOLY SPIRIT

By Florence N. Gribble, M. D.

Spirit Characterized
Its Activities
Its Human Motivation
The Spirit's Presence

The doctrine of the Holy Spirit is one of the most profound doctrines of the Holy Scriptures. God himself is Spirit. We read in John 4:24: "God is Spirit, and they that worship him must worship him in Spirit and in truth." Conversely since God himself is Spirit, the Spirit is God.

Again the Holy Spirit is the Spirit of Jesus Christ. He is the Spirit who animated our Lord Jesus when in the flesh. He is the Spirit bequeathed by him to us. In John 3:34 we read, "For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him."

Again the Holy Spirit is the Spirit of the Father. In Romans 8:11 we read, "But if the Spirit that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Who raised up Jesus from the dead if not God the Father? Thus the Word gives us the relation of the Holy Spirit to the Trinity. It reveals to us the wonderful fact that God was justified in the Spirit. For he who was manifest in the flesh, even our Lord Jesus, must needs be justified in the Spirit, before he could be preached unto the Gentiles, believed on in the world, and received up into glory.

Character of the Spirit

What is the character of the Holy Spirit? In Ephesians 4:4 we read, "There is one body and one Spirit, even as ye are called in one hope of your calling." We who are the children of God may well rejoice that we are one body. How much more may we rejoice because of the one Spirit who should and does animate us. Not only is there one Spirit, but he is the same Spirit. 1 Corinthians 12:4 says, "Now there are diversities of gifts but the same Spirit". How animating to our life, how stimulating to our love, how comforting to our hearts to know that whatever may be our gifts, whether preaching or teaching or healing, they are all bestowed and vivified by the same Spirit.

Again the Spirit is not a temporal gift. Although his presence may be enjoyed in time, he shall continue with us throughout eternity. We find the proof of this in Hebrews 9:14. "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God." Behold him then, the one Spirit, the same Spirit, the eternal Spirit.

But his character would be incomplete were he not also the Spirit of life. As we read in Romans 8:2: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." And so in admiration we behold him again, the one, same, eternal, Spirit of life. And there remains another element of his character to be portrayed before we shall realize the beauty, the symmetry and the power of his presence.

Over and over again, in John 14:17, 15:26, 16:13, etc. we find him spoken of as the Spirit of truth. There are deceiving spirits, there are spirits who lead astray, but the Holy Spirit, the Spirit of God, the Spirit of Jesus Christ, the Spirit of the Father, the one, same eternal

Spirit of life is always, invariably and eternally the Spirit of truth. With what confidence we may trust his leading, with what reliance we may confide ourselves to his fidelity!

The Spirit's Activities

Well may we believe that the Spirit who animates the Trinity and who possesses the wondrous character which the Word depicts will be replete with activities. Among these activities we may perhaps note first of all his descension. In John 1:32 we read "And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him." And this same Spirit bears witness. Without him we could not bear witness. Without him we could not have assurance. In 1 John 5:6 we read, "It is the Spirit that beareth witness because the Spirit is truth."

And then he endues with power. Of this we read in Acts 1:8. He also gives utterance, for on the day of Pentecost they were all filled with the Holy Spirit and began to speak with other tongues as the Spirit gave utterance.

That Christian who realizes the burden of intercession rejoices in the fellowship of the Spirit. The missionary who knows the intensity of agonizing prayer for souls not yet born, or for the growth in grace of those who are but babes in Christ rejoice in the truth of Romans 8:26. "The Spirit itself maketh intercession for us with groanings which cannot be uttered," and he who hungers and thirsts after the deep things of God and who seeks them perchance at times in vain, must rejoice that "the Spirit searcheth all things, yea the deep things of God."

What joy to know that the Spirit sanctifies! In 1 Peter 1:2 we read, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." Indeed often my heart and doubtless yours, has pleaded for sanctification, not only of that heart which beats within, but of other hearts over whom we yearn. What joy to know that God hath from the beginning chosen not only my weak, faltering heart, but the hearts of those for whom tonight I agonize in prayer, unto salvation, through sanctification of the Spirit and belief of the truth.

Again the Holy Spirit quickens. It is Christ who hath once suffered for sins. The just pouring out his soul for the unjust that he might bring us to God. It is Christ who was put to death in the flesh, but oh, glorious anti-thesis, it is he who was quickened by the Spirit! In our weakness, in our frailty, how we long for strength, and how we appreciate the prayer of the Apostle recorded in Ephesians 3:16 "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man."

I am so glad that the Spirit speaks. He hath spoken to the churches. In Revelation 2:7, 11, 17, 29; Rev. 14:13; 22:17; Chap. 3:6, 13, 22, we may learn the voice of the Spirit. The Spirit and the bride are saying "Come". May we ever be so actuated by the Spirit and so at one with the bride, that our message shall not vary from the great, warm, gracious invitation "COME".

And then the Holy Spirit fills. With him we should be filled. We should claim his filling for others. We should not be satisfied until our prayers are answered for ourselves and others.

The Holy Spirit animates the Word, for in Eph. 6:17 we are enjoined to "take the helmet of salvation and the sword of the Spirit, which is the Word of God."

And then the Holy Spirit seals. It is wonderful that, as we read in Eph. 4:30, we are sealed by the Spirit of God. Christ's for all eternity! Sealed unto him by the eternal Spirit! What security could be greater? What safety more precious?

Christians Motivated by the Spirit

Not only must we consider the activities of the Spirit, but his reflex activities by which we ourselves are motivated. That is to say, activities through the Spirit. In Gal. 3:3 we see that we have the beginning of our activities in the Spirit. "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" If it is necessary to begin in the Spirit it must be also necessary to continue in him. And so we must stand fast. The child who begins by creeping learns soon to stand, and in time to stand fast. It might be in this manner that the Heavenly Father tenderly looks upon his newborn babes, who first having crept, next, (according to Phil. 1:17) have learned to stand, and then to walk in that same Spirit. In Gal. 5:16 we read, "Walk in the Spirit and ye shall not fulfill the lusts of the flesh." In Gal. 5:25, "if we live in the Spirit let us also walk in the Spirit." And so like the children mentioned above, having begun perhaps by creeping, we learn soon to stand and then to walk in the Spirit, and walking in him we now commence to live through him. But we must not only walk in him, but according to Romans 8:1, we must also walk after him.

We now have the picture of the Christian's activities. Beginning, standing, walking, living. And this picture would not be perfect without the last point, sowing. For after all the beginning might be more conducive to our own eternal welfare than to fruit bearing. Standing, walking and even living might be activities redounding to our own happiness and our own eternal life. But when we come to sowing to the Spirit we have the promise that we shall of the Spirit reap not only eternal life, life everlasting for ourselves, but also for others. Who would not live unto others? Who would not realize that every grain of seed sown shall redound to eternal life in the hearts of those who receive the truth?

If we would be thus victoriously successful in the Christian life and walk, we must learn to follow two injunctions. First we must refrain from quenching the Spirit, as we find in 1 Thess. 5:9, "Quench not the Spirit." How many times we quench him in little things. A day which has started in prayer ends in impatience. Or perhaps more often a day which has started in impatience ends in prayer, but alas, the prayer and the tears of repentance. Someone has said about the necessity of prayer before beginning the duties of the day, "Let us not tune the instrument after the orchestra performs, but before." To fail in private prayer is to quench the Spirit. And when we quench him, alas we do not sow to him, and when we do not sow to him, alas we do not gain the souls that we longed to see come to him.

Second—we must refrain from grieving the Holy Spirit. In Ephesians 4:30 we read, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

Presence of the Holy Spirit

In regard to the privilege of having the presence of the Holy Spirit, I find that his presence brings certain invariable results. First of all if we have his presence we have the very precious privilege for which every heart longs—access to God. In Eph. 2:18 we read, "For through him we both have access by one Spirit unto the Father." To be excluded from his presence or to know that one whom we love has wandered from him, what pain! But to have access, an open door to his love, to his sympathy and to his fatherly affection can only come through the channel of the Holy Spirit.

And then too it is through him that we have fellowship. In Phil. 2:1 we read, "If any fellowship of the Spirit." You and I cannot have fellowship with each other or with God except through God's Holy Spirit. And so how we should covet more of his love and more of his presence in order that we may have more fellowship not only with him, but with one another.

Love is the greatest thing in the world. It is the greatest thing in heaven. In 1 Cor. 13 we read, "And now abideth faith, hope and love, these three, but the greatest of these is love." In John's first epistle we read, "God is love." Here below true love, divine love must be manifested and can be manifested only through the Spirit of God. There is a love of the flesh. The non-christian husband may truly love his wife. The non-christian father may truly love his children—all this as far as the love of the flesh is concerned. But to love divinely even our dearest, we must have the power and the presence of the Spirit of God. And certainly if this is true we must have the love of the Spirit of God in order to reach forth to the unlovely. May God grant it unto us that our love may be truly in the Spirit, an all inclusive love, including not only our own, but reaching forth unto the needs of the whole world.

But another result of the presence of the Spirit is found in the possession of his gifts. We read in 1 Cor. 12:4, "Now there are diversities of gifts, but the same Spirit." You may have one gift, I may have another, but God is not looking upon the gift which he himself has bestowed. He is looking upon the degree of the fulness of the Spirit with which we exercise these gifts. Are you a teacher? You can only be well pleasing to God as you teach in the Spirit. Are you a preacher? You can only please God as the power of the Spirit gives you utterance making you desire to please not only your hearers, but God. And so whatever may be your gift, only through the Spirit can you glorify him with it.

In Gal. 5:22-23, and in Eph. 5:9, we find a wonderful list of the fruits of the Spirit in our hearts and lives. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, against such there is no law." Do we possess these virtues? God be praised we do I believe as Christian workers possess them to some extent. And only as we possess them to an intense degree can we truly glorify him.

Where the Spirit is there is liberty. And it is only as we are filled with the Spirit of the Lord that we know the joy of this precious privilege. In 2 Cor. 3:17 we read, "And where the Spirit of the Lord is, there is liberty." Is your Spirit in bondage? Do you live in daily fear? Do dark clouds and shadows oppress you? Do circumstances depress you? More of his presence is your greatest need, for the Spirit of the Lord alone can liberate you

(Continued on page 16)

The Salt of the Earth

By J. S. C. Spickerman

When Jesus came into the world, it had well-nigh reached the limit of corruption. Judaism was cursed with dead formalism, hypocrisy and greed. The Greeks had passed their golden age of literature and art, but their culture could not save them from the depths of moral degradation. The stern virtues which had characterized the Romans in the early days of the republic had succumbed to the corrupting influences of wealth and luxury. Officials were corrupt. Human life was of little value. In some countries there were more slaves than freemen; and these slaves had no more rights than cattle. Licentiousness was shockingly common.

Into this putrid mass, Christ's disciples were sent as the salt of the earth. They had but little education. They had no political power. Most of them were not even citizens of the empire under which they lived. To the wise men of the world, their program seemed the limit of foolishness—proclaiming an obscure Jewish Carpenter, who died a criminal's death, as the Saviour of mankind from sin. But they faithfully witnessed for Jesus in the face of persecution, even to death. In the power of the Holy Spirit, their "foolish" Gospel proved to be the power of God unto salvation. National religions, entrenched in custom, literature, art and governmental authority, gave way to the simple story of the cross. Satan brought in heresies, yet in spite of them the Gospel was being spread to distant lands. Then came the evil day when an emperor, coveting the zeal, courage, devotion and self-control of the Christians for his empire, made Christianity the state religion. Other rulers did the same. Whole nations became nominally Christian at the command of kind or emperor. These new church members were not "new creatures in Christ." They still had the mind of the flesh. Neither the authority of governments nor the rites of the church could bring them up to the standard of Christ; instead, the standard of the church was lowered to meet that of the world. Then came the Dark Ages. The Reformation of the sixteenth century restored, in part, the teachings of Christ. Its greatest benefit was making the Bible available to all who wished to read it.

Today, after nearly five hundred years of Gospel light, mankind is in a desperate chaos and corruption. Materialism is rampant. Most of the people, from millionaires to day laborers, are intent on getting money and the things which it will buy. Capitalists have taken advantage of labor-saving inventions to increase their profits by reducing the number of employes. Therefore many people have been unable to buy the products of the farms, mines and factories. To secure revenue, the national government has legalized the sale of beer, and states and cities are licensing gambling and other vices. The Eighteenth Amendment, the fruit of many decades of agitation and education, is being scrapped. Some states are making divorce shamefully easy, and vice wide open, to draw business. Cigarette manufacturers have engaged in an extensive advertising propaganda, designed not merely to induce smokers to use certain brands in preference to others, but to lead all the young people to smoke. Papers and magazines which circulate in respectable homes print these advertisements. If their Christian sub-

scribers in any considerable number had said, "Stop my subscription," and told the publishers why, it would have done much to check this evil, but it is too late now. Some papers which for a long time excluded these advertisements now print them. Will it be the same with beer advertisements, and whisky, after the Eighteenth Amendment is repealed? Salacious literature is being sown broadcast, and salacious and criminal picture shows operate in almost every city and village in the land, poisoning the minds of myriads of young people.

All these things are but symptoms of the growing spirit of materialism. God says that the things which are seen are temporal, but the things which are not seen are eternal. 2 Corinthians 4:18. But men say that the substantial, worthwhile things are those which we can see, hear, touch, eat, drink, smoke, weigh, measure, buy and sell. The worst of it is that this prevailing materialism is in the churches as well as outside. Churches are deserted for worldly amusements, many of them impure and degrading. More church members are to be found in the shows than the churches on prayer meeting night, and even on Sunday night. Dances and lewd carnivals are patronized by professing Christians. Church members make money by unrighteous means—Sabbath breaking, selling vicious literature, conducting vicious amusements, selling beer, cheating, extortion, etc. The salt has lost its savor. Christians who are conformed to the world and living after the flesh can not lead unbelievers out of the bog of materialism. It would be the blind leading the blind. "If gold rust, what will iron do?"

Yet we are the salt that is to save society from corruption. To do this, we must be as nearly as possible one hundred per cent Christian. To be one hundred per cent Christian, we must be evangelistic. This is the great work to which Jesus commissioned his disciples. Matthew 28:19, 20; Mark 16:15; Luke 24:47, 48; John 20:21; Acts 1:8. We must lose no opportunity to witness for Christ by personal word, by helping to circulate the printed word, and by contributing to the support of those who are giving their time to the preaching of the Gospel, at home and abroad. To be successful in evangelism, we must preach the Gospel by our lives as well as our words. If we are in bondage to love of money, desire for unworthy pleasures, or evil appetites and passions, it will be useless for us to offer freedom to others. If our affections are set on the things of this world, how can we convince others that there is anything better?

For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works. Titus 2:11-14.

Maryville, Missouri.

DIVINE COMPANIONSHIP

Man is the greatest marvel in the universe. Not because his heart beats forty million times a year, driving the blood stream a distance of over sixty thousand miles in that time; not because of the wonderful mechanism of eye and ear; not because of his conquest over disease and the lengthening of human life; not because of the unique qualities of his mind, but because he may walk and talk with God—Selected.

SIGNIFICANT NEWS AND VIEWS

THOSE ELECTION CAMPAIGNS

Our local radio stations have given us access to the political speeches delivered in Philadelphia and New York prior to Election Day, November 7. Vigorous campaigns have been waged in both these cities and the inefficiencies of candidates, the evils of past performances by the group in office and the superior motives of all those named on ballots have been definitely alleged. Again the dear people have been summoned to save the nation or the commonwealth or the city.

A cynic would conclude, after listening to both sides, that no group is trustworthy. Those in office are charged with corruption and those demanding a change of official personnel with unworthy ambitions and incompetence. The "high brow" scorns the less-educated masses and the spokesmen for the crowds declare that the scholars are impractical. Few people remember the previous elections and very few realize the indifference of citizens to graft and corruption between the brief periods of election exposures. Out of the whole experience rises the conclusion that we get out of the mill, a grist that contains what we put in. A people's government is generally as good as they are.—The Lutheran.

LIQUOR ADS BANNED IN ALL DRY STATES

Repeal will not lift the ban on publication or display of liquor advertisements in newspapers or elsewhere in dry states, Attorney General Homer S. Cummings ruled October 26. Citing the Reed amendment, which forbids sending through the mails of any liquor advertisement addressed to a person or point within a dry state, the attorney general declared that this restriction will continue regardless of repeal because it rests on postal laws and not on the Eighteenth Amendment. Conviction under the amendment carries \$1,000 in fines, six months in jail, or both.—The Evangelical-Messenger.

ARE YOU WITNESSING IN YOUR BUSINESS RELATIONS?

In the October, 1933, "Trumpeter," house organ of the American Stores, the president, Mr. Samuel Robinson, addresses readers of the magazine. We quote his stirring message:

To All Our People:

In these days we are hearing and reading a great deal about Codes for all kinds of business. If all people would keep the Ten Commandments, there would be very little necessity for any other Codes.

There has been a great deal of delay in getting Codes completed. To my mind, if all those working on the Codes had observed the Fourth Commandment, there would have been more progress made.

At a meeting I attended in Washington in June, one of the speakers announced a meeting to be held the following Sunday and gave the invitation to all who were present to attend it. I immediately stated that I for one would not attend it, but if they held it on any of the other six days of the week, I would be very glad to attend. As you know, we have been given one day in seven for rest, and most people have found that more can be accomplished by working six days a week rather than seven.

Although the Ten Commandments were given thousands of years ago, they are as suitable for the conduct of life today as they were when first written. Let us all try to order our lives according to the teaching contained in them. Samuel Robinson, President. —The Presbyterian.

THE SIXTY-CENT DOLLAR

Dr. Robert E. Speer recently drew the attention of our people to the fact that the dollar quotation has much to do with missions. In the world market the American dollar is worth around sixty cents. That means that a dollar which the Board of Foreign Missions sends out of the country into another currency immediately loses forty per cent of its buying power. That means that a missionary salary of \$1,000 drops to \$600, so far as its purchasing power goes in the foreign markets, where it will be spent for food, shelter, etc. That means that it takes \$1,400,000 in gifts to put \$1,000,000 on the field. When this fact is put beside the falling receipts to our board in dollars, one realizes that an emergency of major importance is facing us. If receipts fall off 25 per cent and the dollar falls off 40 per cent, then 65 per cent is clipped from our funds.—The Presbyterian.

THE DRAMA IN THE CHURCH

The drama started in the church. In ancient Greece the earliest plays were religious in character and the modern drama notoriously began with the miracle and morality plays which were acted in the cathedrals. In the French classic drama Racine chose the topics for his greatest plays from the Old Testament, as for example, Athalie and Esther. In recent years biblical incidents have been portrayed on the screen and in the regular theatre. Sometimes these productions have been worthy of their subjects and sometimes they have not. One of the best dramas of this character which we have seen in recent years is "Ecce Homo," a story of Onesimus, the runaway slave, written and published by Brother George W. Hall of Albany, Missouri. The author employs hexameter verse in most of the narrative and does it well. This is an excellent book for young people and for all who wish to utilize the drama in the church.—F. D. Kershner in Christian-Evangelist.

Christianity Being Denatured in Germany

(Continued from page 4)

about the outcome of this chaotic situation; so much is dependent on it. The two or three thousand dissenters—and the number is steadily growing—from the Hitler church program have been suppressed and forcibly silenced from expressing views contrary to the majority members of the National Synod. Such suppression, as the Bishop of Chichester remarks in his appeal to the "German Christians", is "a great shock to other churches, and to all Christians who stand for the free preaching of the Word of God and for the freedom of its preachers." And it is also a shock to know that Christian preachers must be deprived of their pulpits merely because they are Jews by birth or of Jewish descent. But before we condemn the "German Christians" too severely, it might do us good to ask ourselves how thoroughly free we ourselves are from race prejudice and other unchristian characteristics. This situation not only awakens our sympathy, but challenges both our faithfulness to the Word and our Christian charity.

OUR BIBLE STUDY DEPARTMENT

Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

Titus

Paul,

a servant of God,
and an apostle of Jesus Christ
according to the faith of God's elect,
and the knowledge of the truth
which is according to godliness,
in hope of eternal life
which God,
who cannot lie,
promised before times eternal;
but in his own seasons
manifested his word in the message,
wherewith I was entrusted
according to the commandment of God
our Saviour;

To Titus

my child after a common faith:

Grace and peace

from

God the Father

and

Jesus Christ the Saviour

(1:1-4)

Here, gentle readers, is a brilliant personal salutation! It is arranged in phrases for the sake of greater convenience and great-

er clarity. A cursory reading of the introduction to this letter will reveal the Divine Presence guiding the mind and wielding the pen of the greatest letter writer which the world has ever known.

Whose letters have out-lasted and out-witted those of the Roman prisoner? Whose lines have in any time since equaled the deep, broad, and ever-marvelous insight of the Great Apostle to the Gentiles? Whose paternal tenderness—and he was probably a father in early life—is better evinced in prose or poetry than that of this father of the first churches and spiritual adviser of babes in Christ? Ah! let the winds of heaven and the waves of the sea speak if they have an answer.

The Man Titus

Methinks Titus, probably Dr. Luke's brother, must have been a very trustworthy and reliable man. He was an intimate friend of St. Paul and was entrusted with delicate tasks and grave responsibilities. He was an arbiter in church disturbances and derelictions. How well he succeeded in the work is evidenced by the fact that the leonine tasks were again and again assigned to his hands. It required a resourceful, tactful, judicious, patient man to labor with carnal Corinthians and lying Cretans. Let us rise up and praise the name of Paul's "partner and fellow worker!" (2 Cor. 8:23). May his tribe increase! May all the Diotrophes' depart!

The Pauline Letter

Martin Luther, who always spoke with vigor and freedom, remarked thusly concerning the epistle at hand: "This is a short epistle, but yet such a quintessence of Christian doctrine, and composed in such a masterly manner, that it contains all that is needful for Christian knowledge and life." Here the great reformer is calling attention to the great dignity and admirably practical nature of the letter. It is a manual of pastoral advice. It certainly is not colorless, dead, dull or disinteresting. It is an excellent picture of the style of the aged missionary Paul.

The Organization Features

Church organization and administration are prominent in the forepart of the epistle of Titus. The church is enlarging, gifts of a special nature are passing, and proper overseers or bishops or elders are being appointed in the various congregations. The duties and qualifications of the bishop are positively and negatively enumerated. His home life must be right and in public and in private he must be "apt to teach." Modern "exhorting" elders should ponder the latter statement seriously. The bishop must also preach, exhort, and reprove.

Permit a word—a personal observation—concerning organization at this juncture. The New Testament recommends no final plans or forms of ecclesiastical organization. Half of the disputes over church polity in the modern church are due to one fact namely, men forgot the meaning and intent of order. Order exists to promote godliness—to produce "the truth which is according to godliness." Others desire machinery that will produce a type of worship that will be minus revival enthusiasm—just anything so long as the forces of devilry and darkness are not too vigorously rebuked. Such was not the intent of the early apostolic order. It was designed to make the church the pillar and ground of the truth from which lightning flashes of truth would flash and rolling thunder would peal forth. When the church forgets to rebuke evil she may expect her influence to fade away silently, but none the less quite visibly.

Ruskin observes caustically in one place that the overseeing bishop ought to know if the athletic Bill of yonder alley is knocking Nancy's teeth down her throat, and if not, he wonders if the bishop is really a bishop, even if his chalices are golden and his miter be as high as the steeple. Were the incisive Ruskin alive today he would witness some modern bishops forsaking the back alley to view the delights of an up-to-date motion picture show featuring the fistic adventures of Popeye in some lonely desert or some indecent Mae West proving that she is "No Angl." The Bible tells us all we need to know about angels. Modern Hollywood has nothing to add.

The Doctrinal Declarations

The following excerpts taken variously from the epistle will illustrate its doctrinal soundness:

"Holding to the faithful word," 1:9.

"Rebuke them sharply that they may be sound in the faith." 1:13.

"Speak thou the things which befit sound doctrine." 2:1.

"Undefiledness . . . Sound Speech . . . Doctrine of God." 2:7-10.

"Justified by grace . . . hope of eternal life." 3:7.

The Prophetic Note

The advent of grace dawned with the first coming of Christ. The advent of glory will dawn with his second coming." Between the two appearances we stand. "The grace of God . . . hath appeared." That is the first great fact of the twenty centuries just past. "Looking for that blessed hope." That will be the biggest event of future days. St. Paul held to and preached his prophetic revelations properly and persistently. These teachings help to "purify unto himself a peculiar people, zealous of good works." (2:14b).

The Practical Advice

This epistle reveals God's ideal for the church and also for the individual. In practice the church is to be full of piety and given to philanthropic endeavor; in doctrine the church is to be sound in faith and in morals; in organization order is to prevail. On the other hand, the individual is to be sober and chaste in actions and in word; in doctrine he is to be alive and healthy in belief; in organization he is to love proper methods and regular order. Godliness makes good citizens; godliness precedes good works; godliness avoids "foolish questions, and genealogies, and contentious and strivings about the law; for they are unprofitable and vain. (3:9).

The Faithful Sayings

The famous five faithful sayings of St. Paul in the Pastoral Epistles will be set forth here. Humphreys summarizes them as follows:

1. Christ's coming—the way of sin's forgiveness. (1 Tim. 1:15).
2. Christ's ministry—the way of noble service. (1 Tim. 3:1).
3. Christ's life—the way of spiritual progress. (1 Tim. 4:9).
4. Christ's world—the way of honorable work. (Tit. 3:8).
5. Christ's strength—the way of successful suffering. (2 Tim. 2:11).

The Blessed Saviour

In a six-fold way the Saviour is mentioned in Titus' letter:

1. "Proclamation . . . of God our Saviour. (1:3).
2. "Grace and peace . . . from . . . Christ Jesus our Saviour (1:4).
3. "Adorn in all things the doctrine of God our Saviour (2:10).
4. "Looking for . . . the appearance of . . . our Saviour (2:13).
5. "The kindness of God our Saviour (3:4).
6. "The Holy Ghost . . . poured upon us . . . through our Saviour (3:6).

WHAT KIND?—BIBLE DEPARTMENT

The editor of the Watchman-Examiner (Baptist) wrote in a recent issue of his paper: "Prof H. I. Hester, of William Jewel College, contributes an article for this number in which he discusses the place given to the Bible in the curricula of our Baptist colleges. Dr. Hester does not discuss the attitude which the teaching in our colleges take toward the Bible. That, however, is the crux of the whole matter. That many institutions have a Bible department does not mean that Christianity is strengthened by the department. That many students take Bible courses does not mean that these students love the Bible. It all depends on the kind of teaching that is given in these institutions. Better eliminate the department entirely than to have the faith of students destroyed as to the integrity and inspiration of the Bible. Better let the Bible stand undisturbed on a shelf in the library than to teach students that it is no different from other books and that its teaching concerning miracles is but folklore. Trustees of our colleges should realize that it is vastly more important that care should be taken in selecting teachers for the Bible departments than that the colleges should have the ablest teachers of Latin, Greek and mathematics. Parents should exercise the greatest care in selecting colleges which will not destroy the faith of their children in Bible Christianity."

The ugliest word and the ugliest thing in the world is selfishness. It is the seed plot of all the things that curse humanity today.—The Christian Evangelist.

W. I. DUKER,
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Goshen, Indiana

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Vice-President
Maurertown, Virginia

NATIONAL SUNDAY SCHOOL ASSN.
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"Saving Faith"

By Louis Matthews Sweet, D.D.

I have put the title of this brief article in quotation marks to signify that we are dealing with what should be a familiar phrase. But the phrase is old-fashioned and to many of the present generation far from familiar. To some it may have the sound of a cant phrase of former times. Upon closer examination, however, I am sure that whether or not we like the form of words, we shall find that that which is signified by it is too precious to be lost or forgotten. In putting its meaning into a single sentence, I should say, "'Saving faith' expresses the deepest need and the greatest experience of human life."

We may begin with the word "saved." This, of course, the direct opposite of the word "lost," which is always in the background when we use the word "saved," or "saving."

Anything which saves, then, overcomes or reverses or undoes the condition expressed by the word "lost." For example, a man is attacked by a disease, the inevitable outcome of which, if it is left to run its course, is death. The patient is operated upon by a skillful surgeon and restored to health. We say of him: "The surgeon saved him. This person has been delivered from death otherwise inevitable." Take a far less serious case in which the same principle operates. A man faces the loss of his business or of his fortune or of both. Without help from some one, disaster is not only imminent but inevitable. A friend lends him money enough to enable him to go on. Here also we say that the man in trouble is saved from disaster.

Take another type of instance altogether. A youth goes, as we say, "to the bad." He is lost to his best self, to his family and friends, and to society. It will be seen at once that the word "lost" gathers new meaning when transferred from a merely physical to a moral state. A man is more completely lost morally than he possibly can be physically or financially. It is also true that the word "saved" means more in this case than in the others. To make a bad man good is to save him—to himself, to his family, to society.

When we take this same contrast between lost and saved over to the religious sphere, it gains still more of meaning and of value. Imagine a man without God, without belief in the Eternal Goodness, without hope, without knowledge of the good ways of life. In the old phrase which conveys truth this man is lost—lost until he is found, restored, saved. Back of the old-fashioned phrase "saving faith" is this great idea; the possible world-wide contrast in a man's condition between being lost—out of the way, hopeless, wandering, out-cast, stained and sinful—and being saved—enlightened, brought into the true way of light and hope and God.

What I have been trying to say is beau-

tifully expressed by Paul when he speaks of the Father "who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love." Here are the principles involved in the idea of salvation: something to be delivered from, something to be delivered unto, some power or agency of deliverance. From darkness to the Kingdom of love we are saved by the goodness of God, our Father.

The classic treatment of this contrast of "lost" and "saved" is found in the great parables of Jesus recorded in the fifteenth chapter of Luke. I have always called these parables "The Trilogy of the Lost and the Saved" because, although there are three parables, they set forth one lesson and should always be treated together. They are the stories of the Lost Sheep, of the Lost Coin, and of the Lost Son. The refrain running through these three simple but incomparably beautiful little stories is, "I have found my own which was lost." The common idea which binds them all together is that being lost is being out of relationship. The three stories on one theme point, therefore, to God as the One who seeks and saves. To be normally human is to be in living relationship to God—to be kept, led, and held in fellowship by God.

To be lost is to be out of touch with God. To be saved is to be restored to his fellowship. But what has faith to do with all this? Absolutely everything! A coin may be restored to its owner without contributing anything to its own recovery; so also may a sheep; but not a son! To be saved we must respond to the "divine initiative." We must believe something. Above all, we must trust a great Some One who loves and saves. God alone can save, because God is salvation.

God in Christ saves, but God can save only those who will let him save them. So Paul says, "Work out your own salvation with fear and trembling; for it is God who worketh in you both to will and to work, for his good pleasure."—The Westminster Uniform Lesson Teacher.

Planning a Year of Teachers' Meetings

By J. Elmer Russell

Bethel Sunday School planned a year of teachers' meetings or, to be more correct, a series of monthly meetings beginning in October and ending in April. The school had been having conventional teachers' meetings in which time was wasted talking over details of business that could have been handled more effectively by a committee with power to act. It is not necessary for an entire group to debate on the place for the Sunday school picnic or on which night in the week to have the Christmas festival.

All such matters can be taken care of by special committees. The Bethel Sunday School finally realized this, and in the fall of 1929 started out to plan its monthly programs.

These programs were made up into little booklets, carbon copies of the pages having been written on the typewriter. Each page is about 4 inches by 5 inches. The booklet has an orange-colored cover of heavier paper. The covers and the pages are perforated and tied together with string. On the title page there is a list of all the officers of the school. Opposite this title page is another page containing the words, "Go ... teach."

The October meeting began with a dinner. Following the dinner was a devotional service led by a young man, the Sunday school secretary, who had been away at a summer conference. Then there was read by one of the local group a paper on "The Teacher, Her Aim and Preparation." This was followed by an address on story-telling by a director of education.

At the November meeting a paper on "An Organized Class" was read by a local worker. Following was an address by one of the county Sunday school specialists. So it continued through the year. In most cases there were two papers or a paper and an address, with the opportunity for discussion following.

Too many Sunday schools live from hand to mouth. They do not plan ahead definitely. Bethel Sunday School is not a large Sunday school. What has been done there can be done by practically any Sunday school. In most communities it is possible once a month to get an outside speaker on some practical topic connected with the work of the school, and there is almost always ability within the school for a paper by some teacher or officer.—Selected.

Some people exalt their opinions into gods and fall down and worship them; whereas if they would examine their opinions as critically as they examine those of others, they would ridicule and scorn them rather than honor them. Can we not be as sensible with our own thoughts as with other people's?

Studying the SUNDAY SCHOOL LESSON at the Family Altar By William S. Crick

THE EDITOR INTRODUCES

Rev. W. S. Crick, the New Writer

It is a real pleasure to have the privilege of introducing the pastor of the Fremont, Ohio, church as the new writer of the Sunday School and Family Altar department. Brother Crick has the ability to write and he knows how to prepare good copy, having been a newspaper correspondent in his earlier years. He keeps mentally and spiritually alive and he is worthy to lead us in our devotions. We have had him in mind for a long time for some such task as this and we feel ourselves fortunate to have enlisted him at this time. He will continue the policy, as his predecessors have for several years, of combining the study of the Sunday school lesson with the Family Al-

tar guide. We hope many are finding this department helpful and are making regular use of it. Brother Crick's first installment follows.—THE EDITOR.

PAUL IN CAESAREA

(Lesson for Decemeber 10, 1933)

Lesson Text: Acts 21 to 26. Golden Text: Acts 24:16.

MONDAY

Paul Accused. Acts 24:1-9. The great missionary's career of "turning the world upside down" resulted in his making many personal enemies. These found opportunity to crystallize their hatred on the occasion of Paul's visit to the temple in Jerusalem. They sought to stampede civil authority, distort Jewish justice and mob their victim. Claudius Lysias called out the citadel guard from the Tower of Antonia, and rescued Paul. After noting he received no fair hearing before the Sanhedrin, he arranged for his safe and secret transfer to Caesarea for trial before the Roman Governor, Felix. Here, Ananias, the High Priest, and a silver tongued attorney, retained by influential Jews at Jerusalem, accused Paul of being a pestilent fellow, a mover of sedition, a ringleader of the sect of Nazarenes, and a temple profaner.

TUESDAY

Paul's Defense. Acts 24:10-23. Paul was himself a master in argumentation. He presented a convincing defense before the Governor. In it, he denied being a temple vandal, ignored the charge of sedition as being too ridiculous to require rebuttal, claimed his accusers had failed to prove their charges, but he proudly affirmed his connection with "The Way which they call heresy". He identified himself with the hope of the Pharisees in a resurrection, asserted his belief in the Law and the Prophets. He contended that he not only acted with a clear conscience, but that his visit to Jerusalem was prompted by unselfish motives. Politician that he was, Felix deferred judgment to gain popularity with his constituents, which resulted in another miscarriage of justice.

WEDNESDAY

Faith and Prayer in Trouble. Ps. 86:11-17. In this Psalm is heard the cry of one in direst trouble—it may be that Paul comforted his soul by meditating upon its petitions while imprisoned in Caesarea. "O God, the proud (insolent) have arisen against me, and assemblies of violent men (tyrants) have sought after my soul—and have not set thee before them! ... O turn unto me, and have mercy upon me, and give thy strength unto thy servant!" Herein is no petulant complaining, no spineless cowardice, no hinted defeat. "Give thy strength to thy servant", is echoed in St. Paul's letter "he will also make a way of escape that ye may be able to bear it" (1 Cor. 10:13). May we likewise pray in our times of testing, not for the scattering of the foe, but for the augmenting of our strength in the Lord, and "having done all, to stand!"

THURSDAY

Divine Help Assured. Mark 13:9-13. Like being born again before his due time, (1 Cor. 15:8), the Apostle Paul also experienced a foretaste of the persecutions which shall befall his race because of their testimony to the Gospel in the Tribulation days. Accordingly, the Apostle could claim the promise made by his Master: "Be not

anxious beforehand what ye shall speak, neither premeditate ... for it is not ye that speak, but the Holy Ghost. ... Ye shall be hated of all men for my Name's sake; but he that shall endure to the end, the same shall be saved!" St. Paul did endure, and while he suffered martyrdom, he was given strength not to deny the Faith, and he 'being dead, yet speaketh'. Holy Spirit, help us never to lose our testimony! Give us strength to endure even unto the end!

FRIDAY

A Good Conscience. 1 Peter 3:1-18. Whatever of persecution and peril might eventuate, the erstwhile persecutor of the Way was determined that never again would he subject himself to the goading of his conscience. He boldly affirmed before Governor Felix: "Herein do I exercise myself, always to have a conscience void of offense toward God and toward men". That other fiery petrel of the apostle-missionary group, Simon Peter, likewise admonished: "Have a good conscience that evil doers may be ashamed that falsely accuse your good conversation (conduct) in Christ". Denying the faith through conduct unbecoming a child of God, is rated with heresy in respect to doctrine in the code of New Testament ethics. Blessed Saviour, grant that we shall not be ashamed of thee at thy Coming!

SATURDAY

The Approval of the Conscience. 1 John 3:13-24. St. John asserts his high regard for the voice of conscience in these words: "Let us not love in word, neither in tongue,

but in deed and in truth ... For if our heart (conscience) condemn us, God is greater than our heart and knoweth all things. Beloved, if our heart condemn us not, then we have confidence toward God!" A majority of Christians (?) these days need a condemning conscience which will drive them to the Heavenly Father in penitence and contrition. Then, "if we confess our sins, God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (1 John 1:9). Whereupon, the conscience will cease its condemnation. O for a conscience that is unseared, so that, hearing its warnings, we may not be condemned along with the world!

SUNDAY

The Reign of Christ. Ps. 2:1-12. The denial or repudiation of God, as agitated by The American Association for the Advancement of Atheism, and their ilk, results in dethroning conscience, and the consequent licensing of evil. Denying responsibility to the Supreme Being subverts every code of ethics. How deserved will be the vengeance of him who now sitteth in the heavens, when his wrath (retributive justice) shall vex them in his sore displeasure! When the Coming king shall sit upon the holy hill Zion, his willing subjects will "serve the Lord with fear (reverential trust) and rejoice with trembling." We praise thee, O Lord, for thy promised reign in righteousness. May we even now, "exercise ourselves to have a conscience void of offense toward God and toward man" in keeping with our heavenly citizenship!

<p>E. M. RIDDLE, President Waterloo, Iowa</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p>	<p>GLADYS M. SPICE, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
<p>F. C. VANATOR, Associate Peru, Indiana</p>	<p>C. D. WHITMER, Editor, South Bend, Ind.</p>	
<p>BRETHREN RINGING Y</p>	<p>CHURCH HUNCE ONSECRATED</p>	<p>ENDEAVOR EXTENSION VANGELISM</p>

An Ideal Christian Endeavor Society

By W. Bertram King

Enthusiastic

Give me a society that has a goodly portion of enthusiasm which is more than but inclusive of "pep", eagerness, and jubilation. It must be a force. A force which, like an electric dynamo, sets a machine into action in order to produce something.

Congenial

The people in the society are grouped according to their interests and experiences. They meet together not alone because of agreement upon some doctrine, but because they are drawn together by common tastes, similar ideas, purposes, ideals, ambitions and desires. Their meetings are surcharged with mutual helpfulness and sympathetic appreciation one for the other. "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves".

Departmental

Since like begets like, like enjoys like, etc., the Ideal Society has Junior, Intermediate, Senior and Adult departments. Each has its own interests and ideas. Each needs opportunity to express those inner surgings of the heart and mind.

Organized

Organization is to the Ideal Society what

a steering wheel is to an automobile. They both give direction to the course of procedure and are absolutely necessary.

Consecrated Leadership

The Ideal Leader is a young layman thirty years of age, who is constantly busy keeping every member at work. He seldom does the talking. He is a good organizer, a good mixer, and intensely interested in young people and their problems. He leads without driving, he suggests while others do the work. Instead of always telling young people what they ought to do, he often listens to what they would like to do and then proceeds to help them achieve their highest, and the Bible's highest ideals and purposes. He is firm in faith and doctrine—true to the Word of God, but at the same time he is sympathetic with transgressors and instead of antagonizing he becomes a friend who truly personifies the "Christlike Friendship". He is firm but not "bossy"; full of "pep" but serious-minded; a good listener as well as a good speaker. "An example to the C. E. flock."

All of the officers are necessarily of the same high caliber as the Ideal Leader, even though perhaps younger or older. All leaders and officers are first in consecration, in

Bible reading, in prayer, in stewardship, in attendance, in promptness, and in service. They must be last in seeking reward or glory.

Program

A Progressive Program:

- 1—That WINS young people to Christ and encourages their growth through prayer, Bible study, and meditation.
- 2—That TRAINS young and old for consecrated and effective service by
 - a—teaching sufficient Christian doctrine and church history to acquaint people with the fundamentals of their own denomination.
 - b—mission study courses, stewardship courses, and teacher training courses.

3—That ENLISTS young in definite service for the mission field or the pastorate.

a—regular consecration services with definite opportunity for all ages to consecrate themselves for active service.

5—That provides for the SOCIAL NATURE of young people in accord with Biblical principles.

6—That is awake to the moral and spiritual issues of the time and seeks to assist young people in forming their opinions on the basis of the Bible's teachings of morality and justice.

7—That does not forget that the body is the Temple of the Holy Spirit and sponsors those activities conducive to sound physical development. Clay City, Indiana.

same terms, but those terms have a far more profound and not altogether comforting meaning. Today they mean to evangelize the world in this generation, or never. In short, the crisis is coming. Nations are deciding, and some of them are deciding against God and his Christ. Peoples are looking at Christianity with understanding and turning away from it. The Gospel is being driven back, not because men do not understand it, but because men do understand it, and it is alien to their plans and purposes. The heathen is not bowing down in his blindness to wood and stone, but he is deliberately repudiating the Cross for the I-beam, the Gospel wagon for the tractor, the message of the Apostles for the doctrines of Marx. In the face of these facts, Christians must re-think their obligations, not in terms of methods, administration, or any of those secondary things, but in terms of 'yes' or 'no' to missions at all. There is justification for the immediate investment of large shares of capital which any missionary agencies have on hand against the time when it may not be possible to spend this money for any kind of missionary work. Today is the great day of opportunity. Now is the day to preach the Gospel everywhere and as fast as we can."

Send Foreign Mission Funds to
LOUIS S. BAUMAN
Financial Secretary Foreign Board
1925 East 5th St.,
Long Beach, California.

MISSIONS

Send Home Missionary Funds to
R. PAUL MILLER
Home Missionary Sec.-Treas.
Berne, Indiana.

A Crisis in Missionary Opportunity

By Stewart M. Robinson in "The Presbyterian"

These notes were made after a personal interview very graciously accorded to the writer by Dr. Julius Richter, professor of Missions at the University of Berlin, and considered to be the greatest living authority on the subject of the history of missions. Dr. Richter has very kindly read what follows:

"Whatever else may be moving the heart of Germany today there is surely a great missionary urge. This is seen in the enthusiasm of her people, the character and volume of missionary literature, and the spirit of unity and aggressiveness in the work of evangelization. To be sure, the financial stringency is felt there as sorely or more so than in other countries. But missionary enthusiasm and effectiveness are not entirely dependent upon financial means. America is perhaps too much depressed by the depression, especially her Christians. The Church of Christ has resources which are not devalued by the rise and fall of gold. The cause of this missionary enthusiasm in Germany goes back to the great suffering of the people. When a nation has been stripped and "peeled," as the prophet says it, when death has taken an enormous toll when every stable thing has been seen reeling and tumbling, then souls take stock, and the Cross shines forth. Material and political security are the worst enemies of missions in the long run. It is when people are cast adrift from their comfortable moorings that they become companions with the missionaries who went about everywhere preaching. It was amid the dust of a falling Jerusalem that the Gospel received one of its first impulses to become a world religion.

"Another factor in the modern situation is the rapid and devastating spread of Communism, which is also Atheism. There are vast areas where the Gospel is interdicted today, and this territory will increase in extent in the next decade. Since the Reformation there have been two great eras of evangelization. One was the movement which began in Germany and is associated with names like Count Zinzendorf, the Wesleys, Whitefield, and the Tennents to trace

the line into Presbyterian history. Curiously enough, Germany, which gave birth to this vital wave of Gospel teaching, failed to retain the largest volume of the blessing. For example, while there are some sixty thousand Moravians in America, there are possibly not six thousand in Germany.

"The second great revival was just after the crisis of the Napoleonic Wars. Out of a fervent pietism which grew up in those storm-tossed times, the great missionary movements of the nineteenth century got their start. Country after country felt the wave of Gospel song and message. The great unevangelized world was seen for the first time as a field for witnessing. Whereas the eighteenth century activity had been principally among European nations and their colonies in America the nineteenth century effort was principally in heathen lands, where aboriginal darkness had been for centuries. It is in the afterglow of this great revival that the Church is living today. But this tide is receding. Many of the phenomena which are causing such concern among Christians today is the wreckage which an ebbing tide discloses.

"One more great revival lies before us. The first impulses of this are already beating in the hearts of our European brethren who have felt the sting of suffering more keenly than we in America. But this revival has a curious and terrible characteristic. It is rising against a tide of definite and direct opposition. Hitherto the vast fields for Gospel witnessing were open. The nations in them, whatever their inertia and whatever spasmodic persecutions there might be here and there, were for the most part open to the Gospel. But today a different situation prevails. The world is becoming a great battle ground between two forces, the powers of darkness and the Kingdom of God. The Church may be thought of as perhaps upon her last mission. The call today is not to evangelize the world in this generation as a mark of energy and efficiency and Gospel enthusiasm. That is the way men felt about it a generation ago, when the slogan was used. But today the call can be couched in the

Promoting Home Missions

A Talk by Mrs. Dewey Murray,
Secretary Foundations Builders Banks

There is no more urgent and important task facing the Church today, than solution to many of the problems which our Home Mission Board now faces. The future growth of our Denomination depends upon the strengthening of the churches we now have, and the establishment of new ones. The Home Mission Board is interested in both and needs more than ever before the interest, prayers and financial support of the entire brotherhood.

The fact that 12% of our churches here in America have closed during the last 10 years should alarm us all to the dangerous place into which we are drifting. At this rate in 8 years we shall disappear as a Church.

The faith of our own children depends upon successful Home Missions. Foreign missionaries may care for the children of other lands, but they cannot care for ours. The Home Mission Board seeks to throw a fence about our children and save and hold them in days when we are no longer here.

The College and Seminary hang their future upon Home Missions. Where will students come from and money for the College if we fail to do our part? Who will support the Seminary in training young ministers, and how they will labor if there is no Home Mission Board to establish new churches for them?

The tragic reductions in offerings during the last 3 years have greatly crippled Home Missions. This Thanksgiving offering must increase, or the work will be irreparably injured, for the offerings have been reduced to about half the former amount.

In the November Witness Rev. Miller says last year's offering must be doubled to continue the work at all, and must be trebled if they are to go forward. We hope that here is where the Foundation Builders' Banks will shine forth, and that they will help to treble the offering.

The Thanksgiving season gives a fine opportunity for God's people to show forth God's wonderful mercies. Are we grateful in our hearts for what he has done for us? Real gratitude shows itself in action. We talk much of the need for money, but never was there a time when the cause of Christ so much needed men and women throughout this land of ours who would turn back from the ingratitude and indifference, that marks so many, to the complete surrender of a grateful heart to a loving Saviour. Their gratitude to him should this year be released in terms of money for his service.

Perhaps there are some of us who can't give as much as we would like, but God knows when we've done our best. And he

is able to take even a little and make it accomplish much. It was just an alabaster box of precious ointment,—her treasure, but she poured it on the Master's feet, and the fragrance of that gift reaches us. Just "5 barley loaves and 2 small fishes"—one boy's lunch, but they were given to the Lord Jesus, and in his wonder-working power they fed a multitude, with enough and to spare. Do you have either treasure or lunch? If so, place them in the hands of the Lord this Thanksgiving and watch them multiply. If there is neither treasure or lunch, there still remains the "Widow's mite." And remember that she gave more than they all, for she in her want gave all. Roanoke, Virginia.

this lesson it is plainly set for that. Paul performed genuine miracles by the power of God for the sake of advancing the Gospel". As it is, it makes no sense and should read "God does not loan his power to magic. although in this lesson it is plainly set forth that Paul performed, etc." If any discussion has arisen over the sentences, please be advised that the correction sets forth the lines as I thought I had written them.

At the last meeting of the Faculty Club at a tea room near Mansfield, Dr. E. E. Lewis, of Ohio State University, discussed the present control of industry by the government in the light of what we have always cherished, personal liberty. His topic was, "Economic Security and Freedom", two things very hard to reconcile.

At the next meeting Professor A. J. McClain will present a paper.

It may be of interest to know that two members of the College Board, Dr. R. R. Teeter and Mr. Ora Garber, were elected to membership on the city school board.

The nearness of the City hospital and its general efficiency are of great advantage to the College. This fall we have had two students there who underwent successful operations for appendicitis and another who went there for treatment for a chronic ailment. Two of these students were from out of the state. I say this because we have here the best of health facilities, as good as many students would have at home, or better. EDWIN E. JACOBS.



NEWS FROM THE FIELD

Our Lord's Greatest Apostle was a Great Correspondent



SEMINARY NOTES

Recently our Seminary library has been exceedingly fortunate in receiving some splendid sets of books and individual books from the libraries of Dr. J. M. Tombaugh and Dr. A. D. Gnagey, and also from the Woman's Missionary Society of the Gretna, Ohio, Church. This morning the last acquisition number of our library is 3,585. We are always glad to receive books of value and assure donors they will be carefully catalogued, shelved and used.

Some weeks ago Dr. Miller discussed "The Duty of the Church in the Light of Present Conditions" before the ministers and laymen of the Columbus District of the Evangelical Church at Upper Sandusky, Ohio. More recently he addressed the Mansfield Ministerial Association on the subject, "Why Preach."

Prof. McClain was the special speaker November 5th at the Homecoming service at our church at Glenford, Ohio. At Ankenytown church he recently ordained a deaconess for Rev. R. Klingensmith, the pastor. Also he was special speaker at an evening service at our Sterling, Ohio, church.

At the request of the editor of the King's Business, a monthly magazine published by the Bible Institute of Los Angeles, Brother McClain is writing a part of their Sunday school material for the year 1934. All of his material will appear under the caption of his name and Ashland Theological Seminary, which we feel will advertise in a splendid way before interested people our Seminary.

Prof. Stuckey and the writer and our wives are conducting a Sunday School Institute in the Goshen, Indiana, church, November 29 to December 2. The program is as follows for the week day:

- 4:20-5:00—Music Mrs. Stuckey
- 5:00-5:40—Bible Hour—Old Testament Dr. Monroe
- 7:30-8:10—Bible Archaeology— Dr. Monroe
- Bible Story Telling Mrs. Monroe
- 8:10-8:50—New Testament Prof. Stuckey
- 8:50—Camp fire service.

On Sunday morning the writer will bring a Home Mission address, and in the evening Brother Stuckey will preach.

November 19th the writer gave a morn-

ing and afternoon address at our Rittman, Ohio, church, in honor of its founders. And Sunday evening, November 26th addressed the Smithville, Ohio, congregation on the subject "God's Provision for his Church."

The work of the Seminary is going along smoothly, and we are already looking forward to the close of our first semester, which is shortly before Christmas.

In behalf of the Seminary men who graduate this year, we ask your hearty support of the Home Mission offering, that new churches may be established and older ones built up. K. M. MONROE.

NEWS OF THE COLLEGE

The Enrollment

The enrollment at this moment is as follows: Day students (regular) 268; Saturday, 72; Night, 16; Extension, 13; Music, 31; Total, 400. However, each one of the departments shows a slight decline under last year.

It was a great pleasure to have Dr. Anspach, dean of the Arts college at Ypsilanti, Michigan, here for an address to the City teachers one evening last week.

The writer of these notes has recently completed a review of the two volumes on Motion Pictures and Youth, edited by Dr. W. W. Charters of Ohio State University, for the journal, Social Science.

The College Chorus, a new organization of 50 voices under the direction of Miss Dorcas Bame, teacher of Voice in the College, has made several public appearances and every report is to the effect that this organization renders such programs as to bring out the highest praise.

Dr. R. R. Haun, of the Department of Physics and Dean of Men, has recently been elected superintendent of the local Sunday school.

Dr. Morris G. Caldwell, of the Department of Economics and Sociology, has an article in the current number of the Journal of Criminology. He deals with certain studies in juvenile delinquency.

A correction—This may be an ill-chosen place to make a correction but I desire to correct a statement appearing in the Brethren Teacher for December. First paragraph in The Lesson in Life, December 3d, last sentence in the paragraph reads "God does not loan his power to magic, although in

CONEMAUGH, PENNSYLVANIA

Conemaugh is doing her best to line up with the program as set forth by National Conference and emphasized by State Conference, especially in respect to Evangelism and Home Missions.

Using a weekly Calendar as a medium of advertising, we are praying and pressing hard for more than double the amount of Home Missions Offering ever given by the Conemaugh church. We will observe the day of prayer, November 22.

Although planning for a revival in January we are having converts nearly every Sunday. Eight new members have been received since August and others are now ready for baptism.

Our last Communion was the largest in years. Our pastor remarked that we would need more room if this keeps up! A deep spiritual atmosphere was felt by all who attended.

We entertained the churches under the direction of our District Evangelist in an all day Institute on Evangelism. Brother A. V. Kimmell, our State Director of Evangelism, gave an inspiring message on the Need of Evangelism which was a fitting close to a great program.

Our different auxiliaries are functioning in an encouraging manner. We have a Junior Christian Endeavor that is thriving surprisingly. At a recent meeting at which the writer of these notes was present, our pastor's wife, had the children each take one of our missionaries to pray for, and though the prayers were faltering, one was reminded of the Master's words—"Of such is the Kingdom of Heaven." What a blessed training for little children!

The tie that binds our people together is exemplified when one of our number has sickness and death in their family. Then it is that sympathy and help is freely given and is priceless to the recipient.

We have a newly organized Junior W. M. S. Mrs. D. C. White, our District President, assisted Mrs. Schaffer and gave our young women an inspiring message. This makes a place for those who have outgrown the Senior S. M. M.

MRS. GEORGE WYKE, Correspondent.

THE FIRST BRETHERN CHURCH

Cumberland, Maryland

Never did a Bell ring louder than the Bell that rang from Oct. 22 to Nov. 5. Dr. W. S. Bell of Milledgeville, Illinois, closed the evangelistic meeting in Cumberland, November 5. Seventeen were received by Holy Baptism and five by church letter. The Lord's Supper and Communion was held the following Sunday, November 12. During the two weeks Dr. Bell was with us, he was permitted to preach the Gospel over the radio a half-hour three times a week, which contributed greatly to the success of the meeting. We were very sorry that Brother Bell could not remain with us longer as interest was great and the church was packed every night. We hope that we might be able to have him with us again. We also want to thank the Winchester church and their pastor, Brother E. J. Rohart for the musical selections which they rendered for us one night during the meeting.

We are very much handicapped for a place of worship; at present we are using the Seventh Day Adventist church, which is small and poorly located. We are praying that the Lord will provide a place of worship of our own in the near future. Our handicap is lack of sufficient funds to go forward with this project. The church will grow much faster when we have a permanent place of worship.

C. H. WAKEMAN.

INTERESTING FACTS GLEANED FROM THE MINUTES OF THE PENNSYLVANIA DISTRICT CONFERENCE HELD IN BERLIN, PA., OCT. 2-5, 1933 A. D.

(Secretary's Note: We feel it would be an imposition upon the Evangelist to print the entire minutes of the Pennsylvania District Conference, so we shall relate only such matters of business as transacted by the conference. We shall refrain from commenting upon the addresses, feeling that a grave injustice would occur because of our limited space.)

The Monday evening session gave the delegates the assurance that this conference would be the "best ever" and they were not disappointed in any way. The special numbers in song by the members of the Berlin choir were both inspiring and worshipful. The Vice Moderator, W. C. Benschhoff, in his message of the evening, sounded the key-note of Evangelism which not only rang true through the conference itself, but is still pealing forth in no uncertain tones.

On Tuesday morning the conference was made to feel at home by Prof. A. B. Cober of Berlin in his address of welcome. It was enlightening to many to know of the historic background in which the conference found itself. Again the note of evangelism rang through the message of the Moderator, A. V. Kimmell. All reports from the District Evangelists were encouraging. The District Mission Financial Report, although not as encouraging as it might have been, was well received considering the financial

stress of the times. We submit the District Statistician's Report as follows:

(* Indicates increase over previous year.

† Indicates decrease.)

No. Church houses	36
Union Houses used	1
Halls and School Houses	1
Parsonages	12
Other Property	2
Added by letter	49
Added by relation	28
Added by Baptism	756
Total additions	823
Lost by death	54
Lost by letter	66
Dismissed	359
Net Gain	344
Number of male members	2,661
Number of female members	3,454
Revivals held	32
Bible Conferences held	6
No. Prayer meetings per wk. (in 24 churches)	35
Total average weekly attendance (or 34 per church)	814
Church houses, lots and fixtures	\$632,600.00
Parsonages	61,500.00
Other property	6,000.00
Total Valuations	\$700,100.00
Pastors' salaries	29,856.77
Evangelistic services	2,074.46
Bible Conferences	62.00
Improvements	861.53
Current expenses	16,524.33
Home Missions	1,237.20
Superannuated Ministers	392.34
Foreign Missions	6,422.90
Brethren's Home	332.44
Ashland College	150.40
Brethren Publishing Co.	246.86
District Missions	1,476.01
Other expenses	3,010.14
Total paid out	62,647.38
In treasuries at end of fiscal year	986.44
Number of deacons	103
Number of deaconesses	59

Report for the year ending March 31, 1933, ROBERT D. CREES, Statistician.

District Ministerial Examining Board Report:

The Ministerial Examining Board has been called upon to examine only one candidate during the year: that of Stanley Hauser. To conduct this examination was a real pleasure and a real benefit to the Board and we believe to Brother Hauser as well. It was the Board's desire not only to examine as to the fitness for ministerial ordination, but to be helpful as well. Brother Hauser had already proven himself as pastor of the church at Huntingdon, Indiana. He has met the requirements of the Board and we freely recommend for Ordination. Notice of the call of Brother D. C. White to the ministry by the Berlin church has been received and he will be examined at such time as he desires. The Board is using the form accepted by the National Ministerial Association and recommended to the various districts and accepted by the Pennsylvania District.—W. E. Ronk, W. C. Benschhoff and J. L. Gingrich, Committee. The Sunday School Board of the District submitted a report which showed an intensively active year. Two Sunday school Institutes were conducted and one Summer Young People's Camp. All met with great success and the financial balance was excellent.

Tuesday afternoon session was given over to Christian Endeavor, the New National Boys' Work and the Sunday school. The

closing address of the afternoon was a message from Prof. M. A. Stuckey on "Learning HOW to Teach at the Feet of Jesus."

The Tuesday evening addresses were presented by Brethren Steffler and Ashman on "Christian Perfection" and "The Eternal Security of Regenerated Believers" respectively.

Wednesday morning, the causes of the Brethren's Home and Superannuated Ministers were presented to Conference by A. V. Kimmell. The business of the morning was as follows: Motion prevailed that this conference send a telegram to the Indiana conference then in session. The College Trustees reported as follows: "We, your college trustees attended the Annual Trustee Meeting at Ashland. We discovered that the College and the Seminary had enjoyed a year of success in many ways in spite of the problems peculiar to these days and the false charges circulated about the institution. One of your trustees served on the Committee of Investigation which made a survey of the institution at the suggestion of the National Ministerial Association. This committee reported that the charges circulated about the College and Seminary were unfounded and that they were found both sound in faith and practice. Another of your trustees served on a Committee to introduce a new arrangement in the office of the Bursar and to assist in choosing an assistant to the Bursar whose duties have been too numerous and exacting for our beloved Brother Martin Shively. Dean Benschhoff has been selected as his assistant. We urge that every pastor and lay member of this district remember the College and Seminary in prayer and continue loyal support in every way possible. We present for your prayerful consideration a growing problem namely: the decreasing percentage of Brethren students. It is difficult to maintain a Brethren College with over three-fourths of the students not Brethren. C. H. Ashman, W. C. Benschhoff and W. H. Schaffer, Sr."

The Conference graciously accepted the invitation from the First church of Philadelphia for the 1934 Conference.

Motion prevailed that the Committee on Delegates at Large to National Conference be eliminated.

Motion prevailed that the Committee on Trustees of Property be eliminated from the standing committees and in case of an emergency that a property should fall into the hands of the conference it be turned over to the District Mission Board.

Conference voted \$40 per member for District Missions apportionment for the next year (1934).

Wednesday afternoon's messages were delivered by W. E. Ronk on "The Minister as Reflected in the Pastoral Epistles" by J. L. Gingrich on "Why I Believe in Missions," and by Claud Studebaker on "Missions under the Searchlight."

A devotional Bible Study was presented on Wednesday evening by Wm. Clough and followed by Lecture No. 1 on Genesis by Prof. M. A. Stuckey.

Thursday morning business session opened with the reading of a telegram of fraternal greeting from the Indiana State Conference. The Credential Committee reported a total of 124 Lay and 39 Ministerial delegates.

Motion prevailed that the Conference send an appreciation to Brother A. D. Gnagey for his services in the Brethren Church.

Special prayer on his behalf was offered by Brethren Studebaker and Steffler.

The District Mission Board presented the following budget, 1933-1934:

	Per month	
Armstrong County	.....\$15.00	\$ 180.00
Cameron	.....30.00	360.00
Mt. Pleasant and Jones		
Mills	.....40.00	480.00
Bonds	.....	10.00
Operating Expenses	.....	25.00

Total\$1,055.00
 Cloud Studebaker, President, Jos. L. Gingrich, Secretary.

Motion prevailed that Conference create a standing committee called the Auditing Committee whose duties it shall be to audit all books of all financial interests of this conference.

The Committee on Rules and Organizations submitted the following: "We recommend that for this year, the District Evangelists not be required to visit the churches, but hold themselves in readiness to respond to calls from the churches when absolute necessity requires their presence and that all expenses thereby incurred be met by the churches requiring their services. Also, that the whole matter of the work of our District Evangelists be referred to Committee on Rules and Organization for one year's study and to bring in recommendation at next conference.

The Committee on Moderator's Address submitted the following:

"We your committee on Moderators' Address, express in behalf of this conference our appreciation to the Moderator for his splendid address. We recommend to the churches of this District that they adopt the suggestions of our Moderator and accept the programs of Bible Evangelism, Boys' Work and Church Extension as outlined by the National Conference Committees. We also recommend the address to be published in the Brethren Evangelist. W. A. Steffler, I. D. Bowman and Wm. Clough."

The Committee on Committees presented the names of E. H. Wolfe, W. H. Schaffer, Sr., and John Rishel to act as an Auditing Committee among the Standing Committees of Conference beginning next year.

The recommendation by the Ministerial Association regarding the District Program of Evangelism as follows: "We recommend to Conference that it appoint a director of Evangelism to work with the District Evangelists to carry out the program proposed by National Conference.

The Committee on Committees reported as Director of Evangelism for this District, A. V. Kimmell.

Motion prevailed that Conference authorize \$10.00 to be given to the Boys' Work in this District. The morning session closed with Lecture No. II on Genesis by Prof. M.

The Thursday afternoon session heard a brief address by Mrs. D. C. White on "Why Every Woman in this District ought to be a Member of the Woman's Missionary Society." A. V. Kimmell addressed the conference on the general subject of Foreign Missions. Our Publication interests were ably presented in a stirring address by Prof. M. A. Stuckey on "Brethren Literature, Past, Present and Future." "New Testament Evangelism" was the subject of an inspirational sermon by W. C. Benschhoff in the interest of Evangelism. A profitable discussion followed in charge of A. V. Kim-

mell as to the program of Evangelism in this district.

Thursday evening's program featured a devotional Bible Study by Claud Studebaker and Lecture No. III on Genesis by Prof. M. A. Stuckey.

Pennsylvania Conference Organization
 Moderator—W. C. Benschhoff, Waynesboro, Pa.

Vice Moderator—Floyd Sibert, Masontown, Pa.

Secretary—W. H. Schaffer, Jr., 115 Oak Street, Conemaugh, Pa.

Assistant Secretary—Wm. Steffler, 3445 N. Ella Street, Philadelphia, Pa.

Treasurer—D. C. White, Berlin, Pa.

Statistician—Robert D. Crees, Kittanning, Pa., R. D. No. 3.

Credential Committee

Floyd Sibert, W. H. Schaffer, Sr., W. S. Gray.

Ministerial Examining Board
 W. C. Benschhoff, 1936; Willis Ronk, 1935; J. L. Gingrich, 1934.

National Conference Executive Committee
 W. C. Benschhoff, William Clough.

College Trustees
 W. C. Benschhoff, 1936; C. H. Ashman, 1935; W. H. Schaffer, Sr., 1934.

District Mission Board
 J. L. Gingrich, 1936, (Secretary); A. V. Kimmell, 1936; Geo. Smith, 1935; (Treasurer) J. E. Dilling, 1935; Claud Studebaker (Pres.), D. C. White, 1934.

District Sunday School Board
 N. V. Leatherman, President; Floyd Sibert, Vice President; W. E. Ronk, Secretary-Treasurer.

District C. E. Board
 Robert D. Crees, President; Robert Ashman, Secretary-Treasurer; Carl Uphouse, Vice President.

Fraternal Relations Committee
 J. L. Gingrich, N. V. Leatherman, Willis Ronk.

Committee on Moderator's Address
 Cloud Studebaker, Milton Bowman, George Jones.

Committee on Resolutions
 D. C. White, S. E. Christiansen, W. A. Steffler.

Committee on Rules and Organization
 C. H. Ashman, William H. Schaffer, Jr., I. D. Bowman.

District Evangelists
 East—W. A. Steffler

Philadelphia I Delaware Churches
 Philadelphia III New Jersey Churches
 Allentown Waynesboro

East Central—R. I. Humbert
 Altoona New Enterprise
 Martinsburg Raystown
 McKee Yellow Creek

West Central—N. V. Leatherman

Johnstown I Berlin
 Johnstown II Meyersdale
 Johnstown III Summit Mills

Conemaugh Listie
 Vinco Munday's Corner (Pike)

Western—Cloud Studebaker
 (West-North)

Pittsburgh Jones Mills
 Kittanning Mt. Pleasant
 Brush Valley Vandergriff

Western—William Clough
 (West-South)

Uniontown Accident

Masontown Cameron
 Terra Alta Highland
 Grafton Alleppo
 Quiet Dell Sugar Grove

Committee on Boys' Work
 Geo. Jones, N. V. Leatherman, Wm. Steffler
 District Executive Committee
 W. C. Benschhoff, Floyd Sibert, A. V. Kimmell, Mrs. D. C. White, C. H. Ashman.

Conference Auditing Committee
 E. H. Wolfe, W. H. Schaffer, Sr., John Rishel.

Director of Evangelism
 A. V. Kimmell,
 Pennsylvania District Conference for 1934 will meet in Philadelphia, Pennsylvania, First church, Tenth and Dauphin Streets.

Resolutions
 One year has passed since we last met in District Conference. It has been a time of great distress yet our blessings have far outweighed our difficulties. Realizing that "every good gift and every perfect gift is from above, and cometh down from the Father of Lights," be it resolved:

First. That we bow our knees unto the Father of our Lord Jesus Christ, expressing our gratitude and thanksgiving to him for his mercies and blessings bestowed upon us.

Second. That we exalt the name and Person of our Lord Jesus Christ who was born of a virgin, who died for our sins, who was raised again for our justification, who now intercedes for his own and who will come again to receive unto himself the redeemed of all ages.

Third. That we recognize the Person and work of the Holy Spirit in all our activities, abhorring anything that might grieve him or his purpose in our lives.

Fourth. That we again declare our faith in the Bible as the inspired Word of God and continue to order our lives by the motto, "The Bible, the Whole Bible and Nothing but the Bible."

Fifth. That in these dark days of apostacy both in belief and life we urge the constant use and authority of the Holy Scriptures (1) In the Church, with no uncertain sound from the pulpit; (2) In the home, with the establishment of family altars and giving thanks at the table; (3) In daily life, by passing scripture portions to those we meet day by day.

Sixth. That in these days of financial difficulty we "Charge them that are rich in this world—that they be rich in good works, ready to distribute," realizing that he who has given them the power to get wealth, has done so for the profit of all (1 Cor. 12: 7).

Seventh. That since our Lord has obligated us to love all mankind and to preach the Gospel to all the world, and since our citizenship is in heaven and our relation to the world is that of ambassadors, we therefore reaffirm the position of our church as unalterably opposed to Christians engaging in carnal warfare, choosing rather to heed the exhortation to offer "supplications and prayers ... for kings, and for all that are in authority; that we may live a quiet and peaceable life in all Godliness" (1 Tim. 2:2).

Eighth. That we deplore the laxity with regard to the marriage vow and urge our ministers, first to constantly warn against the practice of Christians yoking themselves together with unbelievers and second, to avoid being partakers of other men's sins by performing a wedding ceremony when one or more party is a divorced person.

Ninth. That we deplore the widespread

revolt against decency; in commercializing the Lord's Day; in debasing advertisements of cigarettes; and the unrestricted flow of beer.

Tenth. That we urge our people to "love not the world" not only in the more degrading influences such as the dance, and movies, but also in the lesser evils that demand their time and steal their hearts.

Eleventh. That we express our gratitude to the Berlin people for the use of their beautiful building and for the many courtesies and their hospitality they have shown us during our stay in their midst and that we also desire to express our appreciation for the deeply spiritual messages, so carefully prepared by those on the program.

Respectfully submitted,
W. C. Benschoff, Geo. H. Jones, R. I. Humbert.

WILLIAM H. SCHAFFER, Jr.,
Pennsylvania District Conference
Secretary.

On April 19, 1933, an Accident Investigation Squad was inaugurated in Philadelphia. Public Safety reports that "the squad will investigate all major motor vehicle accidents for evidence of criminal negligence." Photographs will be taken of skid marks, damages to automobiles, and other marks of evidence which will help in determining the real cause of the accident.

SIGNS OF THE TIMES

(Continued from page 2)

SAVED OURSELVES BY OUR OWN EXERTIONS, AND THE WORLD BY OUR EXAMPLE."

And just at this point Mr. Lippman voices the maddest of the world. Until man learns that he cannot save himself or the world, he is without understanding. "Without Me ye can do nothing" is the word of the Eternal God. Modern rulers, like Nebuchadnezzar of old, must learn this lesson.

The Doctrine of the Holy Spirit

(Continued from page 6)

from this bondage and lead you to know something of the true liberty of the children of God.

Many a Christian is living under a cloud as to his assurance of eternal life. Had he not lacked the fullness of the Spirit he would have been able to say "I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." 2 Tim. 1:12. In 1 John 3:24 we read, "And hereby we know that he abideth in us, by the Spirit which he hath given us." Praise God when we know that he abides in us we cannot lack the assurance that he will continue so to do not only now but throughout eternity.

Another blessed result of the presence of the Spirit is communion. In order to have real communion with God we must not only bring our petitions to him, but we must hear his voice. In Rev. 1:10 we read of John who said "I was in the Spirit on the Lord's day, and I heard . . ." Oh, if we were in the Spirit not only on the Lord's day, but every other day, what might we not hear him say to us?

Another result of his presence in the individual believer's life is his indwelling within that body of believers to which we have

the glorious privilege to belong — the church. In Eph. 2:22 we read "In whom ye also are builded together for an habitation of God through the Spirit." You and I long to be builded together. God is not content to inhabit one of his children alone. He longs that together we shall form for him an habitation.

And so we must seek an essential result of the Spirit in our lives which is known as unity. As we read in Eph. 4:3, we must "Endeavor to keep the unity of the Spirit in the bond of peace." Unity is not uniformity. "One star differeth from another star in glory." One flower is as pleasing to the Lord as another, but he has made them in infinitely varied beauty to delight his own eye. And so you and I need not be alike in order to be united. Your strength may supplement my weakness. Your beauty of character enhanced by the grace of God may glorify him but the more because in my life his grace must be transforming.

In Eph. 5:9 we find "For the fruit of the Spirit is in all goodness and righteousness and truth." What then must be the results of not having the Spirit. Let us beware first of all sensuality. "These be they who separate themselves, sensual, not having the Spirit." (Jude 19).

IN THE SHADOW

SPIGGLE—On Sunday morning, October 1st, as the pastor was about to commence the morning sermon he was notified of the passing of our dear sister Spiggle. The announcement to the assembled Italy Day crowd of worshippers was little short of startling. Sister Spiggle had been ill, but no one expected her passing so soon or suddenly. On the Saturday evening she had been up and around the house. Then on the following Tuesday afternoon, the pastor, assisted by Brother John Locke, conducted services in honor of the departed at her late home near Meadow Mills, Va. Sister Spiggle was born Frances Copp, daughter of John Copp and wife, and sister of our Brother Geo. A. Copp of Strasburg and Rev. Zed Copp of Philadelphia. Besides these two ministerial brothers and a sister, Mrs. Baker of Kernstown, Sister Spiggle was survived by her beloved husband and one son. The husband, Elder W. H. Spiggle, has passed his eightieth milestone in life's journey and was permitted to celebrate the fifty-third anniversary of his marriage to the wife who has just left him. Brother Spiggle, along with the son, Wm. P. Spiggle, will meet and miss the one they loved all these years. But they have one grand and glorious hope of meeting again in the home prepared for those loving the Lord and keeping faith with him. Sister Spiggle was a consistent member of the Brethren church for many, many years. She was very appreciative of the privileges of God's house. And her charities will speak volumes for her. These were kept secret and are hidden down to us a few. May the good Lord of us all comfort the dear ones left behind for the while. Burial was in the cemetery at Winchester, Va. E. L. MILLER, Pastor.

EIGHMEY—The Turlock Brethren church gives over to Christ and to heaven another loyal, faithful member. Brother O. W. Eighmey passed to his rest on October 21, 1933, at the age of 94 years. Brother Eighmey fought through the Civil War, serving the full four years. During that period he never missed a day of service according to his own word. Brother Eighmey was born February 12, 1837, in Amsterdam, New York. He was married in Wisconsin, June 9, 1868. Brother Eighmey leaves his widow and two daughters to mourn the loss of a faithful husband and a loving father. Brother Eighmey wanted to go home; he asked Jesus to come and take him home, I saw him kiss his good wife goodbye, and as he did, he said, "I wish you could go with me now." Sister Eighmey replied, "I will be coming soon."

Just before going he charred his children to be faithful to the word of God and to meet him in glory.

Brother Eighmey was a faithful brother in the Lord and faithful to the church of the living God.

Funeral service conducted by the pastor.
N. W. JENNINGS.

WATTERS—Mr. Samuel Watters, son of Mr. and Mrs. David Watters, early pioneers in this vicinity, passed away at his home in Hudson, Iowa, Wednesday morning, October 14, 1933, at the age of 76 years. Mr. Watters was born in Linn Co., Iowa on June 6, 1857 and was one of a family of twelve children, nine of which still survive.

On January 19, 1878, he was united in marriage to Miss Susanna Strayer who came to Iowa with her parents more than sixty years ago from Somerset Co., Pa. and when she was but 12 years of age. To this union were born seven children. Four of the children, Ralph, Ray, Arthur and Verma preceded their parents in death. Lee, Watters of Hudson, Mrs. Chas. Boldt of Waterloo and one son, Earl,

at home, remain. There are also nine grandchildren and three great-grandchildren.

Mr. and Mrs. Watters had celebrated their 56th wedding anniversary on January 19, 1928. Mrs. Watters passed away on November 4, 1930.

Funeral services were conducted in the Hudson Brethren church on Friday, October 6, at 2:30 P. M. by the undersigned, assisted by Rev. E. M. Rickard of Waterloo. Sermon was based on the following texts—Prov. 12:28 and John 11:25-26. Mr. Watters had a host of friends and the attendance was the largest in the Hudson church for many years. He also had many friends around Johnston and Commaugh in Pennsylvania. May the Spirit of Him who raised Jesus from the dead comfort the hearts of those who mourn.
E. FORRESTER BYERS, Tripoli, Iowa.

STRINE—Mrs. Ida Strine was born in Fort Scott, Kansas, Feb. 25, 1889, and departed this life on Oct. 17, 1933, at her home in Fort Scott, at the age of 47 years, 7 months and 20 days. She is survived by her husband, Fred Strine, and two sons, Frank Julian, and Earl Flowers of Fort Scott, and one daughter, Sadie Ingham.

Mrs. Strine was a member of the Christian church and was a kind and loving wife and mother and a good neighbor. Funeral services were conducted from the Cheney Chapel, and the body was laid to rest in the Oak Grove cemetery.
L. G. WOOD.

SWANK—Ralph Billie Swank, four months' old son of Mr. and Mrs. William A. Swank, died at the Swank home north of Fort Scott, Kansas on the evening of October 28, 1933.

Funeral service was conducted from the home on October 30, 1933, by the writer. Burial was made in the Oak Grove cemetery.
L. G. WOOD.

BEERBOWER—Mrs. Hilda Beerbower was born in Illinois, January 15, 1872, and departed this life at the home of her daughter in Fort Scott, Kansas, October 25, 1933, at the age of 61 years, 9 months and 10 days.

She is survived by her husband and one daughter, Mrs. Annie Atkins of Fort Scott, also one brother, Sam Moore of Ebe, Mo., also three grandchildren and two great grandchildren.

The funeral was conducted from the Brethren church of Fort Scott, October 29, 1933.
The body was laid to rest in the Oak Grove cemetery.
L. G. WOOD.

LOWE—Mrs. Cora Lowe, of Fort Scott, Kansas, passed away November 9, 1933, at the age of 41 years, 6 months and 21 days. She is survived by five children: Alva Roy, Audie Marion, Eta Marie, Oly Burness and Helen Lucile. She is also survived by John Frank, John Frank, Clarence Drake, and Ira Drake, and one sister, Dorothy Drake, all of Wichita, Kansas.

Funeral was conducted from the Konantz Parlors, on November 11, 1933, by the writer.
L. G. WOOD.

PARKER—Earl Parker, Junior, was born in Fort Scott, Kansas on February 10, 1925 and departed this life at his home here on November 11, 1933, at the age of 7 years, 9 months and 13 days. He was a member of the Brethren Sunday school and was a very likeable little boy.

Funeral was conducted from the Konantz Parlors, November 13, 1933. Burial was made in the Marmaton Cemetery. Conducted by the writer.
L. G. WOOD.

BRICKER—John Bricker was born on October 30, 1850, in Cumberland County, Pa., to Benjamin and Elizabeth Bricker. The family lived in that community until he was fourteen years of age when he migrated to Westfield, Indiana to Clinton County, Indiana, where he grew to manhood. On November 8, 1875 he and Hannah K. Bieplege were married. Nearly 40 years of their life were spent on the home farm north of Rossville.

As a young man he became a Christian and was identified with the M. B. church in Westfield, Indiana. He was a loyal supporter of it in all its activities. Good health was his heritage and it was only during the last few months that he was not able to be at his work. There were four children born. The oldest son, Frank, died in infancy. Those surviving are the widow, two sons, Charles of Watsonville, California, Harry of this community, and one daughter, Mary of Benton Harbor, Michigan. There are six grandchildren and six great-grandchildren. Mary will be remembered by some as a missionary in Westfield, Indiana. Mrs. Mary A. Kemple of Grand Rapids, Michigan, Mrs. Susa Ingham of Rossville, Indiana, and Mrs. Anna Gheres of Los Angeles, California are surviving sisters. Death came at the home in Rossville, October 10, 1933, and he was aged 82 years, 11 months and 11 days. Services were conducted at the home by the writer of the First Brethren church of Flora, assisted by Rev. C. H. Loveland, pastor of the Rossville Methodist church. Burial was in Rossville cemetery.
FREMAM ANKRUML

HAZEN—John Sherman Hazen, youngest son of Jacob and Margaret Hazen, born in Mt. Vernon, Ohio, May 26, 1846, died at his home in West Independence, Ohio, October 25, 1933, aged 87 years, 4 months and 27 days. He was united in marriage to Cynthia Anna Roberts, Sept. 16, 1875 at Bremen, Iowa. He had served both his country and his God, according to his convictions, and left this life with few regrets because of conscious failure to either. For one year he served in the army which put down the rebellion, commonly called the Civil War, and was honorably discharged at its close. He spent practically all of his mature years in his countrying with the Brethren church at West Independence more than 40 years ago. Later his membership was transferred to the Ashland City church, in the fellowship of which he died. He lived a faithful and consistent Christian life, being universally loved and respected wherever he went. He leaves to mourn his going, his aged wife, a son, Brother R. A. Hazen of Ashland, and a daughter, Mrs. Frank Nau of West Independence and three grandchildren and five great-grandchildren. Funeral services and burial were held at the home in West Independence, and burial nearby on October 25th.
MARTIN SHIVELEY.

THE BRETHREN EVANGELIST



"All Scripture is given by
inspiration of God."



"Thy Word have I hid
in my heart."

Search the Scriptures

Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. (John 5:39)

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. (II Timothy 3:16, 17)

Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I hid in mine heart, that I might not sin against thee. (Psalm 119:9-12)

O how love I thy law! it is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers: for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts. I have refrained my feet from every evil way, that I might keep thy word. I have not departed from thy judgments: for thou hast taught me. (Psalm 119:97-104)

For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. (Hebrews 4:12)

Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates. (Deuteronomy 11:18-21)

Our Annual
BIBLE
Number

Signs of the Times

by
Alva J. McClain

BIBLE Studies in Catechetical Form

About thirteen years ago while acting as pastor in the First church of Philadelphia, I was deeply impressed by the need of some method of giving Biblical and Brethren instruction to the new members in both Sunday school and church. The outcome was the preparation of a little catechism entitled "BIBLE TRUTHS," which was used with profit both in Philadelphia and one or two other churches. Since that time numerous requests have come from pastors and churches asking for a reprint, but as I wished to revise and enlarge the work the project of reprinting has been habitually put off for a more convenient season. Now at last, urged by the widespread interest in something of the sort, I am undertaking the task of revision and publication of the booklet, expecting to have it available about the first of the year.

The size of the booklet will be about four by six inches, with approximately fifty pages; and the cost will probably run between ten and fifteen cents per copy.

In so far as space permits, all the great doctrines of the Bible will be treated, from the Inspiration of the Bible down to the Second Coming of Christ. The method will consist of questions and answers, with every answer given in the exact words of Scripture. Thus, if used for memory work, the student will be memorizing the Word of God, not man's word. Furthermore, in order to enlarge the usefulness of the booklet, in the revised work I am adding a series of Biblical references to each answer which may be used for further study either individually or in classes.

Hence, it is hoped that the booklet will serve a three-fold purpose: first, as a little handbook of doctrine for members of the church; second, for catechetical work in the Sunday school; and third, as a guide for use in adult Bible classes. With this last purpose in mind, I am spending considerable labor to add lists of the clearest and strongest references dealing with the various doctrines.

Those desiring to use quantities of this booklet should place their orders as soon as possible. At a very slight extra cost an imprint of the local church's name can be printed on the outside cover for publicity purposes, in case a hundred or more are ordered. If this is desired, be sure to give the name of your church exactly. Do not send money until notified the booklet is printed. Below a specimen chapter is reproduced. To see the teaching value of the extra references, look up those under questions 8 and 11.

I. THE BIBLE

1. What name does the Bible give to its own writings?

"The Holy Scriptures."—*I Tim. 3:15*.
(Dan. 10:21, Rom. 3:2, Mark 7:13, II Thess. 3:1, Col. 3:14, Eph. 1:13, Phil. 2:16, Rom. 10:18, Heb. 5:13, 6:5)

2. Who gave us the Scriptures?

"All Scripture is given by inspiration of God."—*I Tim. 3:16*.
(Exo. 20:1, I Thess. 2:13, Heb. 1:1)

3. Through whom did God give the Scriptures?

"Holy men of God spake as they were moved by the Holy Spirit."—*I Pet. 1:21*.
(Exo. 24:4, II Sam. 23:1-2, Jer. 30:1-4, Joel 1:1, I Cor. 14:37, Rev. 1:1-2, 9:10)

4. Prove that the very words of the Bible are from God.

"Which things also we speak, not in words which man's wisdom teacheth, but which the Holy Spirit teacheth."—*I Cor. 2:13*.
(Exo. 4:10-12, Jer. 1:6-9, 30:1-2, John 8:47, Prov. 30:5)

5. What did our Lord teach about the truth of the Scriptures?

"Thy Word is truth."—*John 17:17*.
"The Scripture cannot be broken."—*John 10:35*.
(Matt. 5:18, 24:35, Mark 14:49, Psa. 33:4, 119:89, 160, I Pet. 1:25)

6. Did Christ believe everything taught in the Scriptures?

"Verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled."—*Matt. 5:18*.
(Matt. 12:20, Luke 4:25, 17:27, 29, John 3:14)

7. Should we believe all the Scriptures as Christ believed them?

"Let this mind be in you, which was also in Christ Jesus."—*Phil. 2:5*.
(Luke 24:25, John 13:16)

8. What should we do with the Bible?

"Blessed is he that *readeth*, and they that *hear* the words of this prophecy, and *keep* those things that are written therein."—*Rev. 1:3*.
(John 2:22, Acts 17:11, II Thess. 3:14, James 1:22, II Tim. 2:15, Phil. 2:16, II Tim. 3:2, Deut. 9:6-7, Psa. 119:97)

9. Who will we find in the Scriptures, if we search them?

"Search the Scriptures...they are they which testify of Me."—*John 5:39*.
(Luke 24:27, 44-45, John 5:39, Acts 10:43, Rom. 1:1-3, Acts 8:26-35)

10. Why were the Scriptures written?

"These were written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His Name."—*John 20:31*.
(II Tim. 3:16-17, I Cor. 10:11, I John 1:4, 2:1)

11. What will the Bible do for us if we read and believe it?

"The Holy Scriptures...are able to make thee wise unto salvation through faith which is in Christ Jesus."—*I Tim. 3:15*.
(Psa. 19:7, 119:136, Rom. 10:17, I Pet. 1:23, Heb. 4:12, John 15:3, Psa. 119:11, I Thess. 4:18, II Pet. 3:18)

12. To what is the Bible compared?

"As newborn babes, desire the sincere milk of the Word, that ye may grow thereby."—*I Pet. 2:2*.
(Heb. 5:12-14, Psa. 119:103, Eph. 5:26, Psa. 119:105, Luke 8:11, Isa. 55:10-11, Jer. 23:29, Eph. 6:17)

13. What will happen to those who take a wrong attitude toward God's Word?

"Whoso despiseth the Word shall be destroyed."—*Prov. 13:13*.
(Jer. 23:17, John 12:48, Mark 8:38, II Thess. 1:7-8, 2:11-12, Heb. 2:1-3, Rev. 22:18-19)

14. What should be our prayer as we read the Word of God?

"Open Thou mine eyes, that I may behold wondrous things out of Thy Law."—*Psa. 119:18*.
(Psa. 119:33, 34, 35, 36, 28, 133, Eph. 1:17, Col. 1:9)

THE Nazi Version of Christianity

If you think the day of martyrs is past, read the following quotation and pray for the true Christians in Germany that they

may not falter in their testimony. The speaker is Dr. Krause who is chief of the Berlin section of the Hitlerized church.

"The crucifix is to be discarded. Everything that sprang from the alien spirit must be removed from the German people's church—be it ever so old and apparently venerable.

"The holy places of Palestine must not be visited, but instead those of Germany. The Old Testament must be excluded, and palpably misrepresenting or superstitious reports of the New Testament stricken out."

It is further said that German mythology will be substituted for the Old Testament stories.

REAPING the Harvest

If you wonder how it is possible for professing Christians in a civilized country could reach such a dogmatic perversion of the Christian faith, the answer is at hand.

For years in Germany the intellectuals in University and pulpit have hammered away upon two things: First, they have argued that there is no absolute truth, but all is relative; and second, that religion is wholly a pragmatic matter, not a truth to be believed, but a tool to be used for man. Historically, they have said, Christ may or may not have risen from the dead. But if it helps you to believe that he did rise, then go ahead and believe. Such a belief they called a value-judgment.

Thus it happens that the critical and modernistic religionists prepared the way for Hitler's religion. Since religion is nothing but a tool, Hitler decided to use it for the States, changing whatever does not serve his immediate purpose.

Man-made lightning of three million volts shattered an eighteen-foot, four-by-four timber of redwood in a demonstration of a new high-voltage machine at Stanford University. The apparatus stores up electricity in a huge condenser and then frees it all at once in a blinding discharge. It will be used to find the best kind of insulators for the high-voltage transmission lines from Hoover Dam to Los Angeles, California.

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The Bible the Blessed Word of God

To those who approach the Bible with reverence and devotion, it is a blessed book, because the very word of God. That is the only way of approach that will lead to a real understanding of its teaching and an appreciation of the power of its appeal. One may enter upon his study with avowed impartiality and detachment of spirit and gain much knowledge about the Bible, but he can never by that means grasp its true character and eternal significance. It would be as reasonable to expect the Eskimos living amid ice and snow to appreciate the strength of the tropical sun and to visualize the abundance of life produced under its direct rays as to think that the cold disinterested student of the Bible to be able to reach any fair understanding of the vitality of the Word and the secrets of its power. Spiritual things can only be spiritually discerned. Therefore, more important than all things else to a true knowledge of the Bible is it to have a sympathetic mind and an understanding heart.

Inspired of God

The Bible is not like other books; it was heaven-born, divinely inspired, produced by the influence of God in a very definite and marvelous way on the mind and heart of the one commissioned to communicate God's will to men. Such is the claim that the Bible makes for itself. "All scripture is given by inspiration of God," writes Paul to Timothy (Second Epistle 3:16). We are assured, therefore, that the Bible brings to us the pure and unalloyed gold from heaven. It is God's message with truth assured; it is a divine revelation of the Father's will faithfully communicated in every particular so that we may wholly depend on it. None of the Bible writers was more confident of the divine origin of his message than was Paul. To the church at Ephesus he wrote: "If ye have heard of the dispensation of the grace of God which is given me to you-ward: how that by revelation he made known unto me the mystery; . . . which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by his Spirit" (Eph. 3:2, 3, 5). And he tells the Roman Christians that the Jewish Scriptures were the "oracles of God", (Rom. 3:2) and in his Second Corinthian epistle (14:37) he says, "The things I write unto you are the commandments of the Lord." Peter shows equal positiveness that the words of Scripture are of heavenly origin when he writes: "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1:21). Then in a later chapter he links the Old and New Testament scriptures together as being equally authoritative, saying, "That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandments of us the apostles of the Lord and Savior" (2 Pet. 3:1). In many places we find the claim set forth so that if we take the Word seriously, we cannot help looking upon the Bible as inspired in a sense that is absolutely unique, that it is in very truth the word of God.

The Word Eternal and Immutable

And because the Bible is the word of God, its truth is eternal and unchanging. That gives permanency to his promises and faithfulness to his word. We know this to be true because Christ himself is unchanging. He is the same yesterday, today and forever, and what he says he will do. The Psalmist believed in the eternal constancy of God's word, for we hear him declaring: "For ever, O Lord, thy word is settled in heaven. Thy faithfulness is unto all generations. . . . The righteousness of thy testimonies is everlasting. . . . Concerning thy testimonies, I have known of old that thou hast founded them for ever. . . . Thy word is true from the beginning, and every one of thy righteous judgments endureth for ever" (Psa. 119:89, 144, 152, 160). Isaiah exclaims with the

same assurance: "The word of the Lord shall stand for ever" (Isa. 40:8). And when the Son of God came into these changing scenes, he asserted by contrast the unchanging character of his own word with the utmost positiveness saying: "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35). His disciples did not fail to be impressed with the statement, for John says, "The scriptures cannot be broken" (John 10:35). And Peter proclaims with certainty: "But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you" (1 Pet. 1:25). What a consolation and satisfaction to know that there is eternal certainty in the word of God! That we can depend on it and shall never be disappointed! And what a contrast with the wavering, changing, undependable words of men!

Integrity of the Word

Not only is the Word of God constant, but it is pure and truthful; we can always believe in it, and be assured that it is unadulterated with selfishness and falsehood. Its integrity is never to be questioned; it is never found lacking in truth or accuracy. Even its enemies search it in vain for any flaw in its standards or unfaithfulness to its ideals or any shortcoming in truthfulness. It is so, because it is the word of God, and God cannot deny himself. And Jesus proclaimed himself to be "the truth." And we know that in him is no darkness of error or unfaithfulness or impurity at all. The words of the sweet singer of Israel echo the sentiment of all Christian hearts: "The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times" (Psa. 12:6). Again, "Thy word is pure: therefore thy servant loveth it. . . . and thy law is truth . . . and all thy commandments are truth. . . . Thy word is true from the beginning" (Psa. 119:138, 140, 142, 151, 160; Psa. 22:20, 21). Yea, declares the wise man: "Every word of God is pure" (Prov. 30:5). "And that which was written was upright, even words of truth" (Eccl. 12:10). Jesus acknowledges to the Father, "Thy word is truth" and the sanctifying force in the Christian's life" (John 17:17). And Paul testifies: "Wherefore the law is holy, and the commandment holy and just and good" (Rom. 7:12). All that applies to the whole word of God as well as to specific portions of it. How much we need to make daily use of the purifying, sanctifying influence of the Word!

The Power of the Word

One of the most interesting characteristics about the Bible is its power—it has power, great power, wonder-working power. "The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, . . . and is a discerner of the thoughts and intents of the heart" (Heb. 4:12). It converts men from the error of their way; it illumines darkened souls, comforts saddened hearts, teaches searching minds, sustains the weak, makes fruitful the barren, edifies the impoverished and leads men through grace into an eternal salvation. How effective it is! It goes here and there searching out hearts, working according to the will of God and it is the divine edict, "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:10, 11). "Is not my word like a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" (Jer. 23:29). So powerful is the indwelling Word that Jesus declared: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." And it is for the purpose of fruit-bearing, for Jesus remarked, after giving the promise: "Herein is my Father glorified that ye bear much fruit" (John 15:7, 8). Nothing equips one more effectively for service than to be empowered with and through the Word.

The Bible the Court of Appeals

The Lord Jesus did not personally write any instructions, nor did he have the New Testament ready prepared to leave with his disciples as a text book on religion. He had taught his disciples thoroughly and they were the witness bearers and the arbiters on all matters pertaining to faith and conduct. The various New Testament books were not written to give first knowledge of Jesus but for the benefit of those who already had knowledge of him, to supplement their knowledge and strengthen their faith and to correct their errors. The apostles were being taken from among the churches and it was to perpetuate their knowledge and to maintain the purity of the faith that the books came forth under the direction of the Spirit of God. These books, once written, became readily the final authority for instruction and correction in Christian doctrine. That was the purpose for which they were produced—John says, “these are written that ye might believe”, and believe correctly—believe that “Jesus is the Christ, the Son of God” (John 20:31). Paul says that “All scripture . . . is profitable for doctrine, for reproof, for correction, for instruction in righteousness” (2 Tim. 3:16). And Jude urges his readers to “contend for the faith which was delivered unto the saints” and the basis of their efforts must be the written word of God. That was and is the final court of appeals.

What We Should Do with the Bible

(1) We should hear it. The word will do us no good unless it falls upon our ears and finds entrance into our hearts. The words of the old prophet come to us as they did to the people of his own day: “Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David” (Isa. 55:3). “He that hath ears to hear, let him hear” said Jesus (Matt. 11:15). And sorry will be the result for him who refuses to hear, but deliberately “turneth away his ear from hearing the law” (Prov. 28:9).

(2) Accept it. That means an active faith in it. James (1:21) urged his readers to “receive with meekness the engrafted word.” That is the thing we would expect after one has heard the Word. Paul says, “Faith cometh by hearing and hearing by the Word of God” (Rom. 10:17).

(3) Ponder it. One fleeting entrance of the truth is not enough; it must be allowed to dwell in the heart. To meditate on it makes it richer and more precious. Such was his declared purpose when the Psalmist (119:15, 16) said: “I will meditate on thy precepts, and have respect unto thy ways. I will delight myself in thy statutes: I will not forget thy word.” There is good reason for the benediction in the first psalm on the righteous man who meditates on the law of God “day and night.”

(4) Maintain its purity and simplicity. In Jeremiah's day there were people who “perverted the words of the living God” (Jer. 23:33-40). Jesus found those who taught “for doctrines the commandments of men” (Matt. 15:9). And Paul evidently knew of those who “corrupt the word of God” (2 Cor. 2:17). We are neither to add to, nor to take from, the Word, but to be satisfied with the simple Word itself and be ready to contend for it.

(5) Practice it. Obedience must accompany faith, or the latter is vain. James (1:22) admonishes, “Be ye doers of the Word, and not hearers only, deceiving your own selves.” In Revelation 1:3 we find blessing pronounced upon those who, not only hear, but “keep

(Continued on page 8)

Brother W. S. Crick writes us that his Fremont, Ohio, folks had a splendid Homecoming service on November 26th with Dr. Charles L. Anspach present as the speaker, and we are reminded also that the Fremont church was organized on Thanksgiving Day in 1900 and that for fifteen years thereafter the late brother S. M. Loose, grandfather of Dr. Anspach, was the elder in charge of this church.

Brother A. J. Ramey of Manassas, Virginia, tells us of a preaching trip into the Blue Ridge mountains, and is moved to say a word about the urgency of preaching the whole gospel “without money and without price” in these times. It would be good for the cause if such an urge were laid upon the hearts of more messengers of the cross. The “good news” must be told somehow.

Brother Charles H. Ashman, representing the Foreign Mission Board, is offering to distribute money barrels free to those who will use them to collect coin for foreign missions during the months between now and the time for the lifting of the Easter offering. Churches are invited to make request for the number of barrels they can use among their members. See Brother Ashman's notice and a cut of the barrel in this issue.

Brother L. G. Wood, pastor of the church at Fort Scott, Kansas, says his work is encouraging and that the attendance at the regular services is increasing. Sunday school and every-other-Sunday preaching services continue at the Godfrey mission out from Fort Scott. Brother Wood had a birthday on November 24th, when his people surprised him with an expression of their good will and wishes. We are not told how many candles the cake had on; nevertheless we join in expressing appreciation of his years of faithful and sacrificial service and wishing him many more years of such service.

Brother R. Paul Miller writes of the evangelistic meeting he recently conducted at Mount Pleasant, Pennsylvania, where Brother William Gray is the faithful pastor. The church at this place is said to be making progress in spiritual standards as well as in numbers under its present leadership. Brother Miller says some very fine people have been brought into the church in recent days and he sees a bright future for the Brethren cause at this place. We are not informed as to the results of this campaign; possibly the pastor will make definite report on that point in the near future.

Brother Robert D. Crees reports the work going forward at Kitting, Pennsylvania, where he is pastor, and from the way they are going on in the accomplishment of their aims and goals, it is evident that “depression” really means to them “do-press-on.” They have a “Gospel Team” composed of their own young men, who are doing things in evangelism, having had nine confessions in one of their meetings. They conduct meetings not only in churches but also in barns and school houses. Following the “Harvest Home Week” of services, Brother Claud Studebaker of Pittsburgh gave a series of Bible lectures, which were widely appreciated and resulted in a great blessing to the people. Home missions is being properly stressed in this church and the young people show commendable zeal in Christian Endeavor. The Sunday school banner attendance was 338, which was a Rally Day record.

A very successful evangelistic campaign is reported from Washington, D. C., where Brother Frank G. Coleman was the preacher of the Word and Brother Homer A. Kent is the efficient pastor. There “were over forty who came forward for confession and re-consecration, seventeen having already been received into membership by baptism. Also, a “Gospel Team” has been organized with the purpose of witnessing for Christ wherever occasion offers. The week of personal visitation preceding the meeting was a splendid preparation and this is rightly credited with having had much to do with the success. One of the most important and yet one of the most difficult things to do is to get the members of a church to take seriously their responsibility for personal effort in the interest of evangelism. A great work is accomplished by that pastor who succeeds in this. Brother Coleman was delighted with the faithful cooperation and fellowship of these people, and he believes they have a great opportunity for growth ahead of them. We are asked to pray for the health of Sister Coleman.

EDITORIAL REVIEW

Our Young People will enjoy reading the splendid article that one of their fellow Endeavorers wrote and read in the North Long Beach, California, church. Other young people are invited to send in their productions of merit.

On Prof. McClain's page this week he speaks of his revised catechetical booklet, which is to appear soon and will be available at very moderate rates. A handy, inexpensive booklet as a guide to Scripture instruction is being widely called for, and Brother McClain is doing the brotherhood a service in preparing to meet this need.

The Bible, the Book of God

By Robert F. Porte, Th.D.

Bible Reveals God's Mind

Purpose and destiny of soul
Divine Mercy and grace
Perfect Man and Savior
Man's eternal living

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the word of the Lord" (Amos 8:11). These words of this daring prophet-preacher were fulfilled for the Jews in those dark four hundred years between the close of Malachi and the Birth of Jesus the Son of God. Jesus appeared as the rock in a dry and desert land, a Rock smitten to revive the sin-cursed race of man. Jesus said, "I am the bread of life" (John 6:35). In the conversation with the Samaritan woman Jesus promised that "living water" of which if any one drinks they should never thirst (John 4:10). Dr. Ralph W. Sockman says, "We have not kept the proper balance between the income of Divine energy and the outlay of human effort. The result has been a spiritual nervous breakdown, revealing itself in our business, in our morals, and in our religion. More clearly than ever before, we see the need of inner recuperation. To build up our spirits there is offered the 'Bread of Life' in the Book which has sustained souls in similar situations throughout the centuries."

The certainty of spiritual knowledge is imperative to spiritual development. Spiritual development is not possible from material things. Jesus warned the ambitious heir that "a man's life consisteth not in things" (Luke 12:15). Then follows the account of the Rich Fool who tried to fatten his soul on material produce. One of the surest proofs that the Bible is the very Word of God is the fact that human souls have waxed great on it. It has truly been the bread of life and the water of life to millions, in fact, we must say that all progress in the world has been in the train of the Word of God taught and preached to perishing souls of men.

"Hath God Spoken?" In the rocks man reads the history of earth's great epochs. The volumes are carefully arranged in a sort of eternal library. In organic life man finds facts faithfully written so that he can construct a science which is exact. The world gives evidence that some Great Mind, a Great Person has arranged the order of the earth and set the bounds of the stars in their course. Would this Great Person Who has so faithfully ordered natural life refuse to communicate with men? Would he leave his crowning creation stranded at the apex of the universe? Would he leave man reaching helplessly out into space without a heaven to attain, as Browning suggests? God has spoken to the soul of man and that message is contained in the Book of God and a "Man's reach must exceed his grasp or what is a Heaven for?" The Bible is God's answer to man's search for knowledge of himself and his destiny.

The Bible is the Mind of God revealed to the mind of man. The earth with all the beauty which it may possess is as a flower "born to blush unseen and waste its fragrance on the desert air" without the soul of man to see and appreciate that beauty. Earth finds her expression in man. Now man himself is only a vague riddle unless he knows God and obeys him. Without God, man is a child of circumstance. Truly we can say with the Psalmist, "Lord, what wait I for? my hope is in thee"

(39:7). The Bible is the meeting place of the Divine Mind with the human. In the Bible man discovers God's will and being fully obedient is led of the Holy Spirit into more intimate acquaintance with the Divine person. There is only one source where man may discover something about himself and that is the Bible. The Bible does not presume to instruct man with regard to his material origin, except to say that he was God-made. The Bible does instruct man as to the purpose and destiny of his soul. The sinful depravity of man is not declared more eloquently than in the fact that some men are not interested in the primary fact of life, namely, the human soul and its relation to God. There seems to be more assurance of some hope for the heathen person who blindly adores some kind of god than for an enlightened man who purposely ignores the Divine revelation in the Bible.

The Bible reveals to man the true nature and personality of God. The natural man has always been inclined to judge God after the nature of his own sinful life. We need to carefully read the Bible to know and understand that God is full of mercy and grace. I shall quote one Old Testament passage and suggest that my readers take a good concordance and examine the references under the word, "remember," and note the great testimony to God's gracious love for his people. "Thou shalt remember all the way that the Lord led thee" (Deut. 8:2). I used to think that the man in the parable of the talents, who returned his one talent, got a rather hard sentence; but what did he say with his own mouth: "I knew thee that thou art a hard man, reaping where thou hast not sown . . ." (Matt. 25:24). Out of his own testimony he proved that he was a child of the world and not a faithful steward of God. The Bible gives ample warning against presuming against the character of God and trampling under unholy feet the grace of God. The appeal in the Old Testament to tempted people was to remember the goodness of God to the children of men. The Apostle Paul says, "The goodness of God leadeth thee to repentance" (Romans 2:4). The Bible reveals God the Father as a God of abundant mercy and grace and because of this abundant mercy and grace the man who spurns it feels the penalty of Divine justice. Reject love and you reap the penalty of the law.

The Bible reveals God's Perfect Man, his "Only Begotten Son", our Lord and Savior Jesus Christ. "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4, 5). Here is marvellous grace in that, though Israel chose the law, God graciously adapts salvation for them who were under the law. Christ is revealed in the Bible as God's man, perfect in obedience and all holiness. "The highest, holiest manhood thou." Christ is he in Whom the Father is well pleased. He is the recipient of the fullest grace from Heaven and Who is empowered to impart the fulness of grace to them that believe. Man thinks of law, of judges, of penalties; this is evidence of a guilty conscience, but God speaks of abun-

dant mercy and grace in his Word and the terrible loss sustained by them that reject this grace.

The Bibel in its climax for man speaks of man as becoming a joint-heir with Christ. Science readily perceives man as to his material body, to be related to the natural order. Shall the spirit of man ever remain an orphan? No, the Bible tells us that God endowed man with the Divine image. The short life of man on the earth is sustained by proper relation to the order of which man's material body is akin, that is, man feeds his natural body from the material products of the earth. The soul of man must look in another direction, that is, to God the Creator of our spirits. Jesus did little toward offering any solution to man's material problems because his Kingdom was not of this world. Jesus was concerned with man's relation to God. The Eternal Word of God is directed toward the program of man's eternal living. You see at once how utterly foolish we are trying to patch up this corrupt world order, hoping for material prosperity to return so we may cater to the sinful flesh with all its passions and lusts. The Word of God warns us to look for "that Blessed Hope and glorious appearing of the Great God our Savior." The Bible promises us a glorious hope, an abiding city, an eternal fellowship with our Blessed, Gracious, and Loving Heavenly Father and with Christ our Savior and with the Holy Ghost, our ever blessed Comforter and Guide. The Bible is the Book of God, our Beacon Light through the gloom of sin and human failure to life and joy and peace with God in that Kingdom that shall never be destroyed.

South Bend, Indiana.

The Bible and the Commonwealth

Ever since the State of Massachusetts adopted the name "Commonwealth" as the proper designation of its colonies when they had banded themselves together to form one of the original thirteen states, this term has taken on a more widespread usage. It embraces that fine old Anglo-Saxon word "weal" meaning more even than our word "welfare" and something far bigger and better than our word "wealth" although this also is derived from it. Those who join hands and hearts and minds in a united organization to promote the "common weal" of all together constitute themselves into a Commonwealth.

The masterpiece of the late Viscount James Bryce, so long Ambassador of Great Britain to the United States, was his great descriptive and constructively critical treatise called "The American Commonwealth." No use of the word could be more appropriate. In these more recent years of expanding democracy since the World War, the British Empire itself has gradually granted more autonomy to its dominions until the tie that binds them together today has become one of loyalty even more than that of legality. We speak no longer of the British Empire but of the "British Commonwealth of Nations."

The basic phrase in the American Constitution is, "To promote the general welfare." A commonwealth favors no special class and grants no special privileges. It exists for equal protection and for equal opportunity to all. For this it imposes upon all an equal obligation. Now we raise this question, Whence came this idea?

Whatever else may have contributed toward it there is one very certain and direct source for it in the Bible. The Old Testament history is one progressive narrative of the development of a government in the direction of a

commonwealth. The follies of autocratic kings are exposed and condemned. The close dependence of the people upon God breathes on every page. The rules for a good moral character are set forth and the rewards of good conduct are as clearly defined as the consequences of disobedience of the moral law. The principles and precepts in the books of the law in the Old Testament are written into the laws of the nations of the civilized world.

From the Psalms and Prophets we learn that the sovereign God becomes great enough to blend the full requirements of both justice and mercy in his attitude toward men. The limitations of human nature are recognized and a force is instituted more powerful than all the laws of the universe. The full revelation of Divine Love bursts forth in the New Testament in the coming of Jesus Christ the Son of God. Through him the true nature of God is known. In his life and death and resurrection our souls are challenged by the power of God's love for us. The full requirements of justice and mercy are met in him both for God and for us who believe and follow him.

Out of this springs the motivation for all that is most significant in any "commonwealth." The law is there, to be sure, but there is something more compelling and more persuasive than mere law. It is the love that constraineth us. From the Bible we derive the nature and meaning of the highest love and we learn that the highest happiness and the highest self-realization inheres in the practice of that attitude toward God and toward our fellow men. Law and order preserves stability and security. The practice of love inspires loyalty and friendship. The welfare of all the citizens is assured wherever these foundations, taken from the Bible, are placed under the government and permeate the habits of the people.

How fortunate is the American Commonwealth that our great founders, Washington, Franklin, Jefferson and others, were men who recognized these truths and wove them into the fabric of our basic laws and traditions. When Abraham Lincoln was faced with a crisis in the preservation of the nation, he brought us through victorious because he made his decisions and shaped his course of action by the teachings of the Bible. Our great country will remain fortunate in the proportion that its people remain loyal to the Word of God for without the Bible there can be no "commonwealth."—Dr. Willard L. Robinson in "The Bible in New York."

I do not believe that there was ever a saint in the world who did not wish to be better than he was; but the saints do not on this account lose their peace.—John of Avila.

THE PERFECT LIFE

Holiness appeared to me to be of a sweet, pleasant, charming, serene, calm nature. It seemed to me it brought an inexpressible purity, brightness, peacefulness, and ravishment to the soul; and that it made the soul like a field or garden of God, with all manner of pleasant flowers that is all pleasant, delightful, and undisturbed; enjoying a sweet calm, and the gently vivifying beams of the sun. The soul of a true Christian appeared like such a little white flower, as we see in the spring of the year, low and humble on the ground, opening its bosom to receive the pleasant beams of the sun's glory; rejoicing, as it were, in a calm rapture; diffusing around a sweet fragrance; standing peacefully and lovingly in the midst of other flowers round about, all in like manner opening their bosoms to drink in the light of the sun.—Jonathan Edwards.

THINGS BY THE WAY

By A. D. Gnagey, D.D.

The many friends of Dr. Gnagey will be pleased that he has consented to resume his occasional contributions under the accompanying title as his health may permit.

Submitted to the Seminary Boys.

In a theological seminary four classmates were asked to give each what he considered the loveliest biblical thought of heaven.

One quoted: "There shall be no more death."

The second: "There shall be no pain or sorrow."

The third: "They shall see his face."

And the fourth, who was that mystic writer Thomas a Kempis, quoted: "And his servants shall serve him." The writer casts his vote for the fourth. Here in this world we serve him by serving our fellow men. "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." This gives the gospel a social note which is being more and more emphasized in these days.

"Resurgam."

When the writer stood in front of St. Paul's Cathedral, London, there came to his mind a singular fact in the history of that marvelous structure. It was this: The first stone which the architect ordered the masons to bring from the rubbish of the former cathedral, destroyed by fire, was part of a sarcophagus, on which had been inscribed the word, "Resurgam," "I will rise again." The prophecy was fulfilled, for out of the ruins of the old a veritable poem in marble has arisen. Every soul born into the world has "resurgam" written upon it, "I will rise again," whether to honor or dishonor is determined by the one who bears the inscription. God has filled all nations with emblems of this doctrine. If the little insect that is formed on the leaf in a few short days and soars into new life, if the dry root that has lain motionless during the winter frosts sends its green life upward toward the tender smiling sky of the spring time; if the little grain of wheat holds in its bosom a potentiality that will produce its kind after ten millenniums have sped by, how much greater the possibility that lies in the life of man. The one sweet triumphant note which the soul of every man flings out as it passes on through the gate of the Material realm is "Resurgam." To what?

Every Need a Call.

Recently our Sunday school lessons included the story of Paul's vision and dream at Troas. In that vision Paul saw a man; in that dream Paul heard a voice. The story is familiar. But its application is not always fortunate. The man from Macedonia may be in the next street, or he may be your neighbor, no less than the man in Africa or India, and of any nationality. His need is what calls to us whether he lives in China or across the street from you. A certain deacon in a Congregational church in Boston many years ago, who, as a way of doing home mission work, set two extra plates for dinner. He did it every day, inviting two young men who were away from home to "break bread" with him. Who they were did not matter, except that they must be two strangers, that is, temporarily homeless in the city. He kept on doing that for thirty years, and of course became in that way acquainted with a great number of young men in that church, many of whom became Christians through his influence. When he died (many years ago) he was to

be buried in Andover, thirty miles distant, and a special train (there were no automobiles in those days) was chartered to carry friends who wished to pay their last respects to the well-known merchant. Notice was given that a special car would be set apart for the young men who had entered the Christian life through his influence, should they desire to attend. One hundred and fifty young men accepted the invitation and packed the car in honor of his memory. They had not asked his help, they were not beggars, but their spiritual need had been a mute appeal to him. No car could have held the number of those—no longer young men—who had become Christians through his leading during those thirty years. But the harvest was far greater than one hundred and fifty young men. What about the influence of each one of these one hundred and fifty and their impact on the life of others? That influence was cumulative and no mere human mind can follow it in all of its ramifications. "Let us not be weary in well-doing, for in due season we shall reap if we faint not."

Who Was He?

"He was a foe without hate, a friend without treachery, a soldier without cruelty, and a victim without murmuring. He was a public official without vices, a private citizen without wrong, a neighbor without reproach, a Christian without hypocrisy, and a man without guilt. He was Caesar without his ambition, Frederick without his tyranny, Napoleon without his selfishness, and Washington without his reward." Yes, who was he? Not you, not I,—who?

All for Christ—A Message for Boys and Girls.

Just now the Sunday schools of the world are studying the life of St. Paul. Do not read and study this heroic life-story lightly. It has a mighty message for your life. Try to find it and live it today and this very week and month and year. If there was no point to Paul's varied hardships and sufferings, then he was a heap of trouble to himself and all in vain. An unnecessary martyr is a poor hero, either a fanatic or an actor. There is no necessary glory in martyrdom. There is greater glory in living for Christ than in dying for him. There surely is a clue to Paul's life which accounts for all his heroism. He did it all for Christ and for the world Christ died to save. His was consecrated heroism, all offered in a mighty cause. Does it make life seem a more noble and glorious thing as you think of the way Paul lived it? Test the fiber of your own life this week and all the weeks by trying out Paul's great motive. Do everything for Jesus' sake. Put a tiny motto, "All for Christ," where you will see it often, and watch the effect upon your day's program. Perhaps you will find the secret of Paul's joyous enthusiasm and his dauntless life.

Ashland, Ohio.

You will never enter into the life of rest and victory, you will never know what it is to be one with the Father in Christ through the Spirit, until you have learned the divine law that life is one, that you cannot sever the secular from the spiritual.—Webb Peppoe.

SIGNIFICANT NEWS AND VIEWS

"WORTHY OF LIBERTY"

The following item from a paper devoted solely to business matters ought to have the attention of, not only the wet crowd, but the church people as well:

Beer Brings Increase in Arrests

(Commerce and Finance, No. 1, 1933, p. 948)

It is stated by Frank A. Lindsay, statistician for the New York State Department of Correction, that arrests for drunkenness were 10 per cent more numerous during the first six months of legalized beer than during the corresponding period of 1932. Arrests for driving automobiles while intoxicated showed an increase of one per cent.

While these increases are not large, they serve to give the lie to assertions that prohibition increased drinking and drunkenness.

The slogan that prohibition was an infringement of personal liberty was a valid one, but it is up to those who use it to show that they are worthy of liberty, and are not disposed to abuse it. Making a nuisance or a menace of one's self is certainly an abuse of liberty, and if society should again show a disposition to protect itself from such an abuse, let no one blame "prohibition fanatics" for it. The fault will be with those who know not and care not how they use their liberty.

That's speaking the truth pretty plainly so far as responsibility for prohibition legislation is concerned. It is clear to every sober-thinking person that the past legislation restricting manufacture and use of intoxicants grew out of abuse of personal liberty and desire to control those who could not control themselves and so became a menace to their fellows.

Now what church people need to keep in mind is that that is the fundamental reason for such legislation. We have no mandate to use the laws to make people good. The fact of the matter is that the Christian dispensation differs from the Jewish dispensation precisely in the fact that the Jewish dispensation provided for control of personal conduct by law, whereas the Christian dispensation, doing away with the law, seeks to commit the individual to Christ so that the law is written on his heart and he lives the good life because he so much wants to and has the help of Christ to do it.

The Christian is, however, a citizen and he must as such seek the best interests of his neighbors. Prohibition is no more a tenet of the Christian faith than the traffic laws are; but when it is manifest that unregenerate citizens can not so use their personal liberty as to avoid injury to their fellow citizens the Christian has an obligation to assist in so writing the laws as to curb the citizen's personal liberty.

Meanwhile, however, it becomes increasingly manifest that no law will go very far in curbing abuses unless there be a large body of citizens who are actuated by a genuine love of their fellows. That is a task for the church. The church must produce regenerated citizens or no law will be of any avail.—Christian Standard.

CO-OPERATION IN RELIEF WORK

In the United States, relief of distress, due to lack of employment various forms of disaster, individual inefficiency and in some instances carelessness in spending, must come during the coming months from four sources. National, state and other forms of taxation is the first. The National Red Cross is a second and local Relief Funds gathered by community appeals is the third. The first we could not escape if we wished to do so. The second, enrollment in the Red Cross Society, has gained a permanent place in the affections of the people by its efficiency, preparedness and broad scope. None feels membership in its ranks other than as a privilege. Local funds for local relief, especially as appeals have been coordinated, synchronized and skilfully managed reach our support by personal observation of neighborhood distress. Welfare Work is here to stay.

There is a fourth source of relief, which is large in volume but not easily reduced to figures, namely, the Church's ministry of mercy. We have no hesitancy in urging congregations to look

after their own brethren in distress. These have a prior lien on the resources of the membership. People should provide for the hunger, warmth, shelter and encouragement of their fellow believers and then participate in community and national helpfulness.

Against this policy, there can be no logical objection. Were the congregations to relinquish their care of their own, the burdens of the secular organizations would be increased both in demands for aid and in overhead. Every dollar spent by the Church in its ministry of mercy means reduction of the number of persons eligible to community aid and fewer dollars requiring collection by taxes and appeals. Help your own first.

The Lutheran says that, and The Brethren Evangelist thinks it's good gospel for Brethren people, too. See 1 Tim. 5:8.

PROGRESS IN TUBERCULOSIS FIGHT

A serum which applied to tubercle bacilli will create an acid destructive to itself and to tuberculosis in the human body was described by Dr. Stephen J. Maher, international authority on tuberculosis. Dr. Maher said the temptation "to preserve silence on this work of ours until we could say 'here is a cure for tuberculosis' has been very strong. We have resisted this temptation because we realized that if we are on the right track the cure will be achieved much sooner if we impart our knowledge of direction to the whole world than it could be if we tried to find the cure alone. Once sighted, nothing, not even political scheming, or lack of funds, could keep the world from obtaining immediately and developing immediately the cure for tuberculosis. The possession of which is the greatest prize in the world."—Methodist Protestant Recorder.

THE LUTHER ANNIVERSARY

The Lutherans gave large attention to the 450th anniversary of the birth of Martin Luther, which came on November 10. All Protestant churches might have observed this anniversary with propriety, since Luther certainly was the outstanding leader of the Protestant Reformation. The modern student is called upon to make some allowance for things which he did which cannot meet the approval of our times. Nevertheless, it has to be admitted that his constructive services in the interest of religion outweigh his blunders. If we could enter into the spirit of Luther's times and into the problems with which he was confronted, we might be more charitable toward his action in connection with the peasant revolt, but there is no blinking the fact that his action crushed the peasant movement and placed the peasants under a heavier yoke than they had ever borne before. Some of the speakers present him as the champion of orthodoxy and as unwavering in his loyalty to the Bible as the sure word of God, forgetting, or ignoring the fact that he once spoke of the book of James as "a book of straw." Notwithstanding all this, Luther's influence in the advancement of evangelical religion was very great.—The Presbyterian Advance.

The Bible the Blessed Word of God

(Continued from page 4)

those things which are written herein." In 1 John 2:5, the aged apostle says "Whoso keepeth his word, in him verily is the love of God perfected."

(6) Teach and commit to those "who shall be able to teach" (2 Tim. 2:2). It is the task of feeding and enriching life with spiritual things. "Take heed therefore unto yourselves, and to all the flock . . . to feed the church of God" (Acts 20:28). Hold fast the form of sound words" (1 Tim. 1:13) and rebuke the wranglers and unsound in the faith" (Tit. 1:9, 13).

(7) Proclaim the Word. The church must make disciples. Matt. 28:19 must be faced. Appreciation of the word results in a desire to share it. It led Philip to begin "at the same" Scripture and preach unto him Jesus" (Acts 8:35). It led Paul into the synagogues where he "reasoned with them out of the scriptures" (Acts 17:2) and enabled Apollos to "mightily convince the Jews" from their scriptures. If we love the Word we will seek to propagate it.

OUR BIBLE STUDY DEPARTMENT

Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

Philemon

In a quiet talk in the State House, Springfield, Illinois, during the campaign of 1860, the great American Emancipator, Abraham Lincoln, said:

"I know there is a God, and that he hates injustice and slavery. I see the storm coming and I know that his hand is in it. If he has a place and work for me,—and I think he has—I believe I am ready.

"I am nothing, but truth is everything. I know I am right because I know that liberty is right, for Christ teaches it, and Christ is God.

"I have told them that 'a house divided against itself cannot stand,' and Christ and reason say the same; and they will find it so. Douglas don't care whether slavery is voted up or voted down, but God cares, and humanity cares, and I care; and with God's help I shall not fail.

"I may not see the end; but it will come, and I shall be vindicated; and these men will find that they have not read their Bibles aright."

"These men," shouts the outraged President, "will find that they have not read their Bibles aright." And who were "these men?" Preachers and politicians who misread and misinterpreted the book of Philemon and every other passage in the Bible which bears on the injustice of human slavery; Actually it is true that Southern and Eastern American theologians defended slavery as an institution sanctioned by the Scriptures. They were wrong—dead wrong. Thousands of American citizens know that today.

Proclamations of Paul and Lincoln

The ways of Providence are devious and strange to the mind of man. Had not Lincoln been a regular reader of the Bible and St. Paul's letter to Philemon in particular, he probably would never have penned the lines, against subtle and violent opposition in his cabinet, that set the slaves of America free.

Though the Pauline epistle is not a treatise on slavery as such, yet it provided the basis for freedom from bondage to the slaves of the last nineteen centuries. That basis is spiritual regeneration of the human heart. It is the work of the Trinity—God, the Father, Christ, the Son, and the Spirit, the Regenerator. Without the work of the Three-in-One mankind would be a pagan mass of howling brutes, grovelling in the mire of human misery and utter sinfulness. But, thanks to the Great Giver, grace and truth have been extended to us and we now know how to treat our fellow-men—Christians and slaves alike. The aged Apostle has set the pace for us in preaching Christ Jesus and his love.

Again, let the writer repeat—Philemon as a writing is not a proclamation of emancipation—it is emancipation itself, emancipation plus, if you please.

Some Opinions Concerning the Letter

Even the casual reader will be greatly impressed with the epistle of the first imprisonment. It is a gem; it sparkles like a diamond when it is held up before the light of critical scrutiny. The more one studies it, the more he is attracted to it. Its rhetoric is not brilliant—the style is simple and easy—but its spirit is that of I Corinthians thirteen. Paul preached love and then acted out in actual life his actual convictions. O the pity of it—that we should have so many prophets of love and so few Samaritans in our century.

"Do you know the world is dying,
For a little bit of love?"

Sabatier says: This short epistle gleams like a pearl of the most exquisite purity in the rich treasure of the New Testament." Franke, so Bengal writes, said: "The single epistle to Philemon very far surpasses all the wisdom of the world." "Here", avers

Luther, "we see how St. Paul layeth himself out for poor Onesimus and pleadeth his cause with his master, and so setteth himself as if we were Onesimus and had himself done wrong to Philemon. Even as Christ did for us with God, his Father, thus also doth St. Paul for Onesimus with Philemon. We are all his Onesimai to my thinking." Another suggests: "This epistle is a masterpiece of persuasion, tact and delicacy, and an enduring model of the truest Christian courtesy."

The Story Unfolded

Onesimus a slave in the household of Philemon—a good churchman in Colossae—robbed his master and fled to Rome the rendezvous of fugitive slaves. While there he came in contact with Paul, who recognized him, and won him to the Saviour. The apostle, feeling that Onesimus should return to Philemon, wrote a lovely personal note to Philemon, his brother, recommending Onesimus, his newly-found brother, to the household of Colossae anew. The letter praises the character of Philemon and intercedes for the now happy, but fearful runaway slave.

Matthew Henry, than whom there is hardly a greater commentator on the English Bible, ingeniously analyzes the arguments hidden beneath the sentence structure of the epistle under a caption of the present writer's arrangement:

Matthew Henry's Reasons Why Philemon Should Receive Onesimus Back as "A Brother Beloved"

- Arguments variously stated are from
1. Past Goodness of Philemon, etc. (Thanksgiving Section and "Wherefore" of Vs. 8a).
 2. Paul's Authority (8b).
 3. Love's Authority (9a).
 4. Priority of Age—the Prisoner's Appeal (9b).
 5. The Spiritual Bond between Paul and Philemon (10).
 6. Philemon's Own Interest (11).
 7. Paul's Affection for Onesimus (12).
 8. The Apostle's Self-denial in Surrendering Onesimus (13-14).
 9. The Fact that Onesimus—a Changed Man—Would Do No Further Harm (15).
 10. The Capacity under which Onesimus would Now return (16).

St. Paul, A Man of Wide Friendships

The conclusion of the Philemon epistle indicates that the aged Apostle—(also other epistles like II Timothy and Colossians)—had many noble friends. Some of the more important men and women of the New Testament appear in his circle of friendship.

Peter, the intrepid disciple.

Barnabas, the tolerant missionary laborer from Cyprus.

Silas, the helper of the second missionary journey.

Mark, the unprofitable servant, who became profitable.

Luke, the historian and physician.

Lois and Eunice, the devout women of Lystra.

Lydia, the seller of purple—a thrifty business woman.

Timothy, the faithful son who became a bishop at Ephesus.

Titus, the church arbiter and level-headed organizer.

Aquila and Priscilla, workers, builders, advisers.

Apollos, the brilliant orator from Alexandria.

Others of Caesar's household, church leaders, etc.

Pertinent Lessons for Today

1. "The church in thy House." What place does the church of the living God occupy in our own home today?
2. "The Hearts of the Saints are Refreshed by thee, Brother." How many hearts leap for joy because they know you, brother?
3. "For Love's Sake I Beseech Thee." Paul laid aside the garments of authority as a leader and put on the robes of love? The commands of authority and the commands of love are two wholly separate things. Love alone rules when power and authority are done. Is this not so?
4. "A Brother Beloved." There are no real brothers in the world except those who know themselves to be the redeemed children of the Heavenly Father. Who can gainsay the point?
5. "If He Hath Wronged Thee . . . Put that on my Account." How noble! How gracious! How lovely! And does not this remind us of him who was made sin for us, who knew no sin, that we might be made the righteousness of God in him? That is why we are Brethren beloved.

W. L. DUKER,
President
Goshon, Indiana

E. L. MILLER
Vice-President
Maurettown, Virginia

NATIONAL SUNDAY SCHOOL ASS'N.
MAGAZINE SECTION

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Berlin, Pennsylvania

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Ashland, Ohio

Suggestions for Your Sunday School

HONOR ROLLS HELP

By Jennie E. Stewart

Our Home Department superintendent and each of her helpers has an honor roll. The rolls are stiff cards, about 8½ x 11 inches in size, daintily decorated to attract attention. On the roll is entered the name of every person who studies each lesson, reads the Bible at least three times during the week, and makes an offering, no matter how small.

When the workers go to collect reports and deliver new materials, they carry these cards with them. When a member who has fulfilled all the requirements gives her report, she is given a silver star. If she is partially keeping up the requirements but not quite reaching the total, she is given a red star. If she is doing some worthwhile service for the church, department, or school, she is also given a gold star.

Since this plan was started fifty per cent of the members are silver-star members, ten per cent are gold-star members, and ninety per cent are red-star members. At the start, with a membership of fifty, only one was a gold-star member, and only forty per cent could claim a silver star. Two members cannot see to read and are not on the roll card. The ninety per cent of faithful members averages high, when we realize that all are more or less feeble or invalidated or else are busy, shut-in mothers.

USING THE ASSISTANTS

By Wouter Van Garrett

There are in many schools a group of assistants who are practically forgotten. A few weeks after the annual election, the average pupil could not even recall their names. These assistants should be put to work and be given a chance to develop their latent talents.

Once a month, or every six weeks, the school can be placed in their charge. The assistant superintendent can be put in charge of the school, the assistant pianist can be asked to play, the assistant chorister can be given entire charge of the music, and the assistant secretary can read the report. If there are other assistants, they also can take charge of their superior's work for the day. The plan has been tried in our own school with great success.

Another method that has proved its merits in many schools, and a method that is preferred by some, is to have one assistant take charge each Sunday. The assistant superintendent, for instance, takes the superintendent's work the first Sunday and all other officers are in their regular places; the next Sunday the assistant secretary takes charge of the secretary's work, and all other officers assume their regular work; and so on down the line.

Some schools prefer this method. They feel that it disturbs the regular routine to a smaller degree than the first method. In

our own school, however, we have found that the entire school feels friendly toward the method of turning the work over to all the assistants at periodic intervals.

If the assistant is given an active part in the program, the work will assume a greater importance in his thoughts. In a short time, he will feel free to offer suggestions for the improvement of the school.

In the course of time, it always becomes necessary to fill positions that are vacated. The natural successor should be the assistant. If he has been wisely trained, he can take the place and carry the work forward.

NINE GOOD FEATURES FROM ONE SCHOOL

By Elizabeth Williams Sudlow

The First Presbyterian Bible School of Coral Gables, Florida, is not large in numbers, but some unusually good features may be found in its program. Following are a few of the things which make it outstanding. Any one of them might be adopted by other schools:

1. On the platform each Sunday morning are the superintendent and his two assistants. Each has a definite part. One is responsible for the birthday service, another offers prayer, and so forth. This makes the assistant superintendents more than mere figureheads. Every pupil knows who they are. In case the superintendent is absent, the two assistants can carry on without any trouble.

2. A birthday secretary has a record of all birthdays. A card is mailed so that it will reach the home on the exact day, and on Sunday morning a list of those who should celebrate that day is handed to the superintendent.

3. At the door are stationed two "greeters." They shake hands with everyone coming into the building. They also maintain order by not allowing late comers to enter during certain parts of the service.

4. The school has a finance committee composed of three persons. Anyone is privileged to make requisition for anything needed, using a special form provided for the purpose, but nothing may be ordered without approval of the finance committee. No bills are paid by the treasurer until they have been approved by at least two members of the committee.

5. Hanging on the chairs which form the center aisle are small cards, each bearing the name of a teacher. These designate the place occupied by a particular class. Where it is necessary for a class to occupy two or more rows, a card is used for each row. This permits all class members to sit together. After the closing song there is no mad rush to classrooms. Instead the classes march in orderly fashion to their respective places. Beginning with the two rows nearest the pulpit, the pupils face the center and march to the rear of the auditorium, in turn being followed by the other groups.

6. An effort to eliminate the accumulation of wasted illustrated papers was made by having every pupil who wanted a paper sign a card. Then a paper of the kind designated is ordered for him and kept at a certain place in the rear of the church. At the close of the service those desiring their papers go to the librarian and get that to which they are entitled. A record is kept of each pupil who has asked for papers, and those whose names are in the book are supplied. Not only does this help to save the expense of ordering papers not really wanted, but it places a real value on the paper. Only those who want papers can have them, and they must go after them before they get them.

7. Each Sunday the songs are selected by some members of the school. It may be a boy in the Junior Department, or a member of the Woman's Bible Class, but some one member has the privilege of selecting the songs to be sung that day. Each Sunday the person for the next week is designated, and he is asked to meet with the superintendent at the close of the session so that together they may make out the song list. This simple plan has worked wonders in improving the singing and increasing interest in the songbook.

8. Outside the main door of the auditorium hangs a large bulletin board. On it are fastened all notices of the school. This does away with having such announcements made from the platform and saves some time. Then, too, it gives importance to the announcements through having them written in proper form for the bulletin board.

9. A special-day superintendent is responsible for all special-day programs, not only the several big occasions but the special things as they come along. This brings variety into the program many times throughout the year.—The Westminster Quarterly.

Studying the SUNDAY SCHOOL LESSON at the Family Altar By William S. Crick

PAUL IN ROME

(Lesson for December 17, 1933)

Scripture Text: Acts 27 and 28. Golden Text: Phil. 4:14

MONDAY,

Arriving in Rome. Acts 28:11-22. "And so we went toward Rome!" The great missionary to the Gentiles at last reaches the Imperial City. But how different the occasion than what he possibly had dreamed. Instead of arriving with his party and seeking the synagogue of the Jews, he is quartered on Captoline Hill and the chief Jews come to him! He had appealed to Caesar to avoid being assassinated by his countrymen. He was dispatched on a 1500 mile voyage without being indicted. He had been shipwrecked, bitten by a reptile, but according to the angel: "Thou must be brought before Caesar". (Acts 27:24) How God's ways are higher than our ways! Entering the world capital chained to a soldier, the fearless preacher testified before Caesar's household, before the chief of the Jews, before his humble brethren in "The

with". Man's disappointment proves his disappointment!

TUESDAY

Preaching in Rome. Acts 28:23-31. "Some believed the things which were spoken, and some believed not!" "Tis ever thus—the two-edged sword cuts both ways. Belief and unbelief are the chemical jars in which spoken truth is precipitated. "But unto them that are contentious, and do not obey the truth, indignation and wrath, tribulation and anguish upon every soul that doeth evil, of the Jew first and also of the Gentile; but, glory, honor, and peace to every man that worketh good, to the Jew first and also to the Gentile—for there is no respect of persons with God!" (Rom. 2:8-11). When Paul preached in Rome, as elsewhere, "he expounded and testified the Kingdom of God, persuading them concerning JESUS, both out of the Law of Moses and out of the prophets!" He appealed to the authority of the revealed word!

WEDNESDAY

A Happy Prisoner. Phil. 1:12-21. "I am set for the defense of the Gospel ... and I therein rejoice, yea, and will rejoice. ... for I know that this shall turn to my salvation ... in nothing I shall be ashamed ... Christ shall be magnified in my body ... for to me to live is Christ—and to die is gain!" So wrote the Apostle during his imprisonment in Rome. He sought to make every circumstance eventuate in magnifying Christ, and was never petulant, never revengeful. Through his poise, his nobility of character, his sheer manhood, he won the respect of soldiers, seamen, business men, government officials, fellow prisoners—even his enemies, and thus cultivated the soil of human hearts, making them receptive to his message. He proved the Gospel by living it—even in prison!

THURSDAY

Faithfulness Rewarded. 2 Tim. 2:1-13. "I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory!" Salvation cum laudis—what a goal! The apostle disparages in another place (1 Cor. 3:15) being "saved yet so as by fire". Paul's ideal was "suffer and reign with him". James Gribble, another who endured wrote to his sister: "Your brother Jim is always busy. If he were a business man he might be a millionaire, but he will have much more than that in heaven where he wants all his treasures to be!" (Undaunted Hope, page 337). How beggarly will be the reward of many believers! The apostle echoes the words of the Master: "For their sakes I sanctify myself!" Would that every soldier of the cross so lived as not to give the suggestion of cheapness to the believer's reward!

FRIDAY

A Message to Romans. Rom. 1:1-18. What a message; we note but two points. "To all that are in Rome—beloved of God, called to be saints!" O the glory of the "high calling of God in Christ Jesus!" Paul desired the Romans to evaluate the Christian life, not on the basis of what must be given up, but on the basis of what he receives—"the free gift of God is eternal life!" Let us, too, proclaim the saved life in the light of John 1:12: "But as many as received him, to them gave he the power to become the sons of God!" Again, Paul cherished the "fellowship of kindred minds". He wrote that he longed to visit Rome's be-

lievers, "that I may be comforted together with you by the mutual faith both of you and me." The hero of the cross sought the simple fellowship of the naive believers in the city of the Caesars! Little wonder "the brethren" went forty miles out of Rome to Appii Forum to greet the prisoner!

SATURDAY

Love Fulfilling the Law. Rom. 13:8-14. What a world of trouble could have been avoided had both individuals and nations heeded, literally, the admonition of this scripture: "Owe no man anything but to love one another—for he that loveth another hath fulfilled the law!" Although the Apostle wrote these words from Corinth, months before he was mobbed in Jerusalem and extradited to Rome, he had the grace in his heart to exemplify this axiom in his social contacts. The erstwhile exponent of legalism came to assert "the letter killeth—the spirit maketh alive". The Christian life is a life of principle, not merely of rule. Jus-

tice is negative—"do not"; love is positive—"Thou shalt love ...!" Paul was no "clanging cymbal".

SUNDAY

The "Good Shepherd". Psalm 23. How comforting this "Shepherd Psalm" must have been to the prisoner as he faced martyrdom! The Psalmist's soliloquy: "Yea, though I walk through the valley of the shadow of death, I will fear no evil" is paralleled by the assurance of the Apostle: "For I am now ready to be offered, and the time of my departure is at hand" ... "To depart and to be with Christ is far better" ... "I know him whom I have believed". Paul declared in Philip's home in Caesarea: "I am ready—not to be bound only—but also to die at Jerusalem for the Name of the Lord Jesus!" Fellow-believer, let us meet death as the going into the Presence of "that Great Shepherd of the Sheep" (Heb. 13:20), and say like Stephen: "Lord Jesus, receive my spirit!"

<p>E. M. RIDDLE, President Waterloo, Iowa</p> <p>F. C. VANATOR, Associate Peru, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p> <p>C. D. WHITMER, Editor, South Bend, Ind.</p> <p>BRETHREN RINGING CHRISTIAN ENDEAVOR Y HURCH ONSECRATED EXTENSION VANGELISM</p>	<p>GLADYS M. SPICE, General Secretary and Treasurer</p> <p>2301 13th St. N. E., Canton, Ohio</p>
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Is There a Smouldering Fire in Your Heart?

By Catherine N. Wilson, a member of the Senior C. E. of North Long Beach, California

"My son, forget not my law; but let thine heart keep my commandments:

"For length of days, and long life, and peace, shall they add to thee.

"Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart;

"So shalt thou find favour and good understanding in the sight of God and man." Prov. 3:1-4.

If you have named the name of Jesus Christ as your Saviour, God will give a fire to your Spirit, but it is up to you to keep this fire ablaze. We are told to write mercy and truth upon the table of our hearts. In 2 Cor. 3:3 we read: "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." Also in Jer. 17:1 we read: "The sin of Judah is written with a pen of iron, and with the point of a diamond: it is graven upon the table of their heart, and upon the horns of your altars."

I wonder if any of us have sin written upon the table of our heart. Each of us should thoroughly examine our heart and truly identify the contents. Have you lost interest in, or a desire for, spiritual satisfactions because the fire in your heart is dying down for lack of fuel? Do you desire in your heart to do the will of God? Or do you have a smouldering fire in your heart? If you no longer have these things written upon the table of your heart you are in a grave danger.

Many of us get one foot planted on the firm foundation of God and the other foot planted on Satan's unstable side. Are any of you in this grave situation? On which side are you going to fall? Will it be on

God's firm foundation or on the Devil's instability? It is easier than most of us realize to fall on Satan's side because he never loses an opportunity to cause a child of God to fall.

It is quite evident, if the fire that God has given to our spirits is dying out, that we need more fuel. There are three things that will furnish fuel for smouldering heart fires. There is a plentiful store of fuel in the prayer closet. A closer heed to the daily habit of Bible study is like draught from heaven upon dull embers. Fellowship in worship and song and service with Christians will quickly enkindle the flames of devotion and draw you closer to God's firm foundation.

Trust in the Lord with all thine heart; and lean not unto thine own understanding. Prov. 3:4.

I wonder why some of us even make the effort to lean upon our own understanding when we have the wonderful privilege of trusting in the Lord. In Psalms 37, verses 3, 4 and 5 we read: "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.

"Delight thyself also in the Lord and he shall give thee the desires of thine heart.

"Commit thy way unto the Lord; trust also in him; and he shall bring it to pass."

"In all thy ways acknowledge him, and he shall direct thy paths." Prov. 3, 4.

What a wonderful thing it is to have God directing our paths. Are you allowing God to direct your paths? In Jer. 10, 23 we read: "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." Every one of our ways should be God's way. We should take heed of our ways every day and commit

(Continued on page 15)

Send Foreign Mission Funds to
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 1925 East 5th St.,
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Send Home Missionary Funds to
R. PAUL MILLER
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 Berne, Indiana

MISSIONS

Missionary Items from Far and Near

Gathered by Samuel M. Zwemer

"Re-Thinking Missions"

The attempt to push the sale of this discredited volume with its unevangelical basis and humanistic motive in the hope of arousing deeper interest in missions is futile and pathetic. We are told in the new announcement by the National Committee (see "The Presbyterian" of November 9), that this book is "potential leaven which must be imbedded in the thought of the local churches." God forbid! To do so would be the death-knell of the enterprise. Rather we should search the house of God for this kind of leaven to get rid of it. It is like the leaven of malice and wickedness. One would have thought that a volume characterized by the North China Herald as "Re-tinkering Missions," by Toyohiko Kagawa as "Christianity without the Cross," by Dr. Visser t'Hooft as "spineless Christianity," a volume repudiated by a number of the leading mission Boards after it had been riddled by criticism in the religious press—that this volume would have been suffered to die on the bookshelf. But Liberalism has found in it a useful piece of propaganda. The erstwhile two dollar volume is now offered for twenty-five cents complete and in milder abbreviated form for four cents a copy—surely a bargain. Great is the Diana of the Ephesians! We learn that in spite of earnest protest by leading missionaries, the book has also been translated into Chinese not, it is true, at the expense of the National Christian Council, but with their approval. One is almost tempted to use the sharp words of the Sunday School Times and speak of a "Betrayal Commission." Suppose that all Christians agreed it was time to rethink the life of Jesus Christ, would they select for circulation and translation into Chinese, Strauss or Klausner or Renan? Why repudiate the gospel in order to evangelize? There is no advantage in broadcasting to the world what Dr. Warfield so well characterized as "Christless Christianity."

The Spirit of the Martyrs

The Chinese Church in Honan has been in the crucible of persecution by Red Communists. The Rev. W. W. Gibson of the English Methodists tells of the martyrdom of one of their devoted workers, Yuan Kwan-jen:

"When an armed guard of the Reds entered the chapel and told him to accompany them outside, he did not suspect any immediate trouble, and, at the street door, seeing it was raining, he asked the escort politely if he might return for his umbrella. 'You won't want an umbrella very long,' they replied, and Yuan knew he was in evil case. Outside the gate of the street he was told to kneel down. The broad-bladed sword of the executioner descended on his neck, and in a moment his earthly ministry was over. The circuit steward heard of the tragedy, and greatly daring, he went to the spot, gathered up the remains of his friend

and pastor, and buried them in a corner of his farm."

"Give up your hymn-book and Bible," was the order to an old member when the Reds entered her village. They were exasperated when she cheerfully replied, "Take them if you must; I can sing most of the hymns from memory, and the teaching of the Bible is in my heart."

"What if we kill you?"

"You will only send me to the Heavenly Halls, where I want to be," was the reply of this faithful and devoted Christian convert.

"It soon became known that the first attack of the Reds was directed against Christian literature, and a woman whose home in the country was a 'church in a house,' hearing of the approach of the enemy, gathered up the Testaments and hymn-books, packed them in an empty paraffin oil tin and hid them in a cave until the danger was past."

Foreign Missionary Barrels

BARRELS OF MONEY FOR FOREIGN MISSIONS! That is what it will take. Yes, BARRELS OF MONEY. The need is imperative! It is so apparent that it is not necessary to recite the different items that make it up. PRAYER CHANGES THINGS! But, there are needs in our Foreign work that only MONEY CAN SUPPLY: Prayer will bring the money, but the money is an absolute necessity. If we are to maintain our present work with no recall of missionaries or closing of stations there must be BARRELS OF MONEY FOR FOREIGN MISSIONS AT EASTER! Then,—if we

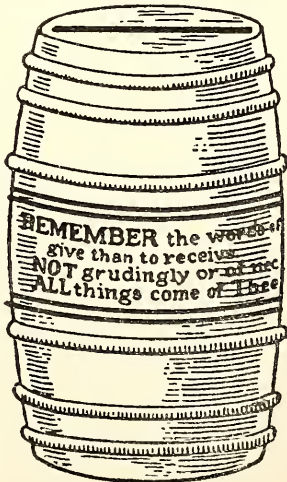
are to advance, even in the least, there must be more of them. How shall they be secured?

BRETHREN FOREIGN MISSIONARY BARRELS

The Foreign Missionary Society of the Brethren church will furnish the BARRELS. Free of charge! Sent prepaid! They are neat, wooden barrels, sealed with our Foreign Missionary name. We send them to the churches, either through the Pastor or someone whom the church may designate. We ask that you see that they are distributed to those persons, families, or societies asking for them. Then, they are to be brought in at Easter. They can then be opened and the money collected be a supplement to what regularly is given. THEY CAN THEN BE SEALED AGAIN AND USED ANOTHER YEAR. The Society will furnish the seals for another year.

NOW! WORK THE PLAN!

It is one thing to PLAN THE WORK, but another to WORK THE PLAN. Will your church work the plan? Will you get busy, pastor and ascertain how many barrels your church will use? Use the best plan that will work most effectively in your own field, but get busy at once and send us your order for the Barrels. Pastors, churches, we are depending upon you! The Lord is also. Send all your orders to Rev. Charles H. Ashman, Johnstown, Pennsylvania, R. D. 5. He has been appointed and authorized by the Foreign Missionary Trustees to care for this. These barrels ought to be given out just as soon as possible now. Easter will soon be here. Let us gather in the pennies, nickles, dimes, etc. in the BRETHREN FOREIGN MISSIONARY BARRELS.





NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a
Great Correspondent*



THE REVIVAL AT MOUNT PLEASANT

Two years ago we worked in a meeting at Highland, Pennsylvania, with Brother W. Grey and it was a real pleasure to work with him again in his new work at Mount Pleasant. This Mount Pleasant church is now over thirty years old and has had a rather checkered career. At various times the congregation has grown fine, and then again it would dwindle till it had a struggle for existence, never seeming to have that ability to maintain its growth.

However, since the State Mission Board took a hand in the direction and support of this church, things have changed. A new standard of Christian living and service has come to pass, the interior of the church has been renovated and made most attractive. Much of this has been due to the leader the Board selected for the work.

Brother Grey is a man whose life is clean and whose whole purpose is to have his church good rather than great. The business men of the town hold him in highest regard. The spiritual standard brought about in this church has won the admiration of local ministers and congregations. It is beginning to mean something to belong to the Brethren church in Mount Pleasant now. That is a name worth considering in any church. Brother Grey is a real soul winner, a hard worker, a man of God, and that is saying plenty.

There have been some very fine people brought into the church in recent days and there will be many more in the future as the church is getting a name for standing for a real gospel. The people of the church are very hospitable and faithful. We greatly enjoyed their many favors extended to us. Our home while there was with the pastor and his good wife, and this was also a privilege to enjoy once more.

There is a real future for this church in this community if they will all with one accord live closely to our Lord, be faithful to the church and in witnessing for Christ. The pastor has great plans for the immediate future and they will be realized if all his folks join shoulders with him at the wheel. May our Lord richly bless these children of the Lord and give them vision and strength to win a great victory.

We had plenty of bad weather and good weather, small crowds and good crowds, all of which are found in the battles of the gospel. God giveth the victory.

R. PAUL MILLER.

FOR SCOTT, KANSAS

The work here is moving along in a way that is encouraging to the workers. Attendance at the regular services is increasing, and if our people could all have employment we would have a happy group of good workers. Sunday morning every two weeks we have a unified service, which furnishes an increased attendance.

Then this service is out in time for me to go to Godfrey just in time to preach after their Sunday school. This works very nicely and some of the Godfrey people attend the evening service here in the city.

The writer was completely, but agreeably surprised by about forty members and friends, invading his home at about 8:00 P. M., singing a song as they entered.

They offered congratulations on his birthday, being November 24th, he also received some lovely chrysanthemums, a decorated cake, and many other useful gifts.

The visitors brought their refreshments, and all had a good time together. The writer was called upon for a speech, but he was not altogether prepared however, he expressed his appreciation for all kind remembrances.

On Sunday evening of November 26th the Signal Lights gave a missionary play: "The House of Do What You Can." This play occupied about half of the evening hour and it was followed by a brief message by the writer. A large audience enjoyed the evening program and the promise of some new recruits were received.

We are encouraged with the outlook, but crave an interest in the prayers of the brotherhood.

L. G. WOOD.

WEST KITTANNING CHURCH

Kittanning, Pennsylvania

The Lord has been richly blessing this church in the past few months, and to him we lift our voices in praise this Thanksgiving season. In the Spring we organized a "Young Men's Gospel Team", and they have been very active in Christian work. There are eight young men on the team, ranging in age from 15 to 30. They have held evangelistic meetings in churches, schoolhouses and barns. Personal work is encouraged, tracts are distributed, and souls have been saved. Every one of the young men takes his turn at conducting the meeting and speaking. All of them have prayed, testified, and given messages in these public meetings. In a nearby schoolhouse, nine souls confessed Christ in their one week of services, and several of these have united with the church. For two weeks in September they held a meeting in a barn situated about one mile from the church on a State Road. They constructed wooden benches, installed electric lights, built a pulpit, had a large sign painted for the outside, bought hymn books, canvassed the entire community and distributed tracts, advertised the services in the local paper, and conducted 15 services themselves; the pastor preaching only once. The meetings blessed the boys and helped the local church. Five of the eight boys were converted and joined the church in March of this year! The best thing for new converts is to put them to work. We need more "Lay Evangelism" of this type.

In October the pastor conducted a "Harvest Home Week" service, with preaching services every night, being assisted on two of the evenings by local ministers. The week closed with "Harvest Home Day", at which time the roll of the entire membership was called, and loyalty to the church emphasized. The financial goal for the needs of the local church was more than met through the help of the Lord and the sac-

riifice of the members and friends. Rev. Claud Studebaker of our Pittsburgh church was the special speaker for the afternoon, and in the evening began a series of six Bible Conference Lectures on the Book of Ephesians. This second week of meetings was well attended. People brought their Bibles and note-books, they studied and read their Bibles, and all received a blessing. It is the aim of this church to have one evangelistic service and one Bible conference each year. Brother Studebaker quickly won his way to the hearts of the people, and in his kindly way led them through a carefully planned series of Bible studies. Although the meeting was not evangelistic, yet several folks publicly rededicated their lives to the Lord.

On Friday of last week we had a special Home Mission Program in the church. The children gave an exercise on "Foundation Builders" and sang the song. The pastor gave a short message on Home Missions and the Senior Sisterhood girls directed by their patroness, Mrs. Hamilton Bowser, presented the Brethren Play, "Dollar for Dollar."

The Young People's Christian Endeavor Society has elected new officers and is steadily growing. Twenty-seven of the members attended the Northwestern Pennsylvania District Brethren C. E. Rally in Pittsburgh on November 18. The record for the Sunday school attendance has been broken three times in the past year. The Rally Day mark of 338 on October 1, was the highest record. The superintendent, Mr. Ira Bennett, is working hard. Three new Sunday school rooms were built in the spring and still we do not have adequate room for the scholars.

Who said there was a "depression"? We Christians better write it—"do-press-on".

ROBERT D. CREES.

WASHINGTON, D. C. REVIVAL

On Monday night, November 6th, the revival at the First Brethren church, Washington, D. C. began. It closed on Sunday night, November the 19th. Rev. Frank G. Coleman, pastor of the First Brethren church of Hagerstown, Maryland, was the evangelist.

Although the public meetings lasted only two weeks, there had been a week of intensive personal evangelism carried on prior to the opening of the meetings. This was supervised by the writer and in it the prospect list was rather carefully visited. This personal visitation, no doubt, had much to do with the interest and harvest manifest when the meetings got under way. And great blessings came to those who actually did the work of personal evangelism. They were conscious of doing the thing that their Lord is calling all of his disciples to do. And this is the thing which seems to be fast becoming a lost art in the church and the results are tragic indeed.

The meeting opened with about the largest opening revival crowd we have ever had. The church was comfortably filled. Thus the outlook at the beginning was encouraging. Brother H. C. Dooley, for long an active and beloved worker in the local church, was the revival song leader, and he gave a splendid account of himself during the meeting. He was ably assisted by a chorus choir and the cooperation of the entire congregation.

Evangelist Coleman from the beginning of the meeting preached straight from the

Book to the hearts of his hearers. The folks liked him, and when it came time for him to say "Good-bye" at the close of the meeting he was leaving many friends behind him in Washington. There were no high pressure methods used in getting people to accept Christ. There was no effort at sensationalism which has done no little harm to the cause of evangelism in general. Brother Coleman depended upon the simple declaration of the whole council of God and left it to the Spirit of God to finish the work in human hearts. This method was appreciated on the part of the folks here.

In spite of a record cold snap for November, the attendance was good at all the meetings. It was difficult to get the un-saved to come in large numbers, but some of them came, and surely they heard the Gospel and some of them embraced it.

The fine interest and cooperation of the young people during the meeting was indeed gratifying. They attended in a body each Monday night and provided a special feature. Also on the last Friday night, which was designated Young People's Night, there was a great crowd of young people on hand. Thus it would seem that young people may be interested in the things of God if properly challenged.

We were favored during the two weeks by delegations from two Brethren churches outside of Washington. On the first Sunday night 33 Brethren with Brother J. L. Bowman their pastor, came down from the Linwood, Maryland, church. We expect to return this visit during the Linwood revival under Dr. Charles Bame, which is now in progress. Also one car load came over 130 miles from the Cumberland, Maryland, church, one night during the second week. Their pastor, Brother Charles Wakeman, was with them. We appreciate this friendly spirit.

It is impossible to compute the results of such a meeting as this. We can never tell the influence, much of it unseen which follows such a meeting. For one thing it advertises the church. Many strangers came among us for the first time. Then there is the benefit that comes in the strengthening of the spiritual lives of the believers. As one indirect result of the meeting a Gospel Team of young men is being formed to witness for Christ wherever opportunity beckons. Then there were over forty who came forward for confession or re-consecration of life during the meetings. At this writing we have baptized and taken into the church 17 of this number and other baptismal services are to follow in the near future. For all the results seen and unseen we are thankful to God. We trust that this revival has not been an end in itself but simply an added impetus to go forward in the work of evangelism throughout all the year.

Brother Coleman, we are glad for your coming to Washington. We might add that Brother Coleman came to us at no little sacrifice to himself, inasmuch as when he came he left his wife ill at home. And during his stay here she was brought to Washington for an examination by a specialist and returned to her home. Join with us in prayer for the physical welfare of Sister Coleman.

As we write these words we are anticipating a visit to our home from Professor and Mrs. Black from Ashland College. They will be with us over the Thanksgiving vacation. The Blacks are friends of college

days and Mrs. Kent and I will count it real joy to have them with us for this visit.

The Washington church sends greetings to all the Brethren.

HOMER A. KENT.

WASHINGTON, D. C.

Washington is truly a southern city. One meets here that warm congeniality found only in the south. Then, too, every American has an unusual pride in the Capitol City. This accounts for the many foreign cars seen upon its streets. We had visited Washington on more than one occasion and did not take much time for sight-seeing during the meeting.

This was our first meeting with the Kents and while we had known them for some years yet had never discovered all of their fine qualities. Brother Kent is "A workman that needeth not to be ashamed"; an ideal pastor and a perfect Christian gentleman. Sister Kent was hindered in attending the meeting because of sickness in the home, but she was a great help in prayer and in making a home for the evangelist. I enjoyed every minute of my stay in their home.

We had met many of the Washington Brethren in our District Conferences and Brethren reunions, but to be entertained in their homes was to know them better and to learn to love them more. Certainly they are a wonderful people. Under the pastor's direction they had spent a week in visitation work before the meeting opened. This accounts in large measure for the results obtained in the meeting. This church is blessed with a fine group of consecrated leaders. The musical part of the program under the direction of Brother H. C. Dooley was far above the average. He in turn was assisted by an able pianist and as loyal a chorus as ever helped in an evangelistic meeting. The daily entertainment of pastor and evangelist was more like an endurance test than anything else. We were out every day to two wonderful meals put up in true Southern style.

The Brethren Church has a wonderful opportunity here. We are only sorry that the Brotherhood did not respond in a more generous way to the call of National Conference to help build a Memorial Brethren Church in the Capitol City. It was their intention to build and dedicate the new building in time for this meeting but were held up in negotiating a loan. They are expecting to go ahead in the next few months. The way the Church is growing we doubt if the proposed plans will be sufficient for their needs.

The meeting opened November 6th and continued for two weeks, closing on Sunday night, November 19th. Aside from the thermometer sliding to the lowest point ever known in Washington for November, and staying there for better than a week, the weatherman treated us fairly decent. No complaint can be made of the attendance. Here again records were smashed. The largest crowds ever seen in the church crowded in during the meeting. The first Sunday night a delegation of 31 from Linwood with their pastor, J. L. Bowman, came to swell the crowd. They brought along their singers and sang a chorus number. The last Sunday night without a delegation the crowd overflowed the accommodations. We were especially glad to have in the audience on this last day, a member of the Sunnyside, Washington church in the person of Mrs. Sargent, daughter of Broth-

er Fred Westcott. We know the good work of the Washington church will take care of her.

One of the high spots of the meeting was the organization of a Young Men's Gospel Team. This came from the young men themselves. These young men are on fire for their Lord and are out trying to lead others to Christ. The young people of the S. C. E. were a great help in the meeting. They have 75 or 80 in their C. E. Society.

We shall ever cherish the memory of this meeting and the warm, beautiful friendships formed as one of the happiest experiences of our ministry. May God richly bless the church at this place.

FRANK G. COLEMAN,
Hagerstown, Maryland.

IN THE BLUE RIDGE MOUNTAINS

Editor, The Evangelist:

Last Sunday I was in the mountains, in the Blue Ridge, and preached in what is called Brown's Hollow for the Church of the Brethren. In the afternoon I went over to Copp's Chapel or church. Brother John Cline of the Church of the Brethren went with me.

Missions are failing in the mountains. The only way to save them now is to preach without money and without price. Let us go. It is a sin not to go. The greatest work the Brethren church has ever had to do is being faced right now. Let us be up and at it, not with a growl, but with a whistle and a song. And don't forget to pray. The harder the job, the better we like it. Let us go for Christ's sake, lest we sin.

A. J. RAMEY, Manassas, Virginia.

RESULTS OF A CHURCH DANCE

Some years ago a young girl, fourteen years old, who had consecrated her life to Jesus Christ, stood as it were within the portals of a church. Her uplifted countenance recorded sweet childhood, and promised noble womanhood. Her heart was thrilled with the idealism of innocent girlhood. As she looked upon the Church her eyes were bright with eager expectancy.

In all probability this was the trend of her thoughts:

"It is here that I shall learn more of him, my gentle Saviour, whom my soul has learned to love. I shall kneel at the altar and in spirit feel his tender touch upon my head. I shall look up into his lovely eyes and find the joy and gladness that only he can give. Within the Church I shall be sheltered from the nameless things I fear that so fill the world with sorrow and tears."

None but God knows the reverses, the intricate details of this child's life in the few years that followed. But at the age of nineteen she was a remorseful, broken-hearted, sin-crushed girl. She wrote to one of the high officials of a well known Christian society for young people, begging the privilege of reaching the ear of youth through him. Her letter for the most part was a heart appeal to boys and girls against carnal pleasures, and a prayer to be true to their Saviour despite the allurements of the world. However, one paragraph was directed to the Church in general, for she said it was at a dance given in a church parlor when she was only fourteen years old that she took her first step away from God:

"Where is your Christ? Is he an idol? Is he an image? Is there not enough real joy in religion to make young people happy without these things?" (referring to the card parties, dances and so forth). "Oh, when will the Church awaken and get close enough to her Saviour to feel his heart of love beating, and find in him her pleasure!"

Just a few days after sending this letter

She Committed Suicide

Oh, the mute appeal of this girl to the professing watchmen of the Church of Christ! She felt that somehow, somewhere, the Church had broken faith with her, had actually started her on her downward way! She had come to a place where she wanted only to crawl away and end it all! But even with these her last sorrowful thoughts and reflections, she remembered those who were still as pure and innocent as she once had been. For these she stretchd forth her arms to the Church, pleading with the under shepherds to conform to her ideals of what the Church ought to be by letting the great Shepherd have preeminence in the midst of his flock.

This girls' letter was copied and sent forth, and today there are thousands in circulation. From the misty background of the past she has stepped into the imagery of the present. Her eyes are luminous with tears, her little hands implore, her childish voice trembles with the pertinent question, "Where is your Christ?!"

Is the Church that enfolds us and our little ones clothed in the beauty and strength of Christ?

Jesus laid down, not so much a set of specific rules of "does" and "don'ts", but great principles which require a simple standard of godly living. It is only the Church complacent with secondary principles who subjects herself to the reproaches of fallen youth. It is therefore a duty of tremendous import that they who seek the greatest good of the Church keep themselves hidden away with Christ in God, where they will find the highest level of righteousness, the warmest atmosphere of divine love, and the deepest operations of the Holy Spirit.—Edith May Evetts in "Moody Monthly."

THESE DOGS DO NOT BARK

SIBERIAN sled-dogs are reputed to be the best in the world, are short-haired and generally a kind of gray—might be called mouse-colored. They seem to be more wolf than dog, and never bark, but howl like a wolf.

Considering their short hair, I believe you will find them to average larger than the Alaskan sled-dog, writes Captain Oliver, in Adventure Magazine. Teams generally average about eight dogs, and they pull sleds across the tundra in summer as well as winter. It seems to be the jobs of half-grown boys to break these dogs.

Their food is generally some kind of frozen fish, but in winter, when food is scarce, their lot is generally a hard one, and they often starve.

The natives seem to have no love for them. I landed on King Island one summer, and found the small island infested with dogs. All the natives had left for the summer, as was their yearly habit, and the dogs were left to shift for themselves. Many were almost starved.—Presbyterian.

THANKSGIVING

By Arthur R. Baer

(This poem was not discovered among our copy in time for our Thanksgiving number, but it ought not to be too late to express gratitude, in fact, every day ought to be a real thanksgiving day.—Editor.)

"Lord, we thank Thee now for our health and wealth

Peace and sweet content in this land so free."

Thus each year these words from our lips arise;

Then feel that we have rendered thanks to thee.

If through our efforts we seemed rich and strong,

And thoughtlessly we turned to self from thee,

Content to lean upon the strength of men

And never lift our eyes in love to thee:

Oh, may thy mighty arm in wrath be stayed,

Yet purge from us our self-sufficiency,

That in a humbled lot—our vision cleared;

We'll see our strength as weakness beside thee.

Now that the scales have fallen from our eyes,

We thank thee Lord, that thou didst make us see

The sordid things that we enthroned as gods;

And mockingly we brought our thanks to thee.

So with a spirit pleasing in thy sight

And hearts atoned; now may our lips speak praise

And render thanks to thee from lifted hearts,

On this the best of all Thanksgiving Days.

—Muncie, Indiana.

IS THERE A SMOULDERING FIRE IN YOUR HEART?

(Continued from page 11)

them unto the Lord. God is a jealous God and it is for our own good that he is jealous. If God were to be less strict with us, it would soon result in our own degradation and ruin. Every one of God's laws reach down to the very foundation of character and up to the very heights of prosperity. A thought, whether we realize it or not, is the root of everything we do. And so we immediately arrive at the conclusion that in order to acknowledge God in all our ways, we must first acknowledge him in all of our thoughts. Every thought that we think is heard aloud in heaven. The vaguest imaginations are seen in heaven.

In Phil. 4, 8 Paul tells us some very definite things to think about: "Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." It should be the daily discipline of each of us to give thought to God and to the virtues which flow from him. Neither

should we be unstable in our ways. Dependableness is a fine trait in character. Can God depend on you? The apostle Peter is a good example of this. We read in some portions of the scriptures how unstable Peter was in his ways, and then in other portions we see how Peter acquired faith like granite. Peter should give us great encouragement if we are tempted to stray from the center of God's will.

"Be not wise in thine own eyes; fear the Lord, and depart from evil." Prov. 3:7.

In Romans 12:16 we read: "Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits." Some people deliberately choose the way of falsehood in preference to the way of truth. Their visions cheat them and their wills become twisted so that evil seems good to them. We are to flee the path of evil for it is the path of death.

"Honor the Lord with thy substance, and with the first fruits of all thine increase:

"So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

"My son, despise not the chastening of the Lord; neither be weary of his correction:

"For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth." Prov. 3:9-12.

Do you put God first in your life? Do you despise the chastening of the Lord? Reproof from God strengthens us. God may test us but he will never forsake us.

"Happy is the man that findeth wisdom, and the man that getteth understanding." Prov. 3, 13.

Every one of us need the wisdom that can be obtained by meditating on the word of God. In Prov. 1:5 we read, "A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels." Prov. 1:7 says, "The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction." I wonder how many of us are just a bit foolish? Our grandfathers and grandmothers read the Bible for the wonderful promises it contains. A large majority of the younger generations either neglect the Bible entirely, or it is used as a point of departure for theological speculation. The older generation sought help from God's Word in this difficult art of living. Most of the younger generations profess to pursue abstract truths. It is many times harder for young people to live true Christian lives now than it was for our grandfathers and grandmothers. Why are we so cock-sure that we know it all that we make the grave mistake of not seeking God's help and wisdom? This very thing often leads young lives to destruction. To store one's mind with the scripture is to pursue the most profitable course of education. Real wisdom is in portable form in the Bible. Wisdom must go deeper than words. Word-wisdom is only surface wisdom. In religion mere word-wisdom is to be deplored. Religion must be genuine, through and through; it must be from the heart. We must worship Christ in spirit and in truth.

"Surely he scorneth the scorners: but he giveth grace unto the lowly.

"The wise shall inherit glory: but shame shall be the promotion of fools." Prov. 3:34 and 35.

"For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." Luke 14:11.

Christ advises us to deliberately seek out the humblest positions in life. This is exactly counter to common custom. Most men push themselves forward and try for the chief places. The wise man will not put himself where there is no chance for promotion but where there is no chance for demotion. Pride has many falls but humility never falls. Pride provokes envy but humility arouses admiration and liking. Life is too short in any case to warrant exertion for worldly honor. We have only one life to live on this earth. How are you living your life? Do you seek wisdom from God's word? The favor of God is infinitely more to be desired than all the glory of this world, and that favor goes to the lowly. If we will only study ourselves, recognize our failures and shortcomings and faults, we can obtain a lowliness of mind.

MISSIONARY ITEMS FROM FAR AND NEAR

(Continued from page 12)

in the U. S. A. write from Japan that you cannot "baptize paganism":

As far as our knowledge of conditions in Japan goes, native Christians do not concern themselves particularly about salvaging the useful elements in the religions they have abandoned, finding all needed good in their new faith. The fact is that seemingly identical ideas in the minds of Christians and non-Christians upon careful investigation prove to be radically different, because of the implications. After all, pagan pantheism and Christian Theism, though capable of being combined in a "mechanical mixture" cannot coalesce after the manner of a "chemical compound." The man-centered, prudential, hedonistic morality of paganism will not fit into the same scheme with the God-centered, altruistic, idealistic morality of Christianity. As in an age of railroads, automobiles and flying-machines, we have scrapped palanquins and horse-carriages, not because they are bad, but because better conveyances have come into existence; so ethical and religious systems implying special and hereditary privileges, caste, absolutism, serfdom and mass-ignorance are no longer suitable in an age of "liberty, equality and fraternity." Our motto must always be: "Behold, I make all things new."—(Rev. 21:5).—The Presbyterian.

got into the swamp. Your shoes and suit were covered with mud, and I had to work very hard for over an hour to get them clean. This is your first visit to grandma's and you have got into trouble every day of your visit.

"Yesterday Uncle Alfred told you not to go near the pigs, and you climbed the side of the pen to look at them and fell over into the mud and dirt. The other day you took down the bars and let the cows all out into the road and grandfather and Uncle Alfred had a long walk to get them when they found it out and hard work driving them home. Grandmother thinks I am to blame that you do not mind any better, and that makes it very hard for me."

Bobby did not want mother blamed for what he knew was his own fault; so he hugged mother very, very hard and promised that the very next time he would surely do just as she said.

"Very well," said mother, "run out on the piazza and sit on the steps until I come. We are going to Aunt Mary's to spend the day and I want you to keep clean. I am going to help grandma pack a basket of good things while Uncle Alfred gets the car ready."

Bobby sat down on the steps. This time he was going to mind mother. There were so many interesting things to see he did not mind waiting a bit. He sat with his chin in his hand, waiting and watching.

He saw the white clouds sailing by and amused himself in trying to make animals and people out of the shapes. Now one looked like a big, shaggy dog; then it changed into a hump-backed camel, and later into a galloping horse.

Then he looked out into the grassy yard. Over in the hen yard he could see the hens dusting themselves in the dirt or pecking at tiny bugs on the ground.

All along in front of the piazza was grandmother's garden, filled with sweet and fragrant old-fashioned flowers. All at once, watching them, Bobby sat up straight. What was that flying above one of the flowers? It must be a butterfly. He looked and listened. Yes, he could hear the buzz buzz of the bees as they dug deep into the flowers after the precious honey, and the butterfly must be after honey too. How he would like to see him nearer, and Bobby tiptoed off the steps onto the grass so as not to scare it.

But just as he almost was near enough to touch it, the butterfly spread his wings and flew away, and after him went Bobby, over the green grass of the yard, with eyes and thoughts on nothing but the pretty butterfly, until crash he went into a white house that sat with several others on a long board held up from the ground by wooden posts.

Over went the white house, and out from it came a cloud of angry bees. How they buzzed and stung, as they flew all around him and landed on his face and hands and legs. Bobby yelled as loud as he could and grandfather and Uncle Alfred and grandmother and mother all came running.

When they saw what was the matter, Uncle Alfred ran to the cellar and came back with a torch blazing with some stuff that made a thick black smoke. He had tied a veil around his head over his hat and put on thick gloves. Right into the angry bees he went, brushing them away from Bobby, and the thick black smoke made them stupid so they dropped to the ground.

At last Bobby was safe in the house with grandmother and mother bathing his swollen face and hands and legs. How they ached and stung! He sobbed and sobbed until at last the medicine grandmother had given him began to make him sleepy and he dropped off to sleep.

"Poor little boy," said mother, looking at him, "I don't think after this lesson I shall have any more trouble with his minding me. He will lose the day at Aunt Mary's and it will be a week before he can see out of his eyes and use his hands comfortably. Yes, I am sure he will always mind me after this."

And Bobby always did.—Children at Work.

THE TIE THAT BINDS

MELVIN-STEINER—On Thursday, Nov. 8 at 6 P. M., at Southville, Miss. Lucille Reta Steiner and Rolland Porter Melvin were joined in marriage by the writer. The bride is the daughter of Mrs. Alice Steiner of Rittman and is a faithful member of the Southville Brethren church. The groom, whose parents live in Tennessee, holds a responsible position with the Brethren company at Rittman, and at the present time will make their home with the bride's mother. A large circle of friends wish them "Bon Voyage." May they walk with the Lord in the light of his Word.
G. C. CARPENTER.

BOOTON-PALMER—At the close of the morning church service, on October 8, 1933 at Fort Scott, Kansas, Miss Nina Palmer and Mr. Walter Boaton were united in the bonds of holy matrimony.

All but about ten of the congregation had departed and a couple came forward to the writer and asked that the service be continued, and it was so.

They are both members of our Christian Endeavor Society and Miss Nina served very efficiently, as president for several terms.

We are glad to announce that they will continue to reside in Fort Scott, therefore we will still enjoy their attendance and cooperation in the work of the church. A very large circle of friends are now wishing them much joy and prosperity, as they journey through life as one.
L. G. WOOD.

BENSHOFF-RICHARDS—Dean J. Benshoff and Miss Gertrude I. Richards, both of Johnstown, Pa., were united in marriage in that city, October 14, 1933. The ceremony was performed at 10:30 A. M. in the Catholic Methodist Episcopal church by the undersigned, uncle of the bridegroom, assisted by Rev. C. P. Shilady in the presence of a large number of relatives and friends of the well-known couple. The double ring ceremony was used.

The bride was graduated from the Johnstown High School in the class of 1926, and from the State Teachers' College at Indiana, Pa., in 1928, since which time she has been active in the public schools. The bridegroom graduated from the Johnstown High School in 1927, and from the University of Pittsburgh in 1931, receiving the bachelor of science degree. For two years he was employed in public and private accounting work. In September he entered Ashland College as an assistant to the business instructor, in accounting and business law. These young people have the best wishes of their many friends. They will make their home in Ashland, Ohio.
W. C. BENSHOFF.

IN THE SHADOW

LICHTY—Elias E. Lichty, the eldest son of S. A. and Cecilia Lichty, was born May 21, 1860 at Somerset, Pennsylvania, and died at his home in Carleton, Ohio, November 6, 1933, at the age of 73 years, 8 months and seven days. Nearly fifty years ago he came to Nebraska, settling in Carleton in the latter 80's. He was married on September 5, 1889 at Berlin, Pa., to Rebecca M. Musser, daughter of Jacob and Mary Musser, charter members of the Berlin Brethren church, by Elder J. H. Knepper and immediately established their residence in Carleton. To this union was born one son, Ralph A. Lichty. At the age of four Myrtle Frost was taken into the home and reared to young womanhood.

It was 51 years ago under the preaching of Elder S. H. Bashor, when he made the good confession and was baptized into the Brethren church. He has always been active and interested in the welfare of the church and its friends. He was called upon to serve as a member of the Board of Trustees of Ashland College which position he acceptably filled and for a number of years was a member of the District Mission Board. He was a diligent Bible student and a teacher in the Sunday school. He had been a subscriber of The Brethren Evangelist and other Brethren publications for the past fifty years.

His father and mother, three sisters and one brother have preceded him beyond the veil. These surviving, besides his ever-faithful wife, son and daughter and six grandchildren, are his sister, Mrs. S. J. Lichty; and brother, J. W. Lichty, four nieces and two nephews, many cousins and a host of friends and neighbors.

Funeral services were held at the Brethren church on Wednesday, November 8th, with Elder Knepper in charge, assisted by Rev. W. R. Deeter, with interment in the Carleton cemetery.

OUR LITTLE READERS

WHEN BOBBY LEARNED TO MIND

By Emma Florence Bush

"Bobby," sighed mother "you will never learn to mind. You do not pay any attention to what I say. Some day you will get into trouble that will be hard to get out of."

Bobby was sorry to grieve his mother. He put his arms around her and hugged her. "Never mind, mother," he said, "I will try after this, really. Next time I will do as you say."

"But it is this time that counts, Bobby," said mother. "It does not do a bit of good to intend to obey me next time. You promised me not to leave the yard, and you went after some red flowers you say, and

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THE BRETHREN EVANGELIST



The Teaching Hour

Artist—Feldman

**Christian Teaching is in the
Church's Commission
The Duty is Inescapable**

**How will we Respond
at this Christmas season?**

**WANTED:
WHITE GIFTS**

20 cents
per
Active Member

for
Ashland College
and Seminary

—
Young People's
Training Camps

—
Teacher Training
Work

—
Promotional
Activities

—
Sunday School
Institutes

Signs of the Times

by
Alva J. McClain

A VERY Important Matter

In the midst of the furore over Repeal, while the politicians are trying to figure out a way to get rid of the saloon and keep its "benefits" at the same time, the public is in danger of overlooking a proposed measure that is truly revolutionary, namely the new Pure Food and Drug Bill. It proposes not only to enforce strictly the matter of "truth on the label", but also to make it a punishable offense for any seller to misrepresent or make false claims for any "food or medical preparation" in advertising either through the printed page or the radio.

Every sane person who tunes in on the radio has been annoyed by the programs of a certain "insane concoction" which if drunk according to directions, will cure anything from flat feet to bald heads. If the new bill is passed, all this sort of thing will end so far as the federal government is able to control matters.

Of course, all the patent medicine quacks, the drug stores that sell their dopes, and the publications which profit from their advertisements, are busy with hired lobbies to destroy the measure, or at least pull its teeth.

It is one of the encouraging signs of the times that such a bill is even proposed.

NOTICE Who Owns the Building

In a suburb of a western city recently two churches stood side by side, one a Catholic and one a Protestant. One of the buildings caught fire and was destroyed. The other congregation offered to share its building until the burned church could be reconstructed. Newspapers played up the generous offer as an indication of the growth of religious toleration.

Now which of the churches, do you suppose was burned? The reader will need but one guess. The Roman Catholic may accept the generous offer of the gullible Protestant, but he does not loan his temples to the latter. The Catholic is always on the receiving end in such acts of "toleration".

THE Strange Lure of Rome

High Church Episcopalians, with all the fanfare and ritual of Rome itself, celebrate the centenary of the Oxford movement by holding a "solemn Eucharist in honor of the Blessed Sacrament." About 10,000 people were present when the "solemn high mass" was held at the Municipal Convention Hall in Philadelphia. Nearly 1000 bishops, clergymen, monks, acolytes and choir boys took part in the service.

Canon Bernard Iddings Bell declared to the assembly that "it is the hope of most Catholics (including High Church Episcopalians like Canon Bell himself) that when unity of faith is realized, it will be achieved under the earthly guidance of him who sits in Peter's seat, the Bishop of Bishops, the Bishop of Rome."

How strange and fatal is the lure of Rome! Men of intelligence, pride and independence seem ready to forget everything

when fascinated by "the Woman arrayed in purple and scarlet." Only one thing obstructs the "unity" for which Canon Bell longs; that is the refusal of the Pope to recognize as valid the ordination of those churchmen who are outside "the fold." On the day that this problem is solved, as it will be, you will witness a mighty procession marching toward the city of "seven hills."

It is only fair to say that some real Protestants still remain in the Episcopal body, and they characterize the Philadelphia meeting as "an act of betrayal of a sacred trust."

THE Biological Battalion of Death

The new professor of military science in Baylin writes. "Inasmuch as gas and the horrible effects of modern artillery have robbed war of all its chivalry, biology will be justified in enabling it to exterminate entire nations. We shall have recourse to the poisoning of drinking water with typhus germs, by means of fleas, and to the spreading of cholera by artificially contaminated rats."

"Biological warfare is the kind appropriate for disarmed nations. When a race is driven to desperation, its only way out is to attempt the seeming impossible and, without the smallest regard for international law, consider good all the means—yes, all—by which it may defend itself."

The labors of the scientists in the field of biology constitute one of the most brilliant chapters in the history of human learning, bringing untold blessing to the race; but we may as well face the dreadful threat, that this science in the hands of men who are not truly Christian may yet bring upon the world a judgment indescribable.

Read the prophetic vision of the Four Horsemen: White, Red, Black, and Pale (green or livid). Notice the order: first, false religion; second, war; third, famine; fourth, pestilence and death.

The most important thing in the world is religion: true religion brings life; the false brings death. Upon this one thing hangs not only the fate of the individual soul, but also the fate of nations. Religion can turn the tools of science into either a blessing or a curse.

Christ is still the only "WAY".

WHY do Mothers Die?

A recent investigation into the causes of maternal mortality revealed some startling results. It is higher in the United States than in any other major nation, according to the report.

In New York City alone, the investigating committee finds that 66% of deaths in childbirth during the last three years could have been prevented. Physicians were charged with responsibility for 66% of the whole number; the patient for 36%; and the midwife with 2.2%. The committee cautions the public, however, to remember that the difficult cases generally go to the hospital and physician. But even so, the situation constitutes a serious charge against modern medical methods.

The Committee believes that a chief reason for this high mortality is the widespread use of anesthetics, and this is directly connected with a large increase in Caesarian operations.

We should thank God for every scientific

advance which alleviates the pain of motherhood, and which lengthens the span of life, pitifully small as the latter is. But we cannot remove from the Word of God two passages: "In pain thou shalt bring forth children"; and "dust thou art, and unto dust thou shalt return". (Gen. 3).

Science must go on with its age-long task, and still more progress will be made, but Pain and Death will never be wholly abolished by the efforts of man. That is the work of him who is the "Prince of Life". He must reign; and he will reign until all enemies are beneath his feet. "The last enemy that shall be destroyed is Death" (1 Cor. 15:26).

Then at last "Death shall be no more . . . nor Pain" (Rev. 21:4).

I Say NO"

This is the answer of Karl Barth, followed by 3,000 pastors, to the dictum of Hitler which would make the church the tool of the State and turn Christianity into a Nordic national cult with mythological gods.

It takes courage to make such an answer in Germany today. Stanley High points out that, whether Hitler changes or not, "the historic fact remains that, in the midst of the Nazi revolution and in the face of Nazi violence, Christianity alone among the forces in Germany's national life, has produced a leadership that refuses either to compromise or to surrender."

And Karl Barth, by the way, is no liberal theologian, but the leader of that great German movement which has for its slogan "BACK TO THE WORD OF GOD."

We need some men like Barth in this country, men who have the courage to stand up and cry, "I SAY NO."

He who looks up to the heavenly Father for a deeper insight into spiritual things will gain a larger outlook upon life.

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The Urgency of Christian Education

When we first wrote the heading for this editorial, it read "Religious Education". We changed it not because we have any antipathy toward the use of that term, but because it does not in its popular signification carry the meaning we have in mind. Religious Education has come to refer to education in matters pertaining to religion, the imparting of knowledge—more or less systematic—of the Bible, of religious thought, methods and activity. And as such, it has its place. It is perfectly proper to use the term Religious Education as indicating the kind of education one gets at a theological seminary, as over against the kind of education to be gotten at an agricultural school. But we do not have in mind a technical or specialized education in religion. Of course, it is entirely proper to refer to a theological education as Christian education, in order to convey the thought that it conforms to Christian teaching in theory and not to some humanly devised or modified form of teaching. But that is not a technical term as is Religious Education.

There is also a sense in which all education, whether in the Arts and Sciences, or some other field of learning, should be Christian education, that is, it ought to recognize God and have reverent regard for the Christian revelation and for the Christian way of life. And that approaches more nearly to the meaning we wish to convey and deal with, yet it does not exactly coincide with what we have in mind. We are thinking more definitely of that education which both instructs the mind concerning Christian truth and leads the heart into the acceptance of the Christian life and way. We are not primarily concerned with mere religious instruction, or the imparting of knowledge, though that is important, but with that higher and more vital education, the leading of the individual out of the darkness of selfishness and spiritual ignorance and out of indifference and sin, into religious light and understanding and appreciation of righteousness and truth and godliness. And for that reason we call it Christian Education.

The Sunday School the Church's Teaching Agency

That sort of education we conceive to be the church's supreme duty, and the Sunday school is its greatest agency for accomplishing the task. It is a common expression that "the Sunday school is the feeder of the church," and that is true, especially where the Sunday school is performing its task in the highest and fullest sense of the word. The Sunday school is fulfilling the teaching function of the church in a very large way, and it is fulfilling it in the completest manner when its objective is not merely to impart Bible knowledge, but to lead the student to a real knowledge of Christ, whom the Word of God reveals, and to the adoption of Christ's ideals and standards of life and conduct. They teach best and truest who make Christians rather than students, and they have the highest aim who seek first of all to give life a spiritual motivation rather than to crowd the mind with religious facts and systems. The latter is not to be carelessly omitted from the teacher's efforts, but it is by no means to be given primary consideration.

Such a fundamental view of the teaching aim, gives increased importance and urgency to the teaching task and to the extension of the school's reach and the enlargement of its efficiency. That is the rock-bottom motive back of all Sunday school conventions, institutes and organizations extending across parish and state lines. It is the desire to advance the work of Christian education that leads to such cooperative undertakings as our National Sunday School Association and the manifold activities thereby carried on. The support of such an agency becomes on that basis the most serious matter possible and its appeal is of such a nature as to demand sacrifice.

We would understand better the force of this appeal, if we knew the real importance of religious education and the great harm wrought through its neglect. The importance of it points to childhood. There the benefits of education most readily appear; there is the Sunday school's big field; and there are its most willing subjects. The modern Sunday school is not confined to children, but it had its beginning with them and has long given its major attention to them. And it will continue to find in children its chief interest and the object of its most rewarding efforts and most challenging responsibility.

Importance of Childhood Training Recognized

There is a reason. Childhood is the most strategic time for Christian education. It is the time when the life is most easily moulded; the time when favorable response to influence is most readily and heartily given. There is no time so crucial as childhood for the teacher, no time so fraught with opportunity for far-reaching and effective change and preparation for a particular line of thought and conduct. If the church wishes to build for tomorrow she must not neglect this tender age. If she is to have strong, faithful, dependable, active, persevering Christian leaders in the days ahead, she must secure them and mould them and train them during childhood and youth. Men have ever recognized the importance of that age. A very ancient wise man has said, "Train up a child in the way he should go and when he is old he will not depart from it." And some one has remarked, "When he is old he cannot depart from it." Surely it is the time for the making of character and the fixing of habits for a lifetime.

The Indians recognized the importance of childhood for the moulding of life into the kind of person they admired and idealized. One of the outstanding virtues of Indian manhood was bravery. The young man who was to have any place of respect among his tribesmen must have the courage to face any danger without flinching and to endure pain without a whimper or sigh. Steward Edward White says: "At eight years a child was made to fast a half day at a time; at twelve a whole day; at eighteen he was placed in a camp some miles from his village and fasted as long as he could hold out without absolutely perishing. When he had stood all that he could, he was plunged into cold water. This was by way of practice. It was a point of honor never to show signs of suffering, so that people began to think Indians actually did not suffer; but their nervous systems were much the same as ours. When captured the tortures became a contest between the enemies: one to elicit some sign of pain, and the other to endure." And the tortures they would endure were such as to harrow the imagination of a white man. This was all made possible to them through constant practice of endurance during the tender years of childhood. With that same assiduous care given to teaching children not merely to know Christ, but to become accustomed to facing difficult situations bravely and to enduring hardness as good soldiers of Jesus Christ, patiently and perseveringly, who can say with what mighty power the church of tomorrow might be endowed! What leadership it would have! What aggressiveness it would display in the warfare against the hosts of sin!

The Church's Neglect of Christian Education

But because we have neglected the vital Christian education of childhood many young people grow up, not merely in godlessness, but in evil-mindedness and unrighteousness. Large numbers are passing out of childhood into manhood and womanhood without ever having made contact with a godly teacher and with never an effort of discipline and Christian influence being brought to bear on their lives. The church is being criticised for this neglect and blamed for the serious results in evidence. George W. Wicker-

sham, former United States Attorney General, broadcast an address from New York on November 26th, when he complained of the waning authority of the church and the increasing neglect of the religious training of children. "Whose fault is it," he asks, "that nearly all the prisoners in Sing Sing (90 per cent of them according to Warden Lewis S. Lawes) never have had any church affiliation? The fault itself is a challenge to the church and to the men and women of our day. There can be no doubt that, whether from the loss of their own faith or the selfish pursuit of happiness, a large number of parents, and particularly of the well-to-do classes, have neglected the religious education of their children.

The church, too, has been neglectful of them. In our large cities a neighborhood seldom aids the church in reaching its youth. Too often church organizations exhaust their resources in providing facilities for exercise, amusement and social intercourse for the young and wholly, or in large part, neglect to teach them religion or moral conduct based on Christian principles." That is a remarkable statement and testimony to Christianity coming from a Jew. Recalling that the New York Crime Commission had revealed that a large percent of criminals had developed their delinquencies in childhood, he calls upon the churches to give more attention to vital religious instruction, saying they "could contribute more to the important task of crime prevention if they frankly faced the fact that large groups in every community, children as well as adults, are outside the influence of the church." Surely here is a challenge the church cannot evade. He is not calling upon the church to enter so-called social service work, but to do more vigorously the work it is divinely commissioned to do—gather men and women, and especially little children and young people, together and teach them the saving, purifying Gospel of the grace of God. Never was there a time when more zeal was needed in Christian education than now. Think of this need as you make your White Gift.

Just "Supposing" About Church Salary Cuts

The Editor of the Reformed Church Messenger has been doing a little "supposing" about church salary cuts, then The Lutheran took over the same, and that led us to "suppose" also about the same thing. Maybe we have missed the mark completely in allowing ourselves to suppose such a situation about any of our churches. But, anyway, here is what our fellow editor said:

Suppose a congregation had failed to balance its budget, and debts were mounting higher monthly. Suppose the consistory met and decided to meet the situation in the easiest and cruelest way by cutting in half the salary of the pastor, organist and sexton, though agreeing that these faithful servants of the church needed every cent they had been getting in order to live decently in that community and rear their children. Suppose the officials of the nation were at the same time engaged in a comprehensive plan to bring about a recovery in business and industry and were fostering a "Buy Now" campaign. Suppose the congregation above referred to had a platform calling for Christian treatment of employees, minimum wages, and other planks in a program of social justice. Suppose a passer-by raised the question whether the Church of Christ in its business dealings should not set an example which could safely be followed by other organizations, instead of taking an action which if generally followed, would plunge our entire social order into ruin. Well, in that case, what would you say about it?

EDITORIAL REVIEW

If you and your church find pleasure in reading news letters from other churches, why not send in a report from your own church? Let's be fair with one another.

One of our prominent pastors wrote the other day: "I just read your interesting editorial in Evangelist of December 2. Very good! The whole issue is full of interesting material." We thank you, good brother.

We are glad to acknowledge the service of Prof. M. A. Stuckey, representing the National Sunday School Association, in securing

copy this week for the promotion of the White Gift offering. And please send your offering to Dr. K. M. Monroe, the treasurer of the Association. His address is Ashland, Ohio.

Brother William Gray, pastor of the church at Mount Pleasant, Pennsylvania, tells us the results of the meeting recently held by Brother R. Paul Miller, who reported concerning it in last week's paper. There were thirteen confessions, eight of which were received into the church. It is said that a goodly number of new homes were opened up to the Brethren church, and the spiritual condition of the church was greatly improved.

Dr. K. M. Monroe gives publication in his Seminary Notes to a survey made by Brother Tom Hammers, a Seminary student, of the religious activities of the students of Ashland Seminary. It is no small service these young men are rendering to the cause of Christ and many of these are serving churches under circumstances where preaching would be impossible were not student service available. God is blessing the work of these young preachers and souls are being saved.

This is the time for many of our readers to renew their subscription to *The Evangelist*. Don't let it go delinquent. You can't afford to miss a single issue. No other paper that visits your home is more important than your church paper, and there are some loyal people who are telling us no other paper is as important. Those people are the kind that truly love their church and thoroughly believe in its doctrines, and enjoy having their faith still more strongly strengthened by reading their denominational paper.

A recent communication from Brother M. L. Sands, now pastor of the church at Altoona, Pennsylvania, says: "Our work seems to be going along nicely. All services show an increase in interest and attendance. The Sunday school is about as large as our enrollment. We are facing the problem of more room. Mrs. Sands is working with the Junior C. E. with good success, as the attendance moved up from 7 to 30 each Sunday night. Dr. Gnagey left the work in fine shape. We are trying to build on his foundation."

The church at Listie, Pennsylvania, under the pastoral care of Brother H. W. Nowag, recently enjoyed an evangelistic refreshing under the leadership of Brother C. H. Ashman. Both evangelist and pastor write in this issue. There were twenty-five added to the church by baptism. The weather was a bad combination during the meetings, but the Lord gave them victory in spite of it. The loyal and zealous spirit of the membership and the adequate church equipment point to a still brighter future for this splendid village church.

Our correspondent from the Dutchtown church near Warsaw, Indiana, says the work is growing in numbers and spiritually under the pastoral care of Brother William Overholser. A new minister was recently ordained in the person of Louis D. Engle, who is a product of this church. We congratulate Brother Engle on being honored with the holy office into which he was inducted by Dr. G. W. Rench and Brother B. H. Flora, and wish him God's blessing in the ministry he may be called upon to render. The church was led in an evangelistic campaign under the leadership of their pastor, assisted by others, with the result that twelve made the good confession.

"Summer Camps" may not sound so timely now, but they will be very much so next July, and now is the time to do something toward making the summer camps possible. Your Sunday school Christmas offerings will help toward the expenses of such camps. Four of the conference districts had such camps for the religious training and inspiration of young people last summer, and now a fifth district—the Illiokota Brethren—is planning a summer camp. Brother E. M. Riddle, pastor of the Waterloo, Iowa, church, writes of plans now under way and is seeking to discover as nearly as possible the demand that may exist for such a camp. We have no doubt there will be sufficient demand to warrant the venture in that district and doubtless when the summer days begin to appear it will be more generally voiced.

"THEY PRESENTED UNTO HIM GIFTS"

And so will we honor the Great King on His birthday

O Jesus, King supernal,
Whose throne abides eternal,
Who dwells in holy light,
Yet came in lowly birth
To succor men of earth,
Receive our gifts of white.

—G. S. B.

THE ANNUAL WHITE GIFT OFFERING!

By Rev. W. I. Duker

President National Sunday School Association

As we sit down to write our annual message relative to our usual White Gift offering, a multitude of questions fill our mind. We are not disturbed as to what we shall say or how we shall say it. We are not worried about definite plans as to what ought to be done during the year. All of these things have been carefully thought out and planned. The questions that fill our mind are something like these:

Will what we say be read by any appreciable number of people? We do not refer to the title but to the contents of the article. Will those who have been interested in the past, give the matter a fair hearing? Will other interests of the church crowd out this necessary matter of religious or Christian education? Are people so interested in certain activities of the church that they will turn a deaf ear to this matter? Need we again repeat the proposed budget and indicated activities of the Association? If you, dear reader, will answer these questions it will help greatly to our peace of mind as we continue this article.

First, it has been our privilege to capitalize the Christmas Spirit for Christian education. This is our field by action of National Conference and common acceptance. And after all, what is more appropriate than that at the time when we recall the birth of our Master, we attempt to accelerate the common knowledge of his life and our relation to him? To celebrate the birth of the Master and forget his life would be a rather sorry celebration. The best way to remind ourselves of his birth is to become increasingly familiar with his life. This is the field of Christian education.

We do not feel that we ought to speak too much of our accomplishments in this particular field, and yet we who are in the thick of the fight are increasingly happy as our work grows and grows. The many splendid activities sponsored by our Association would work untold harm were they to be withheld. We can hardly contemplate just how far reaching would be the results, were we forced by economic difficulties or lack of proper interest, to bring these indicated activities to a close. Pray God this may not occur!

Our relationship to our college and seminary has always dignified our work. To be able to be of such pronounced assistance in the efforts of our college at this

time of her severe trial and evident success, marks the Association as one of worth and merit. Each year we receive letters from those entrusted with the College's tasks and activities, reminding us that without our continued support they cannot continue upon the present splendid high plane of scholastic attainment. You will remember that it was a straw that broke the camel's back, so inversely it is the assistance of a relatively small group that will save the day and turn the tide. This has been the place of our Association in our College's present standing.

Then, again, just what part does our seminary play in the continued success and life of our church? No one can measure its influence. Only if it were to be discontinued, could we measure its worth. I have the firm conviction that the present and future success and continuity of our beloved fraternity, rests in the lap of our seminary. Certainly, I am speaking of the different departments of the church as determined by men. The support the Association has given and continues to give to the Seminary is essential to its continued life and service. It cannot stand the loss of this service, and yet we are forced to realize that this can only be continued as long as our rather small liquid reserve remains. This can not be done on today's offerings! We are riding for a fall and an indescribable rude awakening, else we evaluate our activities and govern our gifts accordingly.

Another splendid work of the Association that is receiving increasing attention is our summer institutes. To see the young people sit in quiet attention and listen to the story of our church's growth and faith, would cause any lover of our denomination to be thrilled with its possible influence. This work today is not so much the result of the money we are able to secure and spend for this cause, as it is the immediate result of personal sacrifice and effort of those immediately interested in this field of endeavor. The movement is catching fire and is now spreading like wild-fire. I have often said that the most hopeful sign of our church's continued life and success is found in our young people. Thank God, we have a splendid group of young people, naturally endowed and trained for service. Some of us older folks, who are worried about what will happen after we are gone, had better look about us and we will see that as soon as we step out of our present place, a more efficient person will step in. It may not be so very pleasing to some of us who believe that the world rests upon our shoulders, but it is the truth! You may talk all you wish about our "terrible young folks," but I know of a great host of honest, spiritual, God-fearing, trained young men and women that will soon man our walls and carry on for Christ! Certainly, they are young folks and see with the eyes of young folks, but all we have to do is to turn the leaves of our beloved Book and we will see that like the Master himself, many a young man and woman started for efficient service at the Foot of the Cross, both in youth and humility. If any of us can not see this field of force and power within our church we are blind and need to be awakened by shaking off our selfishness and self-centered interests.

Other interested Brethren will call to your attention certain phases of our work. Each will speak as the Spirit leads. It is our honest hope that each of you will ponder well our present problem. We are not asking our editor for unlimited space in the Evangelist. We only desire that each of you will prayerfully read and then attempt to assist us in spreading the news of our problems and our need. Surely the work is of the Lord. Surely we have had repeated indications of his presence and assurances of the Spirit's leading. Shall we lay down the sword and shield before our Captain calls a halt! While he still leads, will we halt, stumble and fall! You know, Brethren, it takes more than the saying of "Lord, Lord!" to make us Christian. We must do the will of the Master. And doing his will is not always easy. May we not grow weary in well doing.

Goshen, Indiana.

THE WHITE GIFT OFFERING

By Rev. E. L. Miller

Vice President National Sunday School Association

Our day appointed for national thanksgiving has just passed by again. Surely we stopped to give thanks to God for his wonderful gifts to the children of men. These were gifts of substance, and some less tangible but none the less real. Now we are approaching another day of rejoicing when we stop to celebrate the advent of the greatest of all Gifts to men, the beloved Son of God himself. Shall we not pause to thank him for this wonderful Gift?

But there are many ways in which we might show our appreciation of God's love, kindness and thoughtfulness of us. By assembling ourselves together to give him the praise of our hearts and minds we can and will return thanks to him. Yet much of this might be purely personal and rather selfish. God has given freely to us of the things he has in store and he withheld not the best he had in sending Jesus to us. The One whose birthday we celebrate at this festal time also gave freely to us of his unsearchable riches. Then he tells us that inasmuch as we have so freely and largely received from the hand of the Lord, so ought we also freely give of what we have and can give to make the world happier and to extend the work of his kingdom and make it more efficient.

Some years ago some one discovered to us the custom of some many years ago. This custom was beautiful in that it was the bringing of gifts, either white in themselves or wrapped in some white cover or other. Not only the purity of the gift but the purity of thought back of the gift was denoted in the white appearance of it. This idea was brought to us with the suggestion that Christian folks do for their Ruler, their King, as did these subjects of an earthly ruler for their overlord. The idea has taken quite well among folks and many poor people have been cared for by this means and many others have been assisted to better things by means of the offerings of money given to church boards and the like for pushing the programs of the church.

In our own beloved fraternity we have adapted this custom to helping the educational program of the church. This is done through one of the church's educational boards, the National Sunday School Board. Each year we are asked to present a gift to this Board by means of

which they may support the work of the Seminary and College, keep Teacher Training work before the brotherhood, assist in conducting summer camps for our young folks, where Christian leadership is stressed, and other like work may be conducted. The Board has even had a hand in preparing workers for the mission fields in Africa and South America. Surely the church should be back of such work to the fullest extent. If the Sunday schools and churches neglect to support the Sunday school board in this work, there will be nothing done along these lines, for it is the only agency doing this kind of work in and for our church at large.

All the work this Board does is done with a very limited income, but the work we feel is of the most importance. And now the Board comes to the churches and Sunday schools this Christmastide again asking for the annual White Gift Offering and we hope that it will be not only given freely but that it will be of such size that we can go on with the work committed to us by the churches. There should be a decided increase over the gift of last year, else work will have to be left undone that is very essential to the progress of church and the Sunday school. Remember that this is Jesus' birthday and then instead of giving yourselves gifts, present some to him in honor of the day. Were you having a birthday celebration and those celebrating with you were to give themselves all manner of nice things and you were left entirely out in the cold, how would you like the situation? Well, that is the way I feel at times Jesus might feel about us at Christmas time. So let us change the usual order of things and this time give him a gift in a rousing response to the call for a White Gift Offering for the furthering of the cause for which he was given to the world. The Board wants to do greater things for Christian education and will do them if you make it possible. I see you doing it hilariously this Lord's birthday.

Maurertown, Virginia.

WHITE GIFTS FOR CHRIST and the Brethren Church

By Rev. N. V. Leatherman

General Secretary

The term White Gifts and White Gift Offerings are general terms. So general are they that they are very apt to be misconstrued, so far as their particular meaning is concerned in the Brethren Church. The terms were popularized among the Protestant churches by the White Gift programs published by one of our leading publishers of Sunday school materials. The Brethren Church among many others have used these programs of service. The appeal for offerings in these programs was necessarily general. As a result many of our churches have fallen into the habit of making their gifts at Christmas time general also, instead of giving to the particular and specific purpose agreed to at General Conference and fostered through the years by the National Sunday School Association of the Brethren Church.

Now in order that our Sunday School Association may accomplish the tasks assigned to it in our denomination, it is absolutely essential that we give our White Gift Offerings this year to the real Brethren intent. We appeal to all our pastors and Sunday school workers to be just as fair in presenting their appeal to their local

church for this offering as they are with all the other special offerings in their church. In our church it is not consistent to appeal for a Home Missionary offering at Easter, no more than it is to appeal for a Foreign Missionary offering at Thanksgiving time. We say this, not that we have the notion it is done; but to make the basis for our suggestion that it is equally as inconsistent for Brethren to make their various other appeals at Christmas time, than that, for which the White Gift offering is intended.

You might ask, for just what, is this White Gift offering intended? And we reply, it is to meet the budget of the National Sunday School Association of the Brethren Church adopted at General Conference this last August. Doubtless this itemized budget will be found elsewhere in the pages of this issue of the Brethren Evangelist.

There are three major things which your association is seeking to accomplish. **The first is to maintain the chair in Christian Education in our Seminary at Ashland College. The second is to extend the standard, the objectives and the interests of our association for the efficiency of our Sunday schools. And the third is the conducting of summer camps for the young people of our Sunday schools and churches.** While intensely interested in all three functions of our association the writer will leave the first two for others to emphasize in their articles, and confine himself to a presentation of our interests in summer camps.

Our summer camps are a part of our Christian education department of our association of which Prof. M. A. Stuckey is the head. The promotion, growth and success of these camps is due in no small way to his interest, enthusiasm and ability. The Brethren Church can well be congratulated for the splendid men of her Seminary. Prof. Stuckey is well prepared for his field there, and his work in our teacher training program, which is an extension of his field, of which our summer camps are a part, is meeting the peculiar needs of our Sunday schools and the Brethren Church. The new teacher training program set up by him has met a crying need existing in our church for years.

Our interest in summer camps started at Shipshewana Lake, Shipshewana, Indiana. The steady growth in attendance at that camp tells its own story of interest on the part of the young people. The attendance report year by year is as follows: 1927—41; 1928—45; 1929—37; 1930—70; 1931—85; 1932—115; 1933—164. There seems to be a pressing need to have two groups coming at different times, one older and one younger, to care properly for all those interested in this camp. This is true even with the most excellent facilities afforded by our Indiana Conference, at Shipshewana Lake.

Last summer there were two other camps begun for our young people. The first, Camp Juniata, on the beautiful Juniata river about twenty miles south of Huntingdon, Pennsylvania. This was a ten day camp. The leaders of this camp report their pleasure in its success. There were forty-four in attendance. Many more are talking of attending this next summer. The young people themselves are the best promoters for these camps.

Camp Buckeye was also a new camp started last summer near Canton, Ohio. There were 76 in attendance at this camp. Plans are being perfected to hold this camp near Cleveland, Ohio on the shore of Lake Erie next summer.

At present there is promise of two more additional camps next summer. One located in the Illiokota district and one in the Southeast district. There is no reason why

we should not have a young people's camp in each district. We are praying and working to that end.

The purpose of these camps is to provide an occasion for gathering the young people of our Brethren churches together where our own church leaders can direct their thinking, their attitudes and their conduct in Christian and in Brethren things and ways. Of course there is no comparison so far as education is concerned between what the young folks receive at Ashland College and these camps. On the other hand our camps are giving in many respects, fully as much as our college is able to give, when it comes to building a Brethren attitude and moral. And be it said no church can prosper without this. By the very circumstances, convenience and appeal we are able to reach ever so many more than our college. Besides in our camps we are able to give incentives and direction to attend Ashland College. Many of our pastors testify to the increased value of their young people to the church, from one or more seasons in our camps. We have talked with parents who rejoice in the change they note in their children who have been to camp.

Then too we thus afford excellent means for our young folks becoming acquainted with other young people of like faith in Christ. We know of many adults today in our churches who only wish they had similar advantages in their day. Talk about church extension, which is needful, and as we may, who can gainsay the fact that to us, church preservation is as essential. One of the constant drains in the Brethren church is the frequent marriage of our young people into other Christian bodies than our own, and all too often in many instances into the world to be entirely lost to the church. Too long the church has feigned dumbness and silly parents have only smiled while the young folks formed relationships to their sorrow in later years and the church has lost their usefulness if not their lives. Many times they were entirely helpless because of their limitation in meeting suitable young folks. While our camps are not set merely to appeal to the amorous, or in any manner attempt to direct these young people in their choice of their associations, the circumstance afforded does provide in a very natural way a means to get acquainted with one another in the midst of an intensely Christian and spiritual environment. At the same time we wish to assure the parents that your camp leaders are not unmindful of their responsibility to guard and protect the folks entrusted to their care. We do not assume the laissez-faire attitude toward your confidence and faith.

It is true that we do provide a very wholesome program of recreation. But our major interest is to develop an appreciation of the devotional life and train for real service in the church and Sunday school. Our curriculum is a regular three year course, giving instruction in Bible, History, Teaching and such special studies as Christian Endeavor Principles and Methods, Evangelism, and Biblical Archaeology. Each year some class is held of particular interest and appeal for the Brethren church. Such as, Brethren Church History, Doctrine, treating the doctrines of "The Message of the Brethren Ministry," and Brethren Missions.

We seek to train our young men and women not only to be ready to take up the work of the church when the present leaders are ready to pass on; but we endeavor to prepare them for service now. We ask that each congregation send their young people to our camps for this preparation and then give them an opportunity to use their training immediately.

However if our interest in your young people is to con-

tinue in these camps we must have the funds with which to carry them through to success. The White Gift offering is the only source of income your association has for this worthy cause. While we have not space further to go into detail, we are making the assertion that your National Sunday School Association of the Brethren Church is doing more the real work that should be expected of it than ever before. So let us give both honestly and generously, White Gifts to our Lord and Christ who in his day will be King of kings and Lord of lords. Berlin, Pennsylvania.

TEACHING PROPHECY in the Sunday School

By Rev. Homer A. Kent

Home Department Superintendent

The NEGLECT of prophetic teaching in many Sunday schools is very conspicuous. This is true of many churches as well. A certain woman whom the writer one time engaged in conversation said that until recent years she had never heard of such a thing as the Second Coming of Christ in its true meaning. Whenever she had heard it mentioned it was always referred to as Death. Yet here was a woman who had been brought up in the Sunday school and church. She testified that the Bible had become a new book to her since she has learned the meaning of the prophecy of Christ's Second Coming. The experience of this woman may be duplicated all up and down the land. Such as she are not taught the prophetic Scriptures. Many Sunday schools and churches leave the subject of prophecy strictly alone, seeming to think that it is a very dangerous subject or one so fraught with mystery that it had better be avoided.

But when we turn to the Bible itself, we are amazed to find the VERY PROMINENT PLACE that the subject of prophecy occupies. A very large portion of the Scriptures deals with future events. Prophecy looms large on the pages of the Old Testament. Verse after verse, chapter after chapter, book after book, deal with coming events. Many prophets stand upon mountain peaks with prophetic telescopes in their hands peering down through the centuries, viewing things which are yet to come to pass. Types and figures and ceremonies all unite in calling men's attention to history that is yet to be. Whosoever, then, neglects the prophetic element in the Old Testament misses the very heart of its message. It looks forward in a thousand different ways to a Messiah who is yet to come, to events yet to be made into history.

And when we open the pages of the New Testament we are face to face with the same fact of the prominence of prophecy. The New Testament looks forward to amazing events all connected in one way or another with the Second Coming of the Lord Jesus. Dr. Torrey has stated that the Second Coming of Christ is mentioned 318 times in the 260 chapters of the New Testament and it occupies one in every twenty-five verses, from Matthew to Revelation. It would seem to be careless Bible study, do you not think, that would entirely omit an element in Scripture so prominent as the prophetic element? Especially so, inasmuch as every important doctrine that we hold dear in some way or another is vitally connected with the fulfillment of the greatest prophecy of all, namely, that

Jesus Christ shall come back to earth again. Vital and constructive Sunday school teaching cannot and will not omit the teaching of prophecy from its program.

A PECULIAR BLESSING is promised those who faithfully give themselves to the understanding of the message of prophecy. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein" (Rev. 1:3). "Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book" (Rev. 22:7). There is real joy and satisfaction that comes from prophetic study. Let those who engage in it testify. This is not to be wondered at when we are told in the Word of God itself that prophecy "is as a light in a dark place" (2 Peter 1:19). It shall shine more and more until the great day of his appearing, guiding men and encouraging them to keep faithful in his service and undisturbed by the roaring waves of this world. It is time many more were receiving this blessing that God has for every searcher after truth. Let our Sunday schools with their teachers do their part in presenting prophetic truth so that many shall come into the enjoyment of the light of the unfulfilling word of prophecy.

Surely if there were more time given to the consideration of the VAST CONTENT of prophecy there would be fewer who would despise it and look with disdain upon the whole subject. There is the study of prophecy in connection with Christ's First Coming into the world. Search the Old Testament and you will discover that practically every phase of his earthly ministry was told beforehand. In the New Topical Text Book there are listed sixty-five items in the life of Christ which are prophesied in the Old Testament. In connection with each item of prophecy there is given the passage in the New Testament showing the exact fulfillment of the Old Testament prophecy. That is interesting prophetic study. Why not also study prophecy relating to Christ's Second Coming? The one coming is no more real than the other. The Second Coming is surely the goal of the Scriptures. In it will all the high hopes of men be realized. It is the purifying, energizing, victorious hope of the church. The Sunday school is supposed to be the church studying the Bible. Can any Sunday school really study the Bible and fail to study this crowning doctrine of the Lord's Return? It would seem to be impossible, for somehow this doctrine is woven into the warp and woof of every book of the Bible and every great doctrine.

Related to the particular and outstanding study of prophecy which is the Second Coming of Christ, there are many other vital prophetic subjects. There is the subject of resurrection, the Resurrection of Christ and the resurrection of the righteous and the unrighteous dead. This is a vital prophetic subject and one in which every one should be interested. There is the subject of judgment about which there is so much misunderstanding. There is the matter of Heaven and Hell. These are prophetic subjects. Every spiritually minded person will want to know about them. The content of prophecy also includes a consideration of the destiny of nations, the triumph of right over wrong, the fulfillment of the plan of God for the Jew, the establishment of Christ's righteous kingdom on the earth and the dawn of the Golden Age. All of these and many other subjects come rightly under the consideration of prophecy. What an interesting study it is! And one that will build a solid foundation beneath any school or church. It will make the Bible a new Book to those who grasp its significance.

A word should be said in closing about the method of

teaching prophecy in the Sunday school. If it is to be done it will mean that our teachers must know something about it. But many Sunday school teachers appear to know very little about it. That being true the responsibility rests with our schools to teach them. One of the best ways of doing this would be the incorporation of a course on prophecy in our Teacher Training curriculum. In fact, this already has been done. Let the pastor or some qualified person present the elements of prophetic truth to those who are to teach in the school. When once they grasp this truth their hearts will glow with the force of it and naturally it will become a part of their teaching. Where there is no Teacher Training class in the Sunday school let every effort be put forth toward organizing one. But if this seems to be impossible those who are interested in becoming better acquainted with the phase of truth we have sought to emphasize in this article may receive helpful advice on how to obtain helpful books and pamphlets on the subject from the Brethren Sunday School Association. Write Professor Stuckey at Ashland College. He will be glad to serve you as he is our Educational Superintendent.

By teaching prophecy in the Sunday school it is not necessarily meant that there should be given a definite course in prophecy which would displace the international lesson series. The regular lessons may be followed. But in practically every passage of Scripture studied there is something which relates to the great subject of prophecy. The teacher should be able to interpret such passages in their true light. The teacher should possess a prophetic background which he may use whenever opportunity presents itself. Thus little by little there will be built up in the school an appreciation of what wonderful things God will yet do for men through our Lord Jesus Christ. His plan for the ages will be unfolded in its true perspective.

Washington, D. C.

Giving THE BIBLE A LARGER PLACE in Brethren Sunday Schools

By Rev. Leslie E. Lindower, Adult Superintendent

I. THE BIBLE MOST IMPORTANT

The public schools began with the Bible as their textbook. When they began to print other texts the Bible was the basis for them. To learn to read in those days meant practically to learn to read the Bible. But the educational emphasis has been changed radically. Today the public school textbooks do not consider the Bible at all. Some teachers, by their own choice, read the Bible in the schools and recommend it to the boys and girls, but in some States there are laws against reading the Bible in the schools and the teacher would lose her job if she read the Bible to the students. Of course, this is contemporary with the popularity of modernism. There are many teachers who openly ridicule the Bible and those who believe it, and if it is mentioned at all it is to introduce doubt and unbelief in the minds of our boys and girls. The teacher who does this has about thirty hours a week in which to spread such damning propaganda.

Our Sunday school teachers have just THIRTY MINUTES one day a week to counteract the influence of THIRTY HOURS a week. THIRTY MINUTES AGAINST

THIRTY HOURS. How hopeless it would be for the Sunday school teacher to attempt to do this with human wisdom and learning. It takes God's Word. The Sunday school teacher must saturate her teaching period with the Bible or her work is lost.

The Church with all its organizations has no excuse for existing except to spread God's message, the Bible. It should be the TEXTBOOK of every Christian life. It must be the textbook of our Sunday Schools. With the radios, newspapers and magazines which are available to everybody today, the BIBLE is the only thing they do not get a chance to learn from these sources. How cheap we make ourselves and how unprofitable for the Lord's work, when we simply rehash to our Sunday school classes what we have received through the radio, newspaper or magazine article!

The statement was made before a Men's Bible Class that in the opinion of the teacher it was our business to let Politics, International relations, Social Betterment and Reform and kindred topics alone, and teach the Bible. After the class a man came with the statement that he knew of a good many men who said they would be more interested in attending Sunday school and church if they knew they would hear the Bible when they came. Everywhere we are finding that when we come before people with the wonders of the Bible as God's Word there is a great interest. The Bible is the most important thing in our Sunday schools.

II. THE BIBLE PROVIDES TRAINED TEACHERS

The work of our Sunday schools goes backward under the influence of teachers who are not trained. The hit-and-miss fashion of Sunday school teaching merely takes up the time and encourages those present to stay away the next time. The teacher must know how to teach; not just give information, but help to build Christian lives. To do this she must know the ones she is teaching. Not only should she know the age-group but she should try to know each individual. She must also know WHAT to teach: the BIBLE. In order to teach the Bible she must KNOW the Bible.

With all the fine courses which the Brethren Sunday School Association has made available for teachers, all have the opportunity of being trained, if they so desire. Whatever the Brethren Church gives as a White Gift offering this year will be used in the promotion of this great work of training teachers and young people in the Word of God. This work merits the best gift that the Church can give.

III. THE BIBLE PROVIDES A MISSIONARY EMPHASIS.

The Missionary emphasis is needed in our Sunday schools. This does not mean merely FOREIGN missions. We cannot have successful Foreign Missions until we have been faithful to our Missionary obligations at home. The Sunday school needs a Missionary emphasis on the part of everyone of its scholars in order that they will seek to bring others to the school and introduce them to Christ. As one of our pastors has said in his weekly church calendar, "Here are three suggestions to make the Sunday school grow: (1) Pray daily for it; (2) Use every opportunity of telling others about it; (3) Never fail to attend it yourself." This is the Sunday School Missionary emphasis.

It has been well said that the Sunday school is the door of the Church. Therefore we need constantly to be seeking new scholars for the Sunday school, with a view to introducing them to Christ and membership in the

Church. The BIBLE gives an intense Missionary emphasis. When the Sunday school scholar has been instructed in the Word of God he will naturally seek to bring others to hear it also.

IV. AROUSING INTEREST

If the Sunday school gives the Bible the central place in its work it will arouse an interest in the PREACHING of the Word. For the teaching of the Bible in the Sunday school does not constitute all our obligation as far as the Word is concerned. It is the opinion of the writer that the Sunday school lesson does not afford enough opportunity to present the whole Bible to the scholars. Especially is this true in a Sunday school where a great many never stay for the preaching services, and hence never hear a sermon preached on the Bible. So a new program has been instituted. Fifteen minutes has been added to the Sunday school session and a ten or fifteen minute talk given in each department before the class study of the lesson. A special superintendent has charge of each Sunday in the month in each department. There are four superintendents:—Stewardship, Missionary, Temperance and the pastor. Each superintendent gives a talk or sees that a special speaker is present to give a talk in his or her field, while the pastor seeks to give general education on the Bible. Thus these great subjects are being taught to the whole Sunday school alike and are adapted in turn to the ages and understanding of each departmental division. When there is a fifth Sunday in the month the Evangelistic appeal is presented to the whole school gathered together after the classes. By this system the pastor has the opportunity of reaching every scholar with Bible teaching, whether they will stay for the sermon or not, and it is hoped that this may be the means of arousing their interest to hear the preaching of the Word. If not, they have heard it anyway.

This is somewhat of an adaptation of the unified service in the Sunday school hour, but the worship service is still maintained following the Sunday school, and the attendance has increased in it.

But whatever system is used, it is the Sunday school's business to introduce folks to the Word of God and the Word of God to folks. For this purpose the National Sunday School Association exists and the White Gift offering is received. Warsaw, Indiana.

LIFT UP YOUR EYES

By Rev. Miles Taber

Missionary Superintendent of the Sunday School Association

"Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." The disciples were looking down. Their eyes were good, but the bounds of their observation were limited. They could see well, but not far. Perhaps they saw only the bottom of Jacob's well, a deep well to be sure, yet less than a hundred feet from their eyes. Perhaps they saw only the small parcel of ground surrounding the well. Nevertheless, their trouble was not due to weak or blind eyes, but to wrongly-directed eyes. They were near-sighted, not by nature, but by choice. Before they could look on the fields around them, their eyes must be lifted.

How like the disciples are we! We see only our local Bible school, with its needs and opportunities. We see them clearly enough, but we do not see beyond them. We see the well from which we have received the waters of

life, but we fail to see the thirsty land. We see the field in which we happen to work, but we do not see the "fields" of the world. We, too, are near-sighted by choice. Lord, help us to lift our eyes!

After the disciples had lifted their eyes so that they could look on the fields, then Jesus said, "Go ye therefore, and teach all nations." The teaching work of the local school is not finished when its own scholars are taught; it is scarcely begun. If we will but lift our eyes, God will give us a vision of the fields of the world—fields which are waiting to be harvested by the teaching ministry of Brethren Sunday schools. If we lift our eyes, we will see—and go.

Now it is evident that no local Bible school can carry on this world-wide teaching work alone, and consequently we have Sunday school associations through which many cooperating schools "teach all nations." Unfortunately, many Brethren have become discouraged in any union Sunday school effort because the interdenominational associations have proven unsatisfactory as teaching agencies. Their teaching is not only not Brethren, but in too many cases it is liberal and infidel in its tendencies. Fortunately, we have a National Sunday school association which is loyal, both to the Bible and to the Brethren church—an association through which every Brethren Sunday school can teach Brethren doctrine in the fields beyond.

This teaching work is of necessity diversified, yet it is carried on most economically, and that fact deserves some consideration in these days. Though we work in many fields—as many as we can—we do not work in competition with other agencies of the church, but rather through them. When our work takes us into the field of higher education, we work through the College and Seminary at Ashland. When we do educational work on the foreign field, we do it through the Foreign Board. When we use the press for teaching, we do it through the pages of *The Brethren Evangelist*. When we use the spoken word, we do so at the National and district conferences, gladly sending speakers to contribute to their success. In all of these cases it will be seen that our watch-word has always been cooperation, not competition, and that has meant economy in the past, and may I add, it deserves cooperation in return.

However, we are not simply a board created for the purpose of distributing money to other church boards. We have our own peculiar field which is not being touched by any other board, and an important field it is. The Brethren church of the future will be what the young people of today make it. No matter what we think of them, we must, soon or late, leave our church to them to do with as they will. Everything will then depend on their consecration and loyalty. Realizing this situation, your association is striving to locate a Brethren young people's camp in every district. I cannot fully explain the psychology of camps and youth conventions, though probably others can. But I know from experience something of their lasting effect on young life. I know that they fill a place in young people's lives which is left untouched by the regular program of the local school. And if these camps are to produce a generation who are loyal to the Brethren church, they must be Brethren camps—Brethren in leadership, in teaching, and in conduct. To place such camps within the reach of all Brethren youth is the purpose of the National Sunday School Association. Thus the gift to other fields comes back in increased blessing to our own.

To divert the White Gift Offering from its intended purpose, to purely local work, is to be wilfully near-sighted. To "lift up your eyes, and look on the fields" and "teach all nations" is to know the joy of obeying our Lord—and to find in the end that our own field is among those most richly blessed. "Lift up your eyes."

Leon, Iowa.

GIFTS FOR THE KING

By John F. Locke, Citizenship Superintendent

When we approach the Christmas season our thoughts automatically move to others. People are less selfish at Christmas than at any other time of the year. The hard lines on many a face are softened as we begin to think of the other fellow. We think of a friend far away that we would like to make happy by some remembrance, or, as I did today, we begin to think of folks about us that should be helped a bit extra at Christmas. I was thinking of little colored boys who like candy.

Christmas is a time when we who belong to the King take him a little more seriously than we do ordinarily. Those things which he taught about our manner of life come to us and demand our attention . . . and so we sacrifice a bit and find joy as a reward for the experience.

We think of the Christ Child and our thoughts go out to children everywhere. We want to do something for children. We exalt home and family life. Christmas away from home just isn't Christmas. The sweetest thoughts of my childhood are about home and Christmas. There is something indescribably beautiful, a feeling of deep joy, which lingers in my heart in connection with Christmas. A few years ago when I was in London in a residential district an Englishman who was showing us about the town asked me how I liked it. What I replied I don't recall, but I do remember how London made me feel, . . . it seemed to remind me faintly of Christmas and that is no small compliment to London!

Now is about time for the gentle reader to say, "What is he getting at?" "What has the above reverie to do with the subject as announced"? Well, I'm glad that you became impatient and asked the question. I said that Christmas is a time of less than ordinary selfishness; a time when we take Christ more seriously and a time when we think of children. **COULD THERE BE A MORE IDEAL TIME FOR OUR WHITE GIFT OFFERING** when we consider its significance and the uses for which the offering goes?

Do you want to be unselfish? Your gift will aid some black boy or girl in Africa, some young student for the ministry in South America.

Do you resolve to take Christ seriously when he commanded, "Go . . . Teach"? Then this offering which goes to the cause of Christian Education at home and abroad gives you the opportunity of fulfilling, to a certain extent, that last command of Our Lord and Savior.

Are you thinking of children and their joy at Christmas time? Then remember that if the good news is not preached and taught, believed and obeyed there is no Christmas joy for children. A million little cheeks will bloom with joy roses and a million little eyes will sparkle with heavenly happiness, because Jesus has come. **But what of the homes where he is unknown or unwelcome?**

Of all the stories ever told, this is the sweetest, most precious, the most needed: **THERE IS BORN UNTO**

YOU A SAVIOR, WHICH IS CHRIST THE LORD. This offering is to help tell the story—to aid the whole business of telling the story here at home and on the far off shores of other continents.

It was night when the first Christmas service with angels and shepherds was held in the field near Bethlehem. It was night morally, religiously, politically—every way. The world was steeped in lust, idolatry, injustice, debauchery and political tyranny—"In the fulness of time God sent his Son".

How like that, is our world of today. Morally, politically, religiously the world seems to be decidedly askew. Again lust reigns in our own beloved land with even the President backing and blessing the Repeal of liquor laws. The First Family has given us a Hollywood type of divorce. There is widespread idolatry, men are making a fetish of anything the politicians may offer. Injustice parades in false attire, a wolf in sheep's clothing. This promises to be the most thoroughly debauched Christmas in many years.

In the midst of the dark picture with our spirits attuned to his, may we hear the angel's song again. May we remember those who so need to know about our Jesus, "The Unspeakable Gift". And remembering, may we as certain wise men centuries ago, bring to him our gifts. Gifts, that blessed and used of him may tell of him until by his coming they are made no longer necessary.

Maurertown, Virginia.

A SUNDAY SCHOOL IN A MISSION CHURCH

By H. W. Koontz

Tract Promotion Superintendent

I like to compare the Mission church to a youth. The youth has everything in front of him; the world is his to conquer. He has the fervor to throw himself into the task with an unbounded enthusiasm.

This is the case with the Mission Church. It has before it the possibilities of reaching and winning the unreached fields for Christ. Growth and expansion are its key-words. There can be no complacent resting upon the laurels of past victories, for it has none. It can think only in the terms of the future. So with a spiritual enthusiasm the Mission Church, looking forward, prays, works, and sacrifices to establish in a new field a secure church foundation and build thereon a structure of a saved and consecrated membership that will ever stand as a living memorial of the mighty hand of God.

To accomplish such a work the Church must lean heavily upon the Sunday school. And for this reason this article will be devoted to the Sunday school in the Mission Church. We shall consider four essentials for the successful establishment of a Mission Sunday school.

First, there must be a nucleus of members who have been "born again" and who show the results of this new birth by the way in which they conduct themselves. Like Stephen they must be "full of the Holy Ghost." Two reasons for this are evident. This is the only kind of a member who will have the stamina to take a community for Christ, for only men of great faith, much prayer, and a willingness to make any sacrifice can overcome the obstacles that are bound to come. Then, too, the proper impression must be made upon the community from which the Sunday school expects to get its growth. Interest and

respect must come before the support of a community will be given to a new work. Many a Mission Sunday school has failed in a most fertile field because of the type of its charter members.

Secondly, a location must be made in a field where growth is a possibility. There must be a constituency that can be reached and won for Christ. A merchant would not set up a business in a section of the city that he knew would not patronize him. A school building is not erected in a locality that already contains a sufficient number of schools to take care of every child. A Sunday school cannot afford to build in a field that dooms the work before it is ever started.

Is the day past for new Home Mission Fields to be opened? Some say yes. "We are overchurched now; why build more churches?" we are told. Yet the facts reveal that there are more fields ripe for the building of Sunday schools THAT ARE UNWAVERING IN THEIR STAND UPON THE WORD OF GOD AND THE CHRIST REVEALED IN THIS WORD than ever before. At least three reasons can be given in support of the building of such Sunday schools in almost every city and town of America. First, as much as we like to call America Christian, the fact remains that about one-half only are church members, and those of this number who have been truly born again by the precious blood of Christ are but a small number when compared to our population of about 130,000,000. Secondly, There is always the oncoming generation that must be given the Gospel. Unless provision is made for an ever changing population in a few generations our country would be sunk in the depths of heathenism. Third, the Laodicean apostacy of the church must be considered. The time has come when many churches have sold out to the Devil, and have become propagandists for his Christ hating, blood denying, Gospel rejecting campaign against God. In any place where the churches have become apostate from the faith there is an open field for the Whole Gospel Sunday school.

Thirdly, care must be taken that the Mission Sunday school permeate the community with the proper kind of propaganda. There is the negative, unconscious kind that may in time seriously impair the influence of any Sunday school. Let us consider just one example. You can add others. Money is needed, so the officers send the children throughout the community to pester the people in buying things like candy, jello, pencils, soup, tickets for this or that money making activity, and what not; things people often times do not want but feel that they must buy because "it is for the church."

Instead of this, and other negative, hurtful, unbiblical money raising efforts the Sunday school should use God's method of financing his program upon the earth. Let those who believe God's promises meet often in prayer about the needs, then as he leads (and he will lead those who wish to be led) let them reach down into their own pockets, going to the very bottom if need be, and make such sacrificial gifts that will finance the work. The community will soon learn God is meeting every need through prayer and this positive, unconscious propaganda will immeasurably increase the standing of the Sunday school.

Lastly, there must be the proper goal to reach. Christ had a goal to reach. As individual Christians we have a goal to reach. Hebrews 12:1, 2. The Mission Sunday school also must know the purpose for which it exists and ever seek to accomplish that purpose. If there is no definite goal it will be like the preacher who was asked to preach to an audience on ship board one balmy Sunday

morning. Some one remarked about the sermon later, "He aimed at nothing and he hit it."

Just a few days ago our city was canvassed for the annual Community Chest Fund. There was no haphazard, aimless shooting done. The goal was carefully planned. Every effort possible was made to inform the city of the goal and the absolute necessity of it being reached. Signboards, the newspaper, the radio, stores, churches, organization of all kinds were used to inform every one of the need and encourage the support of all. Only by such a program could the needed money be raised.

Let the Mission Sunday school also have its goal. Let it know that there is no greater one to reach than that which Christ gave as the marching orders to every church. Matthew 28:19, 20. "Go . . . make disciples . . . baptize . . . teach . . ." Let it place itself under the absolute leadership of the Holy Spirit and put forth every effort pleasing to him to reach this goal. Then the community will be awakened to the fact that there is within its midst an organism pulsating with life and power.

Recapitulating, four essentials for the establishing of a Mission Sunday school in a new field are— (1) A nucleus of "born again" members who live the life of Christ daily. (2) A field where growth is possible. (3) A positive propaganda that will draw people to the Sunday school (4) The proper goal for which to strive.

Roanoke, Virginia.

NOTE

With the out-going of the White Gift number of the Evangelist the National Sunday School Association takes pleasure in announcing to the brotherhood at large the New and Larger Teacher Training Outline of subjects and books as printed on this page. For some time leaders in our Sunday schools have asked for a strictly Brethren course of study. The present set-up is an attempt to meet the need which is expressed in that desire. It is to be hoped that our pastors and superintendents will receive it graciously. Next week explanatory suggestions concerning the Course will be printed on the Sunday School page. M. A. S.

The Larger Course Required General Units

I Old Testament

1. Old Testament Studies—Burroughs, \$1.00.
2. Synthetic Bible Studies—Gray, \$2.25 (O. T. Part Only)
3. The Heart of the Old Testament—Sampey, \$1.50.
4. The Old Testament—Scofield (Vol. I), \$2.00.
5. Outline Studies in the Books of the Old Testament—Moorehead, \$1.75.

II New Testament

1. Introducing the New Testament—Denham, \$1.00.
2. Studies in the New Testament—Robertson, \$1.00.
3. Synthetic Bible Studies—Gray, \$2.25 (N. T. Part Only).
4. The New Testament—Scofield, (Vol. II), \$2.00.

III. Child Training

1. An Introduction to Child Study—Eenson, \$1.50.
2. The Unfolding Life—Lamoreaux, \$.75.

IV Teaching

1. How to Teach in the Sunday School—Schmauk, \$1.50.
2. The Making of a Teacher—Brumbaugh, \$1.50.
3. Secrets of Sunday School Teaching—Pell, \$1.25.
4. How to Become an Efficient Sunday School Teacher—McKeever, \$1.50.

V Organization and Administration

1. The Sunday School in Action—Benson, \$1.50.
2. Building a Successful Sunday School—Burrroughs, \$1.50.
3. How to Run a Little Sunday School—Ferguson, \$1.00.
4. The Church School Blue-print—Lawrance, \$1.50.

REQUIRED SPECIAL UNITS

VI Doctrine

1. The Great Doctrines of the Bible—Evans, \$1.50.
2. Major Bible Themes—Chafer, \$1.50.
3. What the Bible Teaches—Torrey, \$3.00.
4. Synthesis of Bible Truth—Scofield (Vol. III), \$2.00.

VII Church History

1. History of the Tunkers and the Brethren Church—Holsinger, \$2.00.
2. A History of the Brethren—Brumbaugh, \$2.00.
3. The Growth of the Christian Church—Nichols (2 Vols. in One), \$1.50.

VIII Missions

1. Undaunted Hope—Gribble, \$2.00.
2. The Argentine Mission Field—Yoder, \$1.00.
3. The Progress of World Wide Missions—Glover, \$2.50.
4. How to Interest Your Sunday School in Missions—Staley, \$1.00.

IX Evangelism

1. Evangelism—Biederwolf, \$1.50.
2. Practical and Personal Work—Horton, \$1.50.
3. Plans for Sunday School Evangelism—Brown, \$1.25.

REQUIRED ELECTIVE UNITS

X Children's Division

1. A Successful Cradle Roll System—Fletcher, \$.75.
2. How to Conduct a Cradle Roll Department—Curtiss, \$.35.
3. Working with Cradle Roll and Beginners—Shumate, \$1.00.
4. How to conduct a Beginners' Department—Lewis, \$.35.
5. Working with Primaries—Alexander, \$1.00.
6. How to Conduct a Primary Department—Waterman, \$.35.

7. Working with Juniors—Creasman, \$1.00.
8. How to Conduct a Junior Department—Van Voorhis, \$.35.

XI Young People's and Adult Divisions

1. Working with Intermediates—Dobbins, \$1.00.
2. Young People's and Adult Departments—Flake, \$1.00.
3. The Adult Department in the Church School—Brewbaker, \$1.50.
4. Expert Christian Endeavor—Wells, \$.75.
5. Progressive Christian Endeavor—Wells, \$.75.

XII. Church and Home

1. The Christian and His Money Problems—Wilson, \$1.50.
2. Quiet Talks on Prayer—Gordon, \$1.50.
3. Devotional Life of the Sunday School Teacher—Miller, \$1.00.
4. The Home Beautiful—Miller, \$1.50.

SUBSTITUTE ELECTIVE UNITS

XIII History of English Bible

1. How We Got Our Bible—Smyth, \$.75.
2. History of the English Bible—Pattison, \$1.25.

XIV Stories and Story Telling

1. Stories and Story Telling—St. John, \$.75.
2. How to Tell Stories to Children—Bryant, \$2.00.

XV Geography of the Bible

1. The Students' Historical Geography of the Holy Land—Smith, \$1.50.
2. Historical Geography of Bible Lands—Calkin, \$1.75.

XVI Biblical Archaeology

1. Voices from Rocks and Dust Heaps of Bible Lands—Huffman, \$1.25.
2. Archaeology's Solution of Old Testament Problems—Urquhart, \$.35.

XVII Studies in Prophecy

1. Rightly Dividing the Word of Truth—Scofield, \$.50.
2. The Kingdom in History and Prophecy—Chafer, \$1.00.
3. The Lord's Return—Silvers, \$1.50.

NOTE: Prices on books are subject to change without notice.

<p>W. I. DUKER, President Goshen, Indiana</p>	<p>NATIONAL SUNDAY SCHOOL ASS'N.</p> <p>MAGAZINE SECTION</p> <p>M. A. STUCKEY, EDITOR. ASHLAND, OHIO</p>	<p>N. V. LEATHERMAN, General Secretary Berlin, Pennsylvania</p>
<p>E. L. MILLER Vice-President Maurertown, Virginia</p>		<p>K. M. MONROE, Treasurer Ashland, Ohio</p>

The Proposed Illiokota Camp

By Rev. E. M. Riddle

I am writing about an aircastle. However, in the minds of the Church School Council of the Brethren church of Waterloo, Iowa, it is the picture of a Summer Training Camp for Brethren Young People of the Illiokota district. The pastor and the general superintendent are beginning this week a publicity campaign to ascertain about how many might be expected for such an undertaking.

We believe our readers will be interested to know of the camp site. We have arrangements with the local Y. M. C. A. to use their camp, known as Morris Isle, four and one-half miles northwest of Cedar Falls, Iowa, on Route 218, passing also through Waterloo. The distance from Waterloo is

about twelve miles. The place is an island in the Cedar River. The writer knows the place quite well, having been there six days in succession last summer for Bible lectures before one of the Y. M. C. A. groups. It is a most ideal situation for a camp. The place is beautiful, with much undergrowth, much of it being evergreens, nice sandy walks, large trees and small, with the river running on each side of this island of one hundred acres. There are bunk houses, properly screened, shower houses, a kitchen and dining room, ice house, chapel with a fire-place, gas-engine pump furnishing drinking water and supply for showers and also for kitchen, boats for rowing and to complete the trip to the camp, when you arrive.

Y. M. C. A. Provides

the use of buildings and equipment, tennis courts and kitten ball grounds with equipment; ice, food, dishes, and an experienced cook, a life-guard. They also take care of transportation of all food stuffs to the camp. They ask for the right to run the commissary, providing ice cream and a few other delicacies which might not be expected on an island but sorely missed if not to be had. Campers would be expected to bring silverware, linen for bed (if you desire it), clothing suitable for camp life and be willing to take their turn in groups at helping care for the dishes after each meal.

The Expenses

I must say we have a very wonderful offer. With a number the minimum of 30 and the maximum of 100, they will receive us at the rate of 85 cents per day, per person. There is not likely to be any change in these figures, unless prices should greatly change in the next few months.

Time

Two possible dates are being considered: first, the week before the Shipshewana school and the other immediately following. This arrangement makes it better for Prof. and Mrs. M. A. Stuckey to attend, he to

serve as Dean, if at all possible. The very urgent request for their presence and the fact that it is a new adventure in this section, we feel constrained to ask for them. The local Y. M. C. A. informs me today that the weeks in July beginning with the 16th and the 23rd are both open, so this will guide our people quite closely until the definite date is known, which will not be long.

Previous Announcement

The proposed camp was mentioned briefly at the District conference at Milledgeville. There was a goodly interest shown and a number of encouraging words from young people were given, indicating their interest. These camps are no longer an experiment in our church. The Shipshewana camp has rendered a really wonderful service to the church in the past eight or ten years. Other states followed last year with successful schools. The writer has observed, as many others have, some of the fruitage in the lives of our young leadership, to be expected from such Christian training. Our young people need this training and the Brethren Church needs her YOUTH. As for future leaders, we can't survive without them. Without Brethren Church contacts, what will they be?

The course of study will be presented at a later date. Sufficient to say, it will be in harmony with the outlined schedule for such schools as fostered by our National Sunday School Association.

Waterloo, Iowa.

Studying the
SUNDAY SCHOOL LESSON
at the Family Altar
By William S. Crick

A VISION OF WORLD PEACE

(Lesson for December 24)

Lesson Text: Isa. 11:1-9; Golden Text:
Isa. 11:9

MONDAY

A Vision of World Peace. Isa. 11:1-9. How appropriate this Scripture, setting forth the glorious results of Christ's return to earth to REIGN! Note what divine prerogatives shall be his: He shall "judge", "reign", "know", "smite" and "slay". How extraordinary will be that government when the Ruler shall "reprove (decide) with equity", and wickedness shall be banished. Just how low humanity has fallen is reflected in the "curse" which is upon both animals and the ground itself. When he shall reign, ferocious carnivora shall no longer crave flesh, "the lion shall eat straw like the ox", reptiles shall have lost their venom, and the "desert shall blossom as the rose". (Isa. 35:1). Then the creation shall cease its "groaning" (Rom. 8:19-22). "Hail! peaceful earth! Thy Kingdom Come!"

TUESDAY

The Prince of Peace. Isa. 9:1-7. The Millennial Kingdom, the foregleams of whose glory were vouchsafed to the eloquent Isaiah, shall be magnificent because of the divinity of the King. Just as human institutions are the lengthened shadows of men, Christ's Kingdom will partake of his greatness. Mere human governments, whatever their type, are ever limited by the frailties

of unregenerate men. He who was begotten by the Holy Spirit, born of the virgin, who spilled his blood upon this sin-cursed earth, and who have been meditating in the glory for nineteen centuries—David's Greater Son—shall be the incarnation of PEACE—"The Prince of Peace!" His will redeemed humanity obey. "Even so, come, Lord Jesus!"

WEDNESDAY

The Covenant of Peace. Ezek. 34:25-31. Under the intimate symbolism of a shepherd and his flock, Ezekiel portrays his impressions of the Kingdom. The Lord will make a covenant with Israel—a covenant of PEACE. They shall be spared the ravages of "evil beasts", the stint of famine, the slaughter at the hands of the nations, and the anguish of fear. Verily, "there shall be showers of blessing"! This covenant will be no mere "scrap of paper". The redeemed shall be the sheep of his pasture, and they shall KNOW that the Lord their God is with them. What a contrast this with the perilous times in which we live. Revelation warns us that they will continue to grow more hazardous as man's futile schemes continue to be frustrated.

THURSDAY

The Bond of Peace. Eph. 2:11-22. "He is our peace". The great apostle to us Gentiles reminds us that there is a "peace" which the world can neither give nor take away. The most harassed of all believers, Paul bears testimony to that "peace of God" which we now enjoy because of the reconciliation Jesus effected for us by his Cross. While we "serve and wait for his Son from heaven" (1 Thess. 1:9, 10), both Jew and Gentile may have a foretaste of that Eternal Peace. The Saviour vouchsafed it to his little flock when he said: "Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom". (Luke 12:32). Let us "endeavor to keep the unity of Jesus in the bond of peace!" (Eph. 4:3).

FRIDAY

The Blessings of Peace. Ezek. 36:22-31. What a catalogue of the blessings Ezekiel saw in store for Israel when God shall take them "from among the nations and gather you out of all countries, and will bring you into your own land"! "Ye shall be clean ... I will cleanse you"; "A new heart also

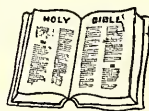
will I give you and a new spirit taking away the stony heart"; "ye shall keep my statutes"; "ye shall dwell in the land that I gave your fathers"; "ye shall be my people and I will be your God"; "ye shall receive no more the reproach of famine"; "then ye shall remember ... and loathe your iniquities"! But, how terrible will be Israel's chastisement in The Tribulation, before the "veil is removed" and before they finally "look upon him whom they have pierced". (Zech. 12:10).

SATURDAY

Peace on Earth. Luke 2:8-20. The Nativity! Was ever a scene so sublime? Peaceful shepherds watching over their sleeping flocks in the stillness of the night on the sombre Judean hills! Suddenly, the heavens are rent with the heavenly choir singing the Anthem of Peace! Then, if ever, the "glory of the Lord shone" upon this war-torn earth. If the coming of the Babe to the humble manger called forth such a demonstration of heavenly exultation, what will be the reverberations "when he shall come in his glory and ALL the holy angels with him, and sit on the throne of his glory"! (Mt. 25:31). If the shepherds "came with haste and returned glorifying and praising God", how much more should we "make known abroad the saying which was told them concerning this Child"! "Publish glad tidings"!

SUNDAY

Universal Peace. Isa. 2:1-5. 'Tis futile for mere man to imagine, that by legislation, education, or armed occupation, he can usher in the Christ's reign of universal peace. Christ declared before Pilate: "My Kingdom is not OF this world" (John 18:36). Nevertheless, just as he will give peace to the whole world when he comes, he offers peace "here and now" to everyone who will receive him. That was no empty gesture of Jesus when he said: "Peace I leave with you—my peace give I unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid"! (John 14:27). We need not await the Millennium to be at "peace with God" nor to have "the peace of God" in our hearts. Let us be, not as the busy inkeeper too preoccupied with the rush of the day and say to the Christ Child "No room"! Rather let us say: "Come into my heart, Lord Jesus"!



NEWS FROM THE FIELD

Our Lord's Greatest Apostle was a
Great Correspondent



SEMINARY NOTES

Mr. Tom Hammers, a Middler in the Seminary, has made a survey of such interest that we are glad to pass it on to you, especially in light of this being the White Gift issue of the Evangelist and the Seminary is among the interests of the National Sunday School Board. His report is as follows:

A recent survey reveals some very interesting facts concerning the activities of a number of the men of Ashland College and Seminary. Leaving Ashland any time after the last classes on Friday, until early Sunday morning, fifteen men regularly go out to carry on the duties of pastor and preacher.

Into twenty different churches these men go, some serving two different congregations on the same day. A constituent body of approximately fifteen hundred members in these various churches represents six different denominations, which in order of frequency are as follows: Brethren, Methodist, Presbyterian, United Brethren, Congregational and Lutheran.

No less than 1462 miles are traveled weekly by these men in going directly from Ashland to their churches and return. As there are many rural churches among this group, this mileage rises considerably over the 1750 mark due to their work of pastoral visitation. The longest hop is made by a

Pennsylvania student who rolls up 500 miles weekly in order to serve two churches in the Keystone State, Vinco and Mundy's Corner respectively.

Sundays are busy days for these young men who conduct no less than twenty-two regularly scheduled preaching services. In addition to preaching, some conduct the congregational singing as well as special choirs. Then there are Sunday school classes to be taught, young people's meetings to be directed, and business sessions at which to preside. The afternoons are usually devoted to pastoral visitation, Bible classes, and many other duties requiring the careful attention of the efficient pastor.

Mid-week prayer services are conducted weekly by six of the men. Weddings, funerals, special social gatherings, and numerous other meetings call the men back to their churches during the week. At the present time, one man is traveling seventy miles daily in order to direct an evangelistic campaign that will extend through a period of two weeks. Similar meetings are conducted throughout the year in many of these student pastorates, while carrying a full schedule of seminary work and attending all classes. This coming Christmas vacation will find a number of the men engaged in intensive campaigns of evangelism of at least two weeks' duration.

By no means are the other men in the seminary idle during the year. Practically every Sunday finds other of the men preaching as supply pastors, teaching Sunday school classes, directing young people's gatherings, and participating in gospel team work.

In most cases these men represent a part of that group which has been largely self-supporting in the acquisition of their college and seminary training. Recognizing the great value and importance of practical experience along with study, as an aid to development in preaching, a number of these men have turned from financially profitable fields of endeavor in order to devote full time to their preparation. Incumbent upon any man assuming the responsibility of a student pastorate are obligations which in many times set up a responsibility almost equal to that of their seminary work, thereby making a double load for them to carry. It is to be remembered, also, that many hours of hard work must be devoted in preparation for every worship service conducted. Yet in every instance we find these same men little mindful of their extra responsibilities in view of the fact that this work provides; first, a very definite opportunity for them to serve the Lord; second, an opportunity for actual, practical experience on the field; and third, some financial remuneration which will aid them in self-support. And seldom is the actual contribution received for this work more than an aid, when we consider in summary that: during each month these fifteen men are traveling no less than 7,000 miles in order to conduct no less than 125 worship services in twenty different churches, ministering to no less than 1500 people. For this service these men receive on an average, in combined salaries and contributions, \$465.00 per month. On the accepted basis of four cents per mile as the cost of operation of an automobile, these men are paying \$280.00 per month for transportation. The balance of \$185.00, when divided on the basis of the number of worship services these men conduct, indicates an average of \$1.90 per

service. As this amount forms the larger portion of and in many cases the entire personal income there is great need for close trimming of the weekly budget.

Certainly the circle of influence described by the activities of these men in their efforts to spread the Gospel of Jesus Christ, radiates far from Ashland.

KENNETH M. MONROE.

MT. PLEASANT, PENNSYLVANIA

The Brethren here at Mt. Pleasant have just had a refreshing from the Lord, in an evangelistic campaign under the leadership of Brother R. Paul Miller. The meeting opened on October 24th and closed November 12th. This meeting proved to be a great blessing to the church, and the community in general. Services were held each night, and three services on Sunday. Many people attended the meeting who had never been in our church before, and rejoiced to know that there was still a church in Mt. Pleasant that was true to the Bible.

Thirteen came to Christ for the first time in this meeting, and of this number, eight have been received in the church. This may not seem like a great meeting, because of the small number coming to Christ, but it has opened many good homes for us, and the church is in a good spiritual condition. There will be more to come into the church throughout the winter months as a result of this meeting.

Brother Miller made his home with us during the meeting. It was the second time that we had Brother Miller with us during a meeting, and we greatly enjoyed his fellowship. We feel that we cannot say too much in regard to Brother Miller as an evangelist. His messages ring true to the WORD of God. Our Brethren here are awaiting his return next year, if the Lord should tarry in his coming. We ask that the Brethren pray for us as we labor here for our Lord.

WILLIAM GRAY, Pastor.

JOHNSTOWN, PENNSYLVANIA

"The Listie church recently closed a three weeks' revival effort under the able leadership of the Rev. C. H. Ashman.

The Scriptural messages accompanied by the Holy Spirit brought conviction to the hearers. Every phase of work was inspired to greater zeal. Careless church members were persuaded to a re-consecration. Twenty-five applicants were identified with the LORD in his death, burial and resurrection. Inclement weather created a handicap that tested our faith; our God proved himself greater than the handicap however, and gave us the victory.

The congregation celebrated the Lord's Supper December 3rd and a worshipful spirit prevailed.

H. W. NOWAG.

LISTIE REVIVAL

Listie is a mining town of around 500 inhabitants, including the environs. There are three churches there. The Brethren church is the largest and the most active, but the community is "churched." Inasmuch as Listie is only 35 miles from Johnstown, making it possible for us to care for much of our own church work, the First church granted us the privilege of holding this revival. We journeyed back and forth each evening with but a few exceptions. The pastor, Brother Walter Nowag, lives in Johnstown, laboring in the steel mills and

going to his church on the Lord's Day. These conditions made it impossible for either pastor or evangelist to do much visiting during the revival.

The Listie church is composed of a company of well-instructed, faithful Brethren. Their pastor is a Bible teacher who knows the Word. We enjoyed the fellowship of both the church and the pastor very much. They have a neat, up-to-date church edifice, large enough for their congregation and equipped for both church and Sunday school services.

We have never gone through more severe weather in any one revival, than we did in this one. There were just four nights that it did not either rain or snow or sleet or blow. There were three blizzards. The roads were almost impassible with drifts and ice many times. But, God gave victory in spite of this handicap.

Special music was furnished on several evenings from the First church of Johnstown. The church choir came on one evening and the Ladies' Quartette on another. There were representatives from the First church present on other evenings. The church had loaned their pastor and was deeply interested in the revival.

The pastor will report the visible results. We believe it was a Victory Revival. The prayer life was strengthened. A goodly number were "added unto the church". The Blessed Hope of our Lord's Coming was proclaimed. Distinctive Brethren practises were set forth. The fellowship of the church, preparatory to the communion following the revival was made stronger and sweeter. Unto him we give the honor and the glory, praising him for the joy we enjoyed in laboring with this dear people for the salvation of the lost.

REV. C. H. ASHMAN.

DUTCHTOWN, NEAR WARSAW, INDIANA

We are happy to report on the splendid work of the Brethren church, at Dutchtown. Rev. Wm. Overholser and his talented family have had the work in charge, at this place for the past eighteen months, and have done much for the welfare of the class and the community in general. Rev. Overholser is a forceful speaker and untiring in his efforts, the church growing spiritually and in membership. The Sunday school and all the church auxiliaries are active and wide awake. Rev. Overholser has had a faithful helper in Brother Louis D. Engle, during his pastorate. Brother Engle has been an ardent worker in the church since he was eight years old, having been converted and baptized by Rev. Thomas Plew. Thanksgiving Day, Brother Engle was ordained to the ministry. Rev. Rench of Goshen and Rev. B. H. Flory of North Liberty, assisted by Rev. T. H. Plew and Rev. Overholser, had charge of the ordination service.

The revival meeting of two weeks closed December 3rd. Rev. Overholser preached soul stirring sermons each evening. Rev. Engle led the devotionals and the music was in charge of Evangelist Ross McDonald and Mrs. McDonald of Ada, Ohio. There were twelve conversions during the revival. We feel that Dutchtown has been wonderfully blest and will continue to grow, under the leadership of these faithful Christian leaders.

MRS. ROY STONEBURNER, Secretary.

What Shall I Render Unto the Lord for All HIS BOUNTIFUL DEALINGS TOWARD ME?

**This
Christmas
Season**



The National Sunday School Association
Is Asking For
\$3500.00
To Carry on Its Manifold Work

**In
Past Days
Your White Gifts**
of



Self and Substance and Service
Have Been Generous and Have Met a Definite Need

**Will
YOU
Remember Him**
and
Then Remember Us
Again on Christmas Sunday?



Kindly Send All Gifts of Money
To
Dr. K. M. Monroe, Treasurer, Ashland Seminary, Ashland Ohio

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1933

THE BRETHREN EVANGELIST



Signs of the Times

by
Alva J. McClain

WHAT About "Sensational" Preaching?

Every once in a while the question is raised whether or not the sensational happenings of the day should be taken into the pulpit and discussed; or whether they should form the subject of discussion in the church paper. I refer to such matters as the recent mob-lynching in California, the catastrophic loss of the ill-fated dirigible Akron, the rise of Hitler to power, the NRA, etc.

In answer to this question there are two extreme positions which may be taken: first, there are those who contend that such things have no place in the sermon and only tend to lower the dignity of the pulpit; and second, those who spend all their time rehashing the news of the day in sermons that resemble the front sheet of a Hearst newspaper. The proper attitude, as I see it, lies somewhere in between these two extremes.

DID our Lord indulge in Sensational Preaching?

The first question to ask in all matters of preaching concerns the example of Christ who is the great Prototype of all true preachers. He prayed concerning his first disciples, "As thou hast sent me into the world, even so have I also sent them into the world."

There are many examples which show that Christ did not hesitate to discuss the sensational happenings of his day. Read Luke 13:1-5. Pilate had killed some Galileans; a tower in Siloam had fallen and snuffed out eighteen lives. Both of these events would have been in the headlines of the modern newspaper. Our Lord deals with both events, interprets the meaning briefly, and drives home a spiritual lesson.

If you study the record of Christ's preaching, you will find that his motive in discussing these things was not a mere passion for the sensational as such, but rather that he was anxious to reach the ears of the people with the message of God, and he used the things which already had their interest as a medium through which to gain attention. Our Lord was no academic philosopher delivering himself of abstract tenets far removed from the life of the "man in the street." He had a message from "above", and was willing to use the medium at hand, whether the fall of a Siloam tower or a sparrow, as a means of getting that message into the consciousness of his hearers.

SEIZING the Opportunity

The greatest problem that faces any man with a message to deliver is HOW TO GET THE ATTENTION OF THE PEOPLE. The Communists are in some respects wiser than the children of light; they will cheerfully accept arrest and court trial just for the opportunity of speaking their mind in a forum which has the attention of the public. Read the Book of Ezekiel for several Biblical examples. The prophet had difficulty getting public attention, so God com-

mands him at different times to lie on one side 390 days and on the other 40 days; to eat bread prepared with cow dung; to shave off his beard and hair and divide it into three parts, burning one part, striking another part with a sword, and scattering another part to the wind; to remove his household goods bit by bit and depart in the darkness.

Certainly this is sensationalism; but of a kind that it would not be wise to indulge in without a special revelation of God, such as Ezekiel had. However, some will recall how that Billy Sunday used to smash chairs and lie down on his stomach while he conducted a highly dramatic conversation with the devil; and people did seem to understand his message better than the deadly dull preaching which is current today. Do not misunderstand; the dull preaching may be perfectly orthodox and very simple; but it may get nowhere because the people are not listening. And unless the people listen the preacher may be only a voice crying in the wilderness.

Not many of us, perhaps, would feel entirely at home doing what Ezekiel had to do. Furthermore, we have noticed that the imitators of Billy Sunday never had his power. But there is one thing we may do, without sacrificing any of that dearly prized possession which is sometimes called "dignity"; that is, preach the truth of God through the medium of present day events which have already arrested the attention of the public.

SOME Advantages of "Sensational" Preaching

1. Within certain limits, it has the imprimatur of Jesus Christ himself.
2. It begins with something in which people are already interested, and therefore employs a very useful pedagogical principle.
3. It keeps the preacher from becoming a "cloistered monastic" far removed from the mental processes of the common man.
4. It enables the preacher to bring the Eternal Word of God to bear upon what is happening in the world, and thus helps relate preaching to life.

BUT Let Us Beware

1. Of any form of preaching or writing which is merely a rehash of the daily newspaper. People can buy a Sunday newspaper for ten cents.
2. Of advertising much and giving but little. After a few experiences people will learn infallibly to discount our "sensational" announcements.
3. Of sensationalism for its own sake. The only justification, in the pulpit, for discussing any current event is to interpret the event in the light of the Word of God and drive home a spiritual truth. The Christian preacher can never be a mere retailer of the gossip of the market-place.
4. Of feeding the people on a steady diet of "sensational" preaching. Men can not live on "appetizers" alone; they need the milk and strong meat of the Word; and that presented in systematic form.
5. Of attempting to substitute startling discussions for the power of the Holy Ghost. The Spirit may use a sensational event, such as the fall of Siloam's Tower; but the retailing of the mere event will be spiritually impotent without the divine power.

THE Most Sensational Thing in the World

After all the most sensational thing in the world is the Gospel of God's Grace. The difficulty is to get men to preach it as it ought to be preached, and to get people attentive long enough to hear it. Even in this so-called Christian land of ours, very few pulpits proclaim it, and very few people have ever heard it.

Every cult in the world, from Modernism to Mormonism, from Mohammedanism to Masonry, preaches a message of "works". To be sure, each cult has its own peculiar system of "works"; one will ask you to do this thing, and another something else; but the basic principle is the same: SALVATION BY HUMAN WORKS AND CHARACTER.

I once asked a man the simple question: "Are you a Christian?" He snapped back at me: "I'm as good as you are." At once I assured him that there need be no argument of that score; that I was willing to admit that he was better. And then I pointed out to him that Christianity was not intended for "good men", but for "bad men." He said, "I never heard anything like that."

And doubtless he hadn't, although he was living in "Christian America" and had attended church off and on for years. Yet apparently he knew nothing about one of the simplest and most fundamental of Christian truths; namely, that bad men are the only kind that God saves. Our Lord taught it when he said he had not come to deal with righteous men, but with sinners. Paul taught it when he wrote to Rome, "God justifieth the ungodly."

IN Conclusion

I have on my desk two very excellent examples of the right kind of "sensational preaching"; two printed sermons by Dr. Louis L. Bauman. One deals with the NRA, and the other with the present situation in Russia in the light of prophecy. Both deal with events which are the talk of the world; both interpret these events sanely; and in both the event is used not for its own sake, but for the purpose of emphasizing the Word and Will of God.

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There are many things that Christmas means, many things very vital and very precious, and every man will have his own way of stating them. But underneath the personal preferences for particular forms of speech, there must be general agreement concerning at least four of these great values.

God's Supreme Love for Man

First, Christmas means that God loves man, loves him with a love that is beyond all human love and far beyond the possibility of human understanding. It was love that moved the heart of God to pity in behalf of sinful men. It was love that made him willing to send his Son that he might die and become the Savior of the world. "God so loved the world that he gave his only begotten Son." And it was love for men who were wholly unworthy of it, men who were in rebellion against God. That is the thing that makes it all so strange, so humanly impossible and unreasonable—that God should care supremely for rebels. It is natural to love those by whom one is loved, but to love those who spitefully use you—that is divine. Only God could have conceived such a thought, or adopted such an attitude. "Herein God"—not man, nor a god-like man, but God—"commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). There is nothing else like it; it is absolutely unique; it is beyond the measure of man's mind. We cannot explain it nor understand it; we can only repeat, "God is love." And that love was made incarnate in the coming of Christ the Savior in the form of a Babe. The word from heaven was, "Thou shalt call his name Jesus, for he shall save his people from their sins." That envisaged the cross, the expression of the infinite love of God. Christmas means just that, at once the most appealing and the most marvelous thing in the world.

God Spoke to Man

Second, Christmas means that God spoke to man, that he sent him a message, that he has revealed himself to the object of his love. Hear the word written to the Hebrews (1:1, 2): "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." And if Christmas means anything at all, it means that Christ came to be the voice of God. John writes: "And the Word was made flesh and dwelt among us" (John 1:14). It was the voice of that Word that Paul heard and that enabled him to say, "When ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth the word of God" (1 Thess. 2:13). So should all Scriptures be regarded, for Paul says: "All scripture is given by inspiration of God" (2 Tim. 3:16). They are all divinely given and are indeed the very "oracles of God." Thank God for the message of Christmas; God hath spoken: "Behold I bring you good tidings of

What Christmas Means



great joy, which shall be to all people."

God Keeps His Promises

Third, Christmas means that God keeps his promises, that he is true to his word. "Every word of God is pure," said the wise man (Prov. 30:5). And the truthfulness of the Word can easily be verified. Note a single instance: "Behold a virgin shall conceive and bear a son, and shall call his name Immanuel" (Isa. 7:14). Then turn to Matthew's account (1:22, 23) and read: "Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." God's word can be relied upon. As a fellow editor once wrote:

"The Book says, 'when the fulness of time was come God sent forth his Son.' Christmas is the evidence that God keeps his promises; that when the clock strikes he makes his word good. All down the ages from the days of Eden when man fell there was a voice of promise. For thousands of years men kept heart because God made a promise. There was weary waiting. Hours when the heart grew sick, when the moaning, groaning, crushed, sin-stricken race was in despair and cried out, 'How long, oh, Lord, how long?' The time was not complete. God's time had not come. And on the years swept, until the great Christmas morning when the angels sang over the new-born Babe of Bethlehem. It was God's time because it was man's time. Christ came to a prepared earth at the very hour when he ought to have come. Rome had reached her height of glory and of shame. Greece had sent forth her matchless gems of beauty in philosophy and romance and poetry, but her heart was eaten away by her sins. Israel stood weeping over her once glorious temple now under the control of aliens,

fighting until the streets ran red with blood over questions that meant naught to the ancient glory she had lost. Even the heathen poets sang the story of the Messiah's coming, and the philosophers declared the earth needed to be touched with the presence of God walking among men. It was at this noon day of need when peace was abroad in all the earth and but one tongue was used among the scholars of the world that God sent his Son. 'In the nick of time,' we say. God was ready and the world was ready and the far-off promise of Eden found its fulfillment in the stable of the inn. God kept his promise and this Christmas means that God will always keep his promises and never forsake his children."

God Dwells with Men

Fourth, Christmas means that God dwells with men. John says, "The Word . . . dwelt among us" (John 1:14), that is, "the Word tabernacled among us." The tabernacle was in Old Testament times God's earthly dwelling place. It was but a temporary, movable structure, and wherever it went, it represented



A MERRY CHRISTMAS TO THE EVANGELIST FAMILY

God to the Israelites, the abode of deity. And so when we speak of a tabernacle in the biblical sense, we think of that temporary structure that was sacred because it represented the presence of God in a very direct way. When the word "temple" is applied to the human body, it signifies the divine indwelling, or the habitation of the Spirit of God. Paul inquires, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. 3:16) Again in much the same words, he asks, "Know ye not that your body is the temple of the Holy Ghost which is in you?" (1 Cor. 6:19) There is to be left no doubt in the minds of his readers about the presence of God in their lives. "This strengthens the conception of Christ as the divine Son of God—God actually abiding in the flesh," declares the Religious Telescope. "So when we think of Jesus we must think of God 'tabernacling' in a human body among men, going about doing the things that represent God's will, living the life that reveals God's character, and preaching a gospel that represents God's thoughts. The tabernacle was a temporary structure, serving only for a certain period. Jesus lived in the flesh but a short time, his public ministry covering a period of only three years. Since that time his presence in the world is just as real as it was then, but it is spiritual, not looked upon with the natural eyes, but realized through heart fellowship. In this period of spiritual kingdom building, 'the Most High dwelleth not in houses made with hands,' but in the lives of his disciples."

God, who came as a little Babe to "tabernacle" among us, continues to dwell with men. No fact gives greater assurance of victory over the flesh. Nothing is a greater testimony to the high estate man has obtained through Christ Jesus. Nothing gives greater certainty of ultimately sharing as joint-heirs with Christ in the glory of the kingdom of God. Thank God for this Christmas assurance that he dwells with men!

EDITORIAL REVIEW

If you have never ordered any copies of the 1933 General Conference Moderators' Address published in pamphlet form, better send in for some and distribute them. It was a great address Brother Benshoff gave us and deserves to be widely read. It sells at 25 cents per dozen or \$1.50 per 100.

Subscribe now for your 1934 Evangelist, if you are among those whose time expires during the holidays. And get some new subscribers. No Brethren home ought to be without it. There is no general religious paper as true to the Word as your own church paper. If you love your church, help circulate your church paper.

Dr. J. C. Beal, pastor at Canton, Ohio, writes of his Bible Institute conducted at Oakville, Indiana, and which was previously reported by the pastor, Brother Lowman. He found a very loyal and cooperative group of people, well supplied with musical ability, and they were very receptive of the Word.

You will find an excellent article by Brother G. H. Jones on the Sunday school page, dealing with the importance of educating our youth in Brethren schools. If the future of the church is to be insured, "Brethren schools and Brethren youth are inseparably linked together," says this pastor and specialist in boys' work.

Brother Homer Anderson, pastor of the church at Pleasant Grove, Iowa, writes that his work is going forward nicely. In August and again in October new members were received by baptism, and now as a result of a revival conducted by Brother Miles Taber, four others were received by baptism, making a total reported baptized of fourteen.

Brother Paul A. Davis, pastor of the Center Chapel, Indiana, church, reports seven confessions as a result of a meeting which he conducted in that live country church, where he has the confidence and support of the people. He also held a revival at the Poplar Grove church, where he was assisted by several neighboring Brethren pastors.

No one will want to miss reading the interesting letter from Dr. Florence N. Gribble this week. You will be specially encouraged by the report of the converts to the Gospel—nine at one

meeting, eighty at three week-day meetings in the week preceding her report and twelve more on Sunday, making 101 in all. All the missionaries with the exception of Mrs. Jobson, are reported in good health. The examples cited of God's providence are reassuring to faith and are worthy of emulation. They rejoice in the permission of the Foreign Board for the opening of a new mission in Bangui, a great and needy city, with no Protestant mission.

The notice concerning Christmas gifts for Lost Creek and Krypton comes to us rather late, but still, it may turn out to be in the nick of time. Some of the young folks will just about be realizing how many superfluous gifts you have received by the time this notice is read and perhaps will be willing to share some of your brand new toys, dolls, candy, nuts, or other Christmas gifts. Clothing especially will be welcome. The Christmas spirit should not cease with Christmas day. Extend Christmas into the new year by making up a box of clothing for our Kentucky friends. Brother Miller says the Lost Creek Sunday school reached an attendance of 171 recently and that the work is growing under the direction of Brother Landrum.

It was indeed a "victory revival" that Louisville, Ohio, recently enjoyed under the evangelistic leadership of Brother R. Paul Miller. The meetings began very auspiciously with a Homecoming service and an attendance of 225. From then on the evangelistic fires began to burn very brightly, as they usually do when God's people begin to earnestly pray and to work for the salvation of souls. By the time the meetings closed there were seventy-five confessions and reconsecrations, fifty-two of which will be received by baptism into the church. This splendid victory is a testimony not merely to the Gospel preaching during the meeting, but to the worthy spiritual leadership that Brother A. E. Whitted, the pastor, has exercised in this church. May God lead pastor and people on to still greater triumphs in the Gospel cause.

It is fitting that Dr. W. S. Bell should give his "Bell Jingles" in our Christmas number of The Evangelist, but we are not in favor of his making it merely an annual affair. We would like to hear the sound of his splendid voice more frequently, and we believe we shall. He has been very busy in the Lord's work during the year and has accomplished many victories in evangelism and Bible Conference work, most of which have been reported by others. His latest completed date was that at Cumberland, Maryland, where the pastor, Brother Wakeman, reported twenty-two received into the church as a result of the meetings. Brother Bell sees in this young church an excellent opportunity for building a strong congregation, but they need help in building a house of worship and Dr. Bell to be one of a hundred to give ten dollars each to meet the immediate need.

Brother R. I. Humberd writes of his meeting recently held in the St. James church, Maryland, where Brother W. S. Baker is the pastor. The meetings, which had been planned for two weeks, gathered interest and were extended throughout the third week. We are not told the number of confessions received (the pastor will doubtless inform us at an early date), but two baptismal services were planned. Brother Humberd, as is his custom, not only dispensed the Word from the pulpit, but also by means of tracts, a service that all too many do not make use of. The churches out in that section of the brotherhood have a wonderful habit of visiting one another in their revival meetings. We were about to say they do it more out there than most other parts of the brotherhood, when we caught ourselves and remembered that Ohio furnishes a good example of neighboring church support in this week's report. And there are other districts where such cooperation is quite common. Naturally it is more common where churches are not a great distance from one another. But some of those South-eastern district churches have sent delegations over long distances to give encouragement to revival efforts. That sort of thing does more than give help to a meeting, it binds the churches together in a finer spirit of fellowship.

Dr. Charles A. Bame writes of his trip to Linwood, Maryland, and his successful campaign in that church which is under the experienced pastoral care of Brother J. L. Bowman. It was a three weeks' meeting and it developed into a real revival, many express-

(Continued on page 8)

GOD'S GREAT GIFT TO MAN

A Christmas Meditation

—By Dr. Martin Shively, Bursar of Ashland College—



The world into which our Lord came was a vastly different world than that in which we now live. By "we", I mean of course that part of the world which has felt the influence of his revelation and touch. For many hundreds of years there had been no improvement in the agricultural methods employed, and no general improvement in home planning for home comforts. Men continued to walk from place to place, or rode on horseback or donkey back. Few could afford to travel by the cumbersome carriages which only the very rich could employ, and at best these were crude, slow and without comfort. Communication was by messenger, and if the distance was great, weeks or even months must elapse before a reply could be received. Water must be drawn by man power from wells, or carried from springs, to the homes in which it was to be used, and not infrequently the distance over which it must be transported, made it necessary to use it sparingly. Sanitation was almost unknown, even in its crudest forms, resulting in a high mortality rate, and lack of modern knowledge of the care of infants must have been the cause of the frequent blindness and other physical infirmities. Little was done for the segregation of the victims of infectious diseases, which must have resulted in alarming epidemics. These brought millions of men to a premature death. One could multiply indefinitely the lack of things with which the modern world is familiar, which were not present in that world into which he came.

The General Conception of God

But even more conspicuous was the general conception of God, for the outstanding characteristic ascribed to him was that he was in reality the enemy of man, and everything possible must be done to placate his anger. Among those who knew most about him, he was believed to be so provincial that only a single group of people could approach him, or possibly win his favor. All the rest were outside the pale. The favored group might do almost anything in their relations with other men, little matter how evil it might appear to modern eyes, but so long as a few forms and ceremonies were observed, they thought themselves to be his chosen people, and under his protection and in his favor. None might entertain the hope of an ultimate salvation unless they belonged to this group. And this condition existed in spite of his frequent pronouncements by the lips and pens of inspired men, who sought to reveal the real truth as to his nature and purpose, and in spite of the universal revelation of himself in the world round about them. His sun shone then as now, upon the evil and the good, and his rain fell upon all alike. All fed from his bounty, and were clothed by his grace. All breathed the air compounded in his laboratories, and all drank of the water he had provided. For all men were his children by creation, and all might come to him for the help which could come from no other source.

The Purpose of Christ's Coming

It was into such a world that Jesus came, his face aglow and his heart aflame with love and good will to men. No wonder the angels sang the joyful anthem at

his advent, for he had come to uncover the face of the Father, and to reveal him as

One who "So loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life, with all that that implied. He came to reveal the fact that no man could earn the salvation which all covet, but that he could have it on the simple terms of his accepting it, by the grace of him who alone can bestow it. He cannot earn it because he cannot be good enough in any one day to compensate for preceding days which were full of evil. If perfect good should be required, then a single act of failure would ruin forever his ability to atone for a single act inconsistent with such demand. His stainless life was proof of his Deity, and his vicarious death is the only ground of hope for the man who knows himself to have failed. The acceptance of him and his message fulfills the purpose of his coming, as he stated it—"I am come that they might have life, and that they might have it more abundantly." The religious teachers since his day on earth have a new message,—one in which they assure men that God is not a vindictive Deity, but that he is Love. And that, I believe, is the most wonderful announcement that has ever been made. I believe, that so far as St. John sought to express his own sentiments, he tried long to find a descriptive modifier of God, but finally gave it up and wrote simply, "God is love." Of course he is power and he is wisdom, too, but the outstanding quality of his character is thus set forth in the word love.

By-Products of His Advent

I would have you note too, some of the things which have come to the world, perhaps, as by-products of his advent. For to me it seems clear that all of the improvements we now have, as compared to those which were here in the days of his flesh, are here as a result of his coming and his message in life and death. The world into which he came was static so far as positive change for the better was concerned. The few years of his ministry were tremendously active ones, for St. John declares that "if all the words he spoke were written, the world itself would hardly contain the books" necessary to record them. His was not only a restless life so far as speaking was concerned, but it was a most active one as to his going from place to place. That same spirit was imparted to his followers, and it must seem marvelous to the student who follows the disciples in their journeys, how rapidly they evangelized the vast regions in which they wrought. That same spirit has very largely motivated the regions and the peoples who received the message, and in addition to the definitely religious activities it has inspired, its overflow has brought about the vast improvement in living conditions everywhere. Agricultural methods have so improved that we are warned that we are producing too much, and farmers are asked to sow less wheat, plow under part of their cotton, and generally reduce the output of their fields. Means of communication have been transformed, so that the whole world has been reduced almost to point of a neighborhood. Thus have come the railroads, the automobile, and the airplane. The telegraph and the telephone have sent the old time

messenger to another field of endeavor, while the increased knowledge concerning disease, general and communicable, has added years to the span of life. The added comforts which have come to our homes, with all the labor saving devices employed in factory, home, or farm, are all outgrowths of his coming and the revelation of Divine grace associated with it, so that whether men will honor him or not, they are at least materially, the beneficiaries of that advent. It seems a pity, if not worse, that so many men should refuse him a vital place in their hearts and lives, in the face of what he has done for them, and what he continues to do. If the Psalmist, in contemplation of the bestowals of God upon men in his day, should cry out,—“Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men,” as he did again and again in Psalm 107, how much more ought men to be grateful now, for such expressions which are a multitude in number. St. Paul could hardly have foreseen all that would develop in the centuries ahead, and perhaps he did not interest himself in such contemplation, but he saw the changes which were taking place in men to whom the message was given in his own day, and in the joy which this inspired, he cried out, as I wish we all might do anew at this Christmas season, “Thanks be to God for his unspeakable gift.” (II Cor. 9:15).

Ashland, Ohio.

Unto Us

A CHILD IS BORN

By Dr. A. D. Gnagey



What of it? What special significance attaches to an event so common as the birth of a child? On that same eventful day at least 50,000 children were born, and on this Christmas Day, 1933 A. D. probably 100,000 children will be born. Yet every great thing in this human world has resulted from: “Unto us a child is born.” The birth of children has meant the birth of movements, and discoveries, and inventions that have pushed life upward and made the world a better place in which to live. A birth in an out-of-the-way cabin in Kentucky, February 12, 1809 meant the abolition of slavery in this country and a cemented nation. Over in England a birth on the same day meant the greatest addition to human knowledge natural science ever has made. A birth on February 22, 1732 meant the birth of a new nation on these western shores and the greatest republic of all time, a republic, however, which on this Christmas Day finds itself swinging in the balance with threatening clouds gathering over its sky, the range and significance of which none may venture to conjecture. Only God can tell what the birth of a child may mean to the world. Who knows but that even now “unto us a child is born” who shall lead us out of the maze and labyrinth into which godlessness has plunged us.

Some one has said that a new world is created every time a child is born; by which he meant that a man creates his own world, and a new sphere of thought and feeling and action is made every time a new soul enters the world and incarnates itself in human flesh and blood. It is the way God has revealed himself to us all through history. As a matter of fact humanity in this world is in-

conceivable apart from flesh and blood. When he is ready to make a new advance he sends a soul into the world big enough to see it. He has used the birth of children to accomplish all he has undertaken for our race. So it was only in keeping with his way of working through the human ages that when he wanted to send his Son it should be through the birth of a child. Let us not forget the possibilities wrapped up in the children born into our homes and communities. God is seeking through every one of them to bring some new blessing and some higher revelation to our world. Are we preparing them for what God has in store for them when they arrive at the age of accountability? Childhood has never been the same since that day when there was “born unto us a child.” The world has been cruel to its childhood and is cruel yet, but the child “born unto us” nineteen hundred years ago has done more to alleviate the suffering of childhood than all other forces combined. Let this Christmas time bring us an increased appreciation of the potentialities wrapped up in our children.

Ashland, Ohio.

“God’s Gift to Every Home”

One anniversary and one only belongs to all the world. Holidays there are which engage the nations in the celebrations of their heroes, their victories, and emancipations. These are of human origin and limited in bounds. But one event in history transcended them. Only once in the year the whole earth echoes with “tidings of great joy which shall be to all people.”

Ever since the Virgin Mother knocked at the doors of Bethlehem and laid her Baby in the manger bed Christmas has been God’s gift to every home, the possession equally of all mankind. The Day comes this year to a confused world which will receive with fresh realization of its meaning the greeting of a Merry Christmas and the promise of a Glad New Year. The yearning for happiness and peace baffled in its quest finds satisfaction now in God alone. The human soul once touched by his Spirit looks beyond the unreal pleasures that leave only empty hands and hungry hearts.

Christmas will bring within the reach of men and women everywhere blessings which no change of time or circumstance can take away. It kindles flames of faith and aspiration. It lifts the eyes of men to the vision of a Living Christ, new-born as at this time. It lifts the mind to the knowledge of God’s love. It lifts the heart to find communion with him who sought entrance into human life at Bethlehem.—James DeWolf Perry.

The great need is to take time in waiting on the Lord Jesus in the power of his Spirit until the two great truths get the complete mastery of your being. As Christ is in God,—this is the testimony from heaven; as the branch is in the vine,—this is the testimony of all nature: the law of heaven and the law of earth combine in calling to us, “Abide in Christ.”—Andrew Murray.

CHRIST’S SOLUTION FOR EVERY PROBLEM

“Love God and thy neighbor,” was Christ’s solution for every human problem, actual or possible, the panacea for every human ill. Obedience to the first, he implies, saves the single soul as nothing else will; obedience to the second saves society, as nothing else can.—Dr. John McDowell.

GOD IN THE FORM OF MAN

By Leslie E. Lindower

—“The Greatest Humbling of our Gracious God”



To the human senses Jesus was a good man, who was born, lived and died among his countrymen; but who was unjustly put to death as a criminal at the age of thirty-three years. But according to the Revelation which we have of God, he was more than this; for the scarlet line telling of him runs through the Scriptures prophesying and proclaiming him from Genesis to Revelation. The Bible not only tells us of his earthly life, but also something of his heavenly existence.

The angel's annunciation to the shepherds was, "For there is born to you this day in the city of David a Savior, which is Christ the Lord." (Luke 2:11). The Greek word "Christ" and the Hebrew "Messiah" both mean "anointed", and here they are coupled with "Lord", the name for God. So the baby born in Bethlehem's manger was proclaimed to be GOD.

John, who wrote his Gospel, "That ye might believe that Jesus is the Christ, and believing, ye might have life in his name," tells us that, "In the beginning was the Word, and the Word was with God, and the Word was God . . . and the Word was made flesh and dwelt among us" (John 1:1, 14). According to the human senses the birth of Jesus was an ordinary birth, except that he had no earthly father. But the Person that was born as a helpless infant was the Word, Who was God from the beginning, through Whom all things were made.

Luke reveals God as the Father of the human body with which Jesus was born when he said, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also, that Holy Thing which shall be born of thee shall be called the Son of God" (Luke 1:35). The conception of the human body of Christ took place by direct divine action in the body of Mary. In Isaiah 7:14 it is promised that "a virgin shall conceive and bear a son, and shall call his name Immanuel." But a virgin cannot conceive in the natural way. When a child is conceived in the natural way the mother automatically ceases to be a virgin. So a miracle was necessary to bring this promise to pass. Therefore also, since Jesus' human conception was supernatural and not natural, it is more easily understood how he did not receive a sin nature as every other descendant of Adam has.

The meaning of Christ's earthly life in relation to his Deity is revealed from God's viewpoint in one of the most beautiful passages of the Bible. "Have this mind in you which was also in Christ Jesus, who existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man he humbled himself, becoming obedient unto death, yea, the death of the Cross. Wherefore also God highly exalted him and gave unto him the name which is above every name, that in the name of Jesus every knee should bow, of things in Heaven and things in earth and things under the earth, and that every tongue should confess that Jesus is Lord to the glory of God the Father" (Phil. 2:5-11 R. V.).

If a chart were to be constructed illustrating the eternal existence of Christ, a line should be drawn from one side of the sheet to the other, with arrows pointing each way at the ends, indicating eternity in either direction,

because he was in the beginning with God, and he will exist in the future eternity. In the midst of this line indicating endless time, we should erase a portion representing thirty-three years. At the beginning of this period a line downward would indicate his Incarnation, initiated with his birth at Bethlehem. He came down "a little lower than the angels" and was made "in the likeness of men." A line parallel with the "eternity" line would be made representing his earthly life; a normal human existence, but one in which the powers of God were always evident. At the end of his thirty-three year human line another representing his Ascension could be made, to meet the original "eternal existence".

As the eternally existent Christ came to the earth and lived in a human body, we are told he had emptied himself. What was he emptied of? He was divested of the "form" of God. Did this mean that he was no longer God? Not at all! What is the definition of "form"? "Form" signifies that outward appearance which indicates an inward character. Thus we distinguish humans from brute beasts. I am recognized as man because my outward appearance indicates a human nature, or I exist in the "form" of man. The appearance is not the only difference between man and the animals, but the appearance is indicative of the difference of natures. So Christ before his human birth existed in the "form" of God, that is his Divine Nature registered in his appearance and he LOOKED like God. Now to divest himself of the "form" of God, he simply clothed his Divine Nature with another "form", and he no longer looked like God. He still retained his Deity, but not the "form" or outward appearance indicating it. He assumed another "form". This was again an outward appearance indicating the inward character of a man. Therefore those who did not believe his words or his works would not accept him as God, because he looked like a man. This was his new "form". He was, therefore, not a Godly Man, or a Manly God, but he was the God-man. He possessed two full natures. He was body, soul and spirit a man, yet without sin; he was Divine Personality, the second of the Trinity, or God the Son; and he was constantly filled with the Holy Spirit. This was the combination which made up the Lord Jesus Christ on earth, and made him different from every other man.

We must remember, that, although since his Glorification he has assumed again the "form" of God, yet he is still perfect Man. There is a Man in Heaven! We shall be like him. He is the first-fruits of the resurrection.

When Christ was born in a stable in Bethlehem it was not his beginning, but it was the greatest humbling of our Gracious God, planned before the foundation of the world. He who knew no sin and had always existed in God's glory came now to experience the hardships of a sinful world in order that it might be redeemed. And that humiliation was not completed until he had gone to the depths of the worst death and had BORNE the sins of the world. He willingly stooped lower than the lowest life into death, that he might be able to raise the lowest of dying creatures to newness of life. He had to be GOD IN THE FORM OF MAN in order that he might die.

SIGNIFICANT NEWS AND VIEWS

TRAGEDY IN A MANSION

In a "palatial mansion" in New Jersey a husband and wife quarrelled. The husband struck the wife with a billiard cue, and made a wound six inches long. The wife fired a .45 bullet into his heart and he fell dead. The wife may recover. Two children are orphaned and left with a stain and a sorrow upon them that whatever life their lives may be can never be washed out of memory. The explanation of this tragedy is in the few words to the police: "John Doe said he and the dead husband had had a few drinks at the basement bar in the billiard room."

"A few drinks at the bar" and disgrace, tragedy, sorrow nothing can wipe out. This kind of thing is already increasing rapidly in the United States. The political leaders seem willing to have it in order to get the revenue on liquor to help pay taxes that need not be. Was there ever greater folly or greater political iniquity than to give the legal privilege to have such tragedies in order to raise money? Undoubtedly the people will not stand for this kind of thing long. It must make the arch-angels weep if any Christian vote went to endorse and allow liquor to come back.—The Christian-Evangelist.

GERMAN EVANGELICALS THE HOPE OF THEIR NATION

The report of the bolt of 3,000 pastors in Germany against the pagan element in the Nazi philosophy sounds a note of great promise throughout the world. Love of the Bible, a devotion to the Impregnable Rock of the Scriptures, a resolution to pay the price of loyalty to its blessed message of hope to a dying world are facts to be reckoned with in these decadent times. Interestingly enough, the Roman Catholic Church takes sides with these new protestant Protestants.

"Belief in Christ, the thing that Protestantism and Catholicism have in common, is at stake." So spake "Germania," the old line Roman Catholic paper, across its front page, a tremendously significant fact. Germany, resting her cause on Christianity without any of these strange pagan touches like the anti-Aryan clause, and the editing of the Bible in the interest of Norse mythology, can rise to an enormous height in this world, which is feeling the tide of Atheism-Communism sweep over its treasure institutions. But Germany, with a crude barbarism bereft of the Grace of Christ, as she blindly seeks to match Moloch with Thor, will go down to a dismal end. The struggle of German Evangelicals demands our prayers.—The Presbyterian.

BEER AND TOADSTOOLS

One of the great controversies of the current hysteria is over the idea that Beer is a Food. The National Woman's Christian Temperance Union in its educational campaign against the alcohol habit finds that large numbers of people are likely to be alcoholized through the spread of propaganda that beer is a food.

The "food" properties of beer can be viewed somewhat as the food properties of a toadstool. Mushrooms and toadstools have practically the same food value—but the toadstool in addition contains poison. So it is with beer; its slight food value is completely offset by the inherent poison in the alcohol which science condemns as a beverage. The only reason this is not generally understood is because of the clamor of the liquor propagandists.

Beer is now put forward as a non-fattening food. But eight ounces of four percent beer contains two teaspoonfuls of the active poison—alcohol a narcotic, habit-forming drug.

Food furnishes first building material; second, fuel for warmth and work; and third, may be stored against future needs. Alcohol cannot be used for building purposes or warmth and all the while it is in the body it is exercising its characteristic poisonous effect.—Religious Telescope.

UNITED STATES RECOGNIZES RUSSIA

The resumption of normal diplomatic relations between the United States and Russia was announced on November 17.

A diplomatic breach of sixteen years was closed with eight exchanges of letters and memoranda in which the Soviet government guaranteed the religious freedom and civil protection of

Americans in Russia and pledged itself not to propagandize, here or at home, directly or through any agency against the American form of government. President Roosevelt made reciprocal pledges, except as to religion, which the atheistic Soviet government did not ask.

Guaranties given by the Soviet government in the negotiations leading to American recognition were:

To refrain from propaganda against the political or social order of the United States, and to restrain any agency under direct or indirect Soviet control from interfering with the internal affairs of this country.

To accord to Americans in Russia full liberty of conscience and religious worship.

To afford nationals of the United States all legal rights and protection given to citizens of any foreign country within Soviet borders.

To refrain from litigation aimed at the collection of money alleged to be due from American citizens pending a settlement of all Russian-American claims.

To waive all claims against the American government arising from American military operations in Siberia subsequent to January 1, 1918.—The Evangelical-Messenger.

RUSSIAN COMMUNE'S ATHEISTIC CAMPAIGN AGAINST AMERICA

The South is sneeringly spoken of as the American "Bible-belt" among intelligentsia who take their cue from subversive propaganda centers hid away in various northern cities.

These centers are not of American origin, do not propagate American-born ideas, and are not supported primarily by American money. But the frank directness and lack of craftiness of the American mind have sadly failed to be a match for this subtle propaganda against American faith and national ideals, which has thus made almost unbelievable headway in this nation in recent years.

If the South is wise it will accept the characterization given it by men who hate the God it worships and the nation it loves. If there is wisdom among the South's men of letters and professional scholarship, they will vertebrate themselves for the best use of their powers against the efforts of prostituted intellect and scheming subtlety to discredit in the public mind those two things which are dearest and most essential to American life and American institutions, namely, holy revealed faith and free American institutions. These were made possible only through the fact that this nation was founded by men who feared God and loved liberty. A scholarship that can be beguiled by the sheep's wool sophistries of the Red-fanged Russian wolf is unworthy to teach American youth.—Western Recorder, Louisville, Kentucky.

EDITORIAL REVIEW

(Continued from page 4)

ing a new and deeper interest in the Christian life and in Bible study, as well as in devotion to the church. Also conversions were registered during the meetings, but we shall learn definitely the number when the pastor makes his report. Here again that visiting habit on the part of neighboring congregations was much in evidence. Dr. Bame's appeal to the churches of the brotherhood to venture forth upon evangelism is exceedingly timely. It will require real faith in some localities to undertake an aggressive program in evangelism, but God is not slack concerning his promises, and the great need is warrant for courageous ventures.

A note came to our office from Brother H. H. Rowsey of Falls City, Nebraska, stating that John David, a ten pound boy, arrived in their home on November 25th, and that the mother and babe are doing fine. We congratulate you, Brother and Sister Rowsey, on behalf of the Evangelist family, and pray God to smile upon you with his protecting and keeping power.

Brother Rowsey continues in his letter to say: "Our church work is going along in splendid condition. Three new Christian Endeavor Societies have been organized since National Conference, and all three are fulfilling my fondest hopes. We are having two Bible classes on Wednesday evenings: "Great Doctrines of the

Bible" by Evans is being studied by young people and adults, and "Great Heroes of the Bible" is being studied by the children. The coming to our church of the Peck Church of the Brethren, from six miles north of this city, has added some splendid talent to our forces. Already Brother E. T. Peck, with many years of experience in local, county and state Sunday school work, has been elected superintendent of our school. Four others are serving as teachers, and one of their young men is serving as Sunday evening pianist. Others are giving their musical and dramatic ability. And last but not least, others are cooperating with their prayers and presence in work and worship." We are pleased to learn of this example of getting together on the part of Brethren groups, which ought to be followed in other localities. In some instances the conditions would be reversed, but still they would all be Brethren in either case.

OUR BIBLE STUDY DEPARTMENT

Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

Hebrews

The epistle to the Hebrews is a great treatise in defense of Christianity versus legalism. It is one of the truly great books of the New Testament Scriptures. It has been too often neglected by scholars as they have attempted to study the books of first century origin. Just because it is an apologetic of a by-gone day is not a sufficient reason why we should lay it aside and count it unworthy of serious consideration.

The Anonymous Writer

Origen was correct when he said "Who wrote the Epistle God only knows." The benediction would indicate that Paul was perhaps its author, and that was the conclusion of the early church. The reformers rejected the Pauline authorship. Many modern scholars also follow Calvin, Luther, and Beza. It would seem, judging from the general nature of the treatise, that Paul had a hand in dictating it; that Luke dressed it up with classic literary beauty; that Barnabas poured his heart into it; and that Apollos, the young Alexandrian orator, added the flavor of his schooling to its pages. Some even think that Clement of Rome, Timothy, Silas, or Priscilla, wrote it. The sane and sober student must admit that he simply does not know who wrote it. However, to the writer, it seems to be a composite work reflecting the thinking of several worthy and Spirit-guided minds. (Or it might have been a composite work reflecting the thinking of several worthy and Spirit-guided minds. (Or it might have been a compilation of St. Paul's synagogue addresses.) The writing bears all the marks of inspiration of Biblical order.

The fact that modern Christendom is not able to point its finger to the real author or authors should not cause us to reject it as a spurious or non-canonical writing. It is a work of great value—"a work of exhortation" (13:22) leading us directly to the Superior High Priest, the Lord Jesus Christ, and to the Better Covenant. The writer or writers desire to hide themselves away from the gaze of hostile Jews.

Concerning the worth of the authorless work the words of Thiesch are admirable: "If it should be found, that a noble picture, which had been attributed to Raphael was not by that artist, there would not be one masterpiece the less, but one great master the more."

Characteristic Differences

A cursory examination reveals the unique diction of the letter, if indeed it be a letter. The familiar Pauline expressions are noticeably absent. The phrase "in Christ" does not appear in Hebrews, but in the Epistles it occurs 78 times. "The Lord Jesus Christ," a favorite phrase of the Pauline Epistles, occurring 80 times, does not occur in Hebrews. There is an absence of thanksgiving; the word "Gospel," used by Paul 60 times, is never mentioned.

Doctrinal Values

1. This Epistle bridges the gap between a militant Christianity and an ebbing Judaism for Jews who were in danger of apostasy. The old world of legalistic thought was passing and a new era of grace had dawned.
2. Christ is shown as the Perfect High Priest. He is the Perfect Sacrifice—the object and end of all the Levitical ceremonies, rites, etc.
3. All the dispensations of God to man are epitomized.
4. Gospel conceptions and beliefs are illustrated and enforced. Faith takes on a new meaning. It is no longer merely the sinners' trust in a gracious Savior, but the believer's assurance of the reality of the invisible world.
5. The Christology of the Epistle is very interesting. Christ is
 1. Greater than the Prophets. 1:1-3.
 2. Greater than Angels. 1:4-14.
 3. Greater than Moses. 3.
 4. Greater than Joshua. 4:1-13.
 5. Greater than Aaron. 4:14-10-18.

In fact, the entire book is Christological in one sense or another. The first section (1:1-10:18) has to do with The Glory of the Life and Work of Christ, while the second part clearly covers The Glory of the Life and Work of Christians. The first part consists of Argument. The second part is Application (10:19-13:25).

Dr. G. Campbell Morgan thinks the work should be analyzed thusly:

1. The Foundations of Faith, (Argument).
2. The Fruitfulness of Faith. (Appeal).

The Interesting Contrasts

(Moorehead's Summary)

1. Chaps. i, ii:—contrast between the Son and angels.
2. Chap. iii:1-11:—Contrast between the Son and Moses.
3. Chaps. iii:12-iv:13:—Contrast between entering the rest of Canaan and the rest of God.
4. Chaps. iv:14-v:10:—Contrast between Christ and Aaron.
5. Chap. v:11-14:—Contrast between Babyhood and Maturity.
6. Chap. vi:—Contrast between Apostasy and faithfulness.
7. Chap. vii:—Contrast between Melchizedek and Aaronic priesthoods.
8. Chap. viii: Contrast between the Old Covenant and the New.
9. Chaps. ix, x:18:—Contrast between offerings of the law and offerings of Christ.
10. Chap. x:19-39:—Contrast between punishment under the law and under the Gospel.
11. Chap. xi:—The nature and action of faith.
12. Chap. xii:—Contrast between earthly and heavenly congregations and cities.

The Favorite Word

("Better" or "Better Than")

The word better occurs thirteen times in Hebrews and is used variously. Consider the following:

1. "Better than the Angels." 1:4.
2. "We are persuaded Better Things of You." 6:9.
3. "A Bringing in of a Better Hope." 7:19 (7:7).
4. "The Surety of a Better Covenant." 7:22.
5. "Better Covenant . . . Enacted upon Better Provinces." 8:6.
6. "With Better Sacrifices than These." 9:23.
7. "A Better and an Enduring Substance." 10:34.
8. "A Better Country"; "A Better Resurrection." 1:16, 35.
9. "Some Better Thing concerning Us." 11:40.
10. "Sprinkling which speaketh Better." 12:24.

The "Let Us" Application

(Practical Section Plus)

"LET US"

1. "Go on into Perfection." 6:1.
2. "Draw Near." 10:19-22.
3. "Hold Fast." 10:23.
4. "Consider One Another." 10:24, 25.
5. "Lay Aside Every Weight." 12:1.
6. "Run with Patience." 12:1, 2.
7. "Go Forth." 13:13.
8. "Offer the Sacrifice of Praise." 13:15.

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The Importance of Educating Our Youth in Brethren Fields

By George H. Jones, Johnstown, Pa.

(Editor's Note: The above article of Brother George H. Jones deserves wide reading. It is being placed on this page this week because it arrived too late for publication in the White Gift issue.

The promised statement concerning the New Teacher Training Course will therefore be delayed for one week. M. A. S.)

Among the privileges of modern life without a parallel in any preceding age, is that of a liberal education. An education in any age is the "ability to think clearly and act rightly," when considered abstractly. But when considered concretely, we think in terms of professional training. To most of us college and university degrees represent the training for a profession. "The real object of education is to give children resources that will endure as long as life endures; habits that time will ameliorate, not destroy; occupations that will render sickness tolerable, solitude pleasant, age venerable, life more dignified and useful, and death less terrible." Each generation adds to or changes the object or purpose of education. However the shift of viewpoint, the necessity is felt by the best men of every age. "Neither piety, virtue, nor liberty, can long flourish in a community where the education of youth is neglected."

Brethren Schools and Brethren Youth are inseparably linked together, if the Brethren Church is to exist in the future as an evangelizing enterprise—and we can hardly conceive of the Church as other than an educational agency of evangelical purpose. Our youth will attend schools of higher learning and the school of their choice should be the school where parents will be able to feel secure concerning their religious convictions and growth. Such a school should represent the ideals and conduct of the Brethren faith. It should encompass in Curriculum and Faculty the best expression of Brethren culture and selection. Courses of study have become standardized for all schools, but too often we forget the fact, that the type of teacher employed, determines the interpretation and application of the lesson content. Christian parents in the light of modern trends in education, have become culpably negligent in their careless attitude concerning where they send their children after they graduate from high school. Apparently the only matter of interest is the proper credit standing of the school.

A great preacher writing on the subject, said, "Education is the knowledge of how to use the whole of oneself. Many men use but one or two faculties, out of the score with which they are endowed. A man is educated only when he knows how to make a tool of every faculty—how to open it, how to keep it sharp, and how to apply it to all practical purposes."

Youth has obligations in the field of edu-

cation which in most cases he is not old enough to properly appreciate. Duties to God that are only dimly understood. Duties to self that are often carelessly considered. Duties to the home and family that are only too often forgotten. He fails to realize until too late that we neglect our spiritual faculties at a ruinous cost, "What shall it profit a man if he gain the whole world and lose his soul?" Few parents and fewer youth consider the religious life of a college or university when selecting an institution to complete their education. Its reputation for scholarship, research, or athletics are the chief concern, and the attitude has been a great contributing cause to the modern moral breakdown. "It should be the aim of education to make men first, and discoveries afterward; to regard mere learning as subordinate to the development of well-rounded, solid, moral and intellectual character; as the first and great thing, to supply vigorous, intelligent, God-fearing citizens for the welfare of the land."

No teacher or institution is safe for youth where duties to God are relegated to the realm of forgetfulness, or more dangerous still, where newcomers are scornfully regarded for maintaining an attitude of reverence for the Church and Bible, and treated as unsophisticated simpletons for attending divine worship. Contempt invariably breeds unbelief. The public is more concerned about the scholastic degrees that follow a name, than with spiritual grace attained. The size of the football field and the reputation of the athletics coach, are greater qualifications too often, than the reputation of the school for piety and clean living.

Education cannot be too strongly emphasized as essential to our largest usefulness. But an education that only partly educates, and that only of the lower levels of our life, is useless in such an age as the one in which we now live. Under the strain and stress of modern life foundations for a citizenship such as is now needed, must be, not only for a healthy body and alert mind, but for moral convictions that will keep life sweet in the cynical atmosphere of doubtful pleasures, physical gratifications and a shallow agnosticism.

This education must be more than a simple process of filling the mind with all the information that memory will retain: it must do more than enable our youth to master a professional knowledge; it must do more than point out possible realms of vast scientific laws: it must fit them to think clearly, as God is thinking in nature; it must fit them to consider the goal of life, as well as the means to the goal; in fact it must fit them for living as well as the expense of living. They must be fitted to explore nature and nature's laws with rev-

erent feet. They must be fitted to contemplate the history of humanity with prophetic vision, and charitable emotions. History is more than a review of national or racial progress, it is the unfolding of Divine Providence. But few schools teach such an interpretation.

Education must be balanced by proportionate cultivation. Ignoring the most vital forces, and scorning the most powerful motives in human history, is a poor starting point for just judgments or intelligent reasoning. Acting upon the assumption that our spiritual faculties are just as real and often more potent than either physical or intellectual faculties, men only then become fit to properly teach in any school. We Brethren have discovered that to be properly educated, youth must have a greater share of skillful religious instruction than it has been getting. We have found that youth must be taught and trained with the same skill and care in spiritual matters, as in scientific, artistic or commercial. Only as this fact is recognized is the education properly directed.

Perhaps by this time the reader has discovered that the writer is trying to say that education without Christianity will never be able to meet the tests, the stress and the strain of depression so darkens life that the under which we live today, without the convictions that friendship with Jesus Christ brings. There is no inspiration in the education that simply cultivates the material, and puts material values upon all of life's relationships. Too often the stress and strain of depression so darkens life that the only release is despair and suicide. Only as mind and body become the servants of a religious spirit can a modern education become adequate to the completion of life.

That this is not the ideal of the Technical school we are all agreed, yet most of our Brethren parents are sending their children to such schools in spite of the fact that experience has taught every Christian parent the danger of such folly. Of course if our highest satisfaction is the probable income in dollars and cents of a son or daughter, irrespective of their habits, associations and possible matings, then the school that looks like the best money getter and the so-called exclusive set enrollment, will be the one to which they will go. If the record of smoking parties, roadhouse jaunts, dancing excesses and often drinking parties, do not warn thoughtful parents, then the only lesson will be the product returned to them after their thoughtless surrender to worldly

(Continued on page 16)

Studying the
SUNDAY SCHOOL LESSON
at the Family Altar
By William S. Crick

THE LIFE OF PAUL

(Lesson for December 31)

Lesson Text: Phil. 3:1-14; Golden Text:
II Tim. 4:7

MONDAY

The Life of Paul. Phil. 3:1-14. "Saul who is also called Paul" (Acts 13:9) lived two singularly contrasting lives; first as a blameless legalist, then, after his conversion, as a victorious Christian. Back of his

religious metamorphosis, Paul was a man of dynamic and cogent personality. His consummate scholarship was stabilized by an alert conscience—a keen regard for honesty. When he discovered that he was in error “he was man enough” to change. While he settled the “in” question once and for all on the Damascus road, with his characteristic thoroughness he “reached forth” and “pressed toward the mark” that he might experience the deeps not only of saving grace but the heights of sanctification (growth in grace), the length of service and the breadth of vision.

TUESDAY

Paul's Conversion. Acts 9:1-12. One of the many implications of Saul's conversion was the mental “facing about” which led him to comprehend that the “Jesus” whose followers he was zealously persecuting, was a supernatural Person who had actually risen from among the dead, and actually ascended to the right hand of God the Father! Jesus of Nazareth truly was Jesus the Christ of God! “He was seen of me also” (I Cor. 15:8) he wrote. That sight of Jesus changed his entire outlook; not only as to the Person and work of Jesus, but also upon the interpretation of the Scriptures, and upon his life work. The report was: “He which persecuted us in times past now preacheth the faith which he once destroyed!” (Gal. 1:23). Do not overlook the humble but necessary ministry of Pastor Ananias, of Damascus.

WEDNESDAY

Paul the Missionary. Acts 13:1-7. Despite his years of study, and notwithstanding his cataclysmic conversion, the “chosen vessel before the Gentiles” (Acts 9:15) must undergo a period of seclusion in Arabia for some three years. There he could adjust his attitude toward the Scriptures to align with his newly found Messiah, and his zeal for righteousness could be mellowed sufficiently to make him willing to suffer for Christ's sake. When the divinely chosen instrument was ready, “The Holy Spirit said, ‘Separate ME Barnabas and Saul for the work whereunto I have called them!’” It is profoundly significant that “The disciples were called CHRISTIANS first in Antioch!” (Acts 11:26). A “Christian” is a believer with a world missionary vision!

THURSDAY

Preaching in Prison. Acts 16:25-31. What a kaleidoscopic career as a witness to the “Jew first and also to the Gentiles” was the Apostle for some thirty-two years! Damascus, Cilicia, Antioch, Asia Minor, Jerusalem, Macedonia, Athens, Corinth, Ephesus, ROME! He recounts some of his perilous experiences as a minister of Christ in II Cor. 11:23-28. So mighty was his power with God, that when he and his companion, Silas, “prayed and sang praises unto God” out of the depths of the Philippian dungeon, not only “the prisoners heard them”—but GOD heard also. He answered their prayers by giving them a miraculous delivery from jail, and also the conversion of the “jailer and all his house”! When Paul was called before high Imperial tribunals to make his own defense, he the rather utilized the occasions to witness for the Lord Jesus Christ. Jails and governors alike trembled when Paul preached, prayed, sang!

FRIDAY

Exhortation to Unity. I Cor. 1:10-18. How the Apostle's heart must have been

pained when he learned of the “divisions” in his beloved church at Corinth. How the Church of Jesus Christ limps today because believers are NOT “perfectly joined together in the same mind and in the same judgment”. How challenging the Macedonian “call” had been, and how sacrificially he had sought to render just the “help” needed. Now, one of the Macedonian churches is rent with divisions, worldliness, immorality, and every other kind of carnality. Besides, subtil spiritual counterfeits, “tongues” and the like had crept in. I Corinthians, chapters 12 to 14. St. Paul prescribed what he considered the only lasting cure—“preaching the GOSPEL OF THE CROSS ... to them that perish, foolishness, but unto us which are saved—the power of God!”

SATURDAY

Praying for Friends. Eph. 3:14-21. What a struggle Paul had waged for the establishment of the Church at Ephesus! And not only Ephesus, but “all they which dwelt in Asia (Minor) heard the word of the Lord, both Jews and Greeks” (Acts 19:10). First he had led twelve men into the fuller knowledge of the truth; he measured swords again with the hardened Jews; he exposed the fake cult of the exorcists; he ran amuck of the principal commercial enterprise of the city through his exalting Jesus Christ over Diana! But wital, the Ephesian epis-

tle is one of the most profound written by Paul. Evidently the church was able to assimilate “strong meat”. How appropriate it is to leave this quarter's study of the great apostle to the Gentiles literally “on his knees” praying for this great host of believers “that Christ may dwell in your hearts by faith!”

SUNDAY

Blessings of Righteousness. Psalm 1:1-6. Who can say that righteousness (right living) does not pay? Paul caught the vision of the absolute righteousness of the Christ which is imparted to the believer through faith. “I suffer the loss of all THINGS that I may have the righteousness which is of God by faith!” (Phil. 3:9). Jesus declared: “Blessed are they which do hunger and thirst after righteousness, for they shall be filled!” (Matt. 5:6). The Psalmist wrote centuries before Jesus and Paul: “Blessed is the man ... whose delight is in the law of the Lord in which he doth meditate day and night!” On this threshold of the New Year, may we sincerely inquire: “Lord, what wilt THOU have me do?” Then, let us not be “disobedient unto the heavenly vision”. “Thy WORD have I hid in mine heart that I might not sin against Thee!” (Ps. 119:11). “The Lord KNOWETH the way of the righteous!” Farewell, 1933; Hail, 1934!

<p>E. M. RIDDLE, President Waterloo, Iowa</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p>	<p>GLADYS M. SPICE, General Secretary and Treasurer</p>
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<p>BRETHERN YBRINGING</p>	<p>CHRISTIAN HURCH ONSECRATED</p>	<p>ENDEAVOR XTENSION VANGELISM</p>

How Christmas Is Celebrated in Other Countries

(Endeavorers are coming to give a great deal of attention to “others” at Christmas time. In line with this thought we are giving them this information about how some “others” celebrate Christmas.—Editor.)

Christmas to most people comes merrily, for it is a time of thanksgiving and rejoicing, a time to delight the senses and fill the heart with gladness. At this season all the world is kin. Voices are more cheerful, eyes are brighter, and hearts more kind and tender. Almost every country has some strange custom peculiar to that country alone. We are now going to hear of these customs in other lands.

We find in Siberia one of the most curious Christmas customs in the world. When the Christmas dinner is served, the host sets aside a portion of every course to be given to “those whom nobody must see.” A stranger in that country always thinks, “Who is ashamed of being seen on Christmas Day?” When Russia sent its prisoners to Siberia, there were hundreds of prisoners who escaped. They travelled only at night in trying to get back to Europe, and they always had the sympathy of the peasants of Siberia. Therefore every householder hoped to give a little cheer to these escaped exiles by sharing with them the Christmas dinner. The food was placed on a table at a window in a darkened room. As every other room in the house was lighted, it was easy for the exiles to know where to find their

share. The same custom is still carried out; but, as there are few exiles now, the poor people may help themselves.

In Scandinavia at the Christmas season the courts are closed, quarrels patched up, wrongs forgiven. In the evening there is a family-worship service, and afterward games are played. Often these are interrupted by groups of wandering entertainers, who come to sing songs or give pantomime shows. The whole season is a time for skating, sleighing, and general frolicking. In many villages candles are left burning in the windows all night to give light to Kristine, who brings the gifts. Sometimes a cake of meal is put out in the snow as an offering, and a sheaf of wheat is placed on a tall pole for the birds.

Christmas festivities vary according to the temperament and other customs of different races and nationalities. For the Armenians the story of Christmas has been a sad one. They prefer a quiet, solemn kind of day; and so they go to church and worship in a simple-hearted manner.

In Greece the enjoyment of the holiday is in proportion to the noise. The more noise he can make, the more the Greek enjoys it.

(Continued on page 16)

Send Foreign Mission Funds to
 LOUIS S. BAUMAN
 Financial Secretary Foreign Board
 1925 East 5th St.,
 Long Beach, California

MISSIONS

Send Home Missionary Funds to
 R. PAUL MILLER
 Home Missionary Sec.-Treas.
 Berne, Indiana

News from Our African Mission Work

Yaloke, par Boali, par Bangui,
 French Equatorial Africa,
 October 10, 1933.

Dear Evangelist Readers:

Four weeks ago today I wrote you a brief epistle which I will try to continue today. The week from September 12th to 19th was a busy one in the dispensary. We rejoiced during this week in the return of our only nurse, Andre Bernard, to Yaloke. We regret an unforeseen circumstance which led to his re-departure for Bangui on September 20th.

It was at this time also that I took my most recent Bangui trip. These trips to Bangui are difficult and expensive. Someone must go in person to get money orders cashed for the missionaries, to purchase supplies, etc. I had planned to make it a double itinerating and business trip and to sleep in my car en route. Because of an unforeseen circumstance it was necessary at the last moment to alter my plans. Instead of going practically alone as I had planned to do, the little car contained four passengers besides Joseph Nguede our chauffeur. It was therefore absolutely impossible to take camping equipment, and it was therefore necessary to stay at the hotel. Not having the funds for this unforeseen circumstance I was led to continue in definite prayer that they might be provided.

On the day before my departure I was smitten with a sudden and severe illness and was without sufficient funds to finance the trip. God wonderfully answered prayer by raising me up that evening and by giving me sufficient strength to complete the necessary preparations for the journey. That same afternoon unexpected mail arrived bringing me a single letter, a money order from the great city of Denver, which had come through from the States direct to Africa and which was sufficient to meet the immediate needs! I relate this little incident as a testimony to God's faithfulness in answer to prayer in providing our every need.

In Bangui we were able to accomplish all that we had hoped to for the missionaries of the various stations, and to have a deeply spiritual meeting with a group of isolated Christians who are there endeavoring without any definite or officially authorized leader to serve God and to worship him in the midst of that large, wicked city, where, except for the Catholics, no Mission exists.

We ask your prayers for the city of Bangui. It is the hope of our Mission to establish a work there as soon as possible. Both funds and workers are needed, but above all definite, fervent and effectual prayer. I can't tell you how my heart is burdened for Bangui. In a little article entitled "Prayer according to the will of God", one sentence touched me deeply—"When God wants to do a great work, he tells someone to pray." I am persuaded that even now God wants to do a great preliminary work in Bangui, with a view to the establishment of our Mission there. He tells

me to pray. Is he speaking to your heart also?

We passed the equinox in Bangui, and during the last afternoon of our stay and the following morning while we were en route for Yaloke the rain fell in such torrents as I have never seen even in Africa. However, God wonderfully undertook for us in crossing the barges, and in spite of trials and difficulties we reached home about six P. M. to find the missionaries had given up hope of our return that night and were assembled in the Foster home for supper. They had reached the stage of dessert, but for once we were not inclined to join with them just where they left off. Motherly Mrs. Foster soon had a full meal set before me, to which I feel I did more than ample justice. The evening was divided between fellowship and business and we retired more than usually weary.

We spent two days at Yaloke and then were off for Bassai, on the 26th of September. Miss Patterson and I had planned the trip in order to have Mr. Jobson care for our teeth, but the trip was made imperative by an S. O. S. from Mrs. Jobson who was ill. It was for this reason that I was not dismayed when in the afternoon we arrived at the Ouahm River and found the barge impassable. We therefore sent a message to Mr. Jobson by runner who crossed the river in a little canoe, telling him how anxious I was to see Mrs. Jobson and asking him to make whatever arrangements were best and possible.

Miss Patterson and I then went back to Bozoum. After some difficulty Joseph got the car to the top of the hill, where we

HELP MAKE A HAPPY CHRISTMAS FOR THE CHILDREN IN KENTUCKY

The Sunday School at Lost Creek reached 171 last Sunday, and it was a rainy day. This work is growing so fast that they are unable to rightly care for the work. Money is a mighty scarce article among these folks and Christmas won't mean much to many a child there this year. Brother Landrum is desirous of at least giving them all a treat in the Name of Jesus to bring some cheer into little hearts that have so little of it. Perhaps someone who reads these lines would like to help provide this. Perhaps some C. E. societies or other organizations could fill a box with toys, or fill a bag with clothing.

And while thinking of this, don't forget that there is a little worker down at Krypton who would like to pass out some cheer to her little folks also. Miss Carter won't ask for herself so we ask for her.

"What thou doest, do quickly."

R. PAUL MILLER, Berne, Indiana.

have a rest house on the site of Mr. Gribble's original rendezvous. We had no bedding except a single blanket. We were able to borrow another blanket from a friend in Bozoum. There was a cot and mattress in the house and by one of us sleeping in the car and the other on the cot we managed to exist until morning. The next morning at 4:15 porters arrived from Bassai with relief supplies. We made up our beds properly and rested for one hour before it was necessary to commence the labors of the day.

We decided to send purchases which I had made for Bellevue missionaries by porter direct. While I was doing other things Miss Patterson wrote letters to Bellevue and Yaloke explaining the situation. I cared for a few patients and at 8:30 we left for the Ouahm to meet Mr. Jobson there. We went across with our loads in canoes and when the water became too shallow for the canoe we were carried on the backs of natives to the shore.

Mr. Jobson had his car waiting for us on the other side and we went as quickly as possible to the Fougoura River (five miles from Bassai) which was so high that the bridge had been washed out. This accident happened while Mr. Jobson was holding a communion service at Baloa Chapel on the Bozoum side of the Fougoura River. He had therefore been unable to return with his car to Bassai two days before, and it was by this coincidence that we were able to have auto transportation between Ouahm and the Fougoura. We crossed with some difficulty the broken and partly submerged bridge. We were grateful for Mr. Jobson's help and that of the natives in getting across. Mrs. Kennedy and Miss Myers had sent their "pousses" for Miss Patterson and myself and by 2 P. M. we were warmly received by the Bassai missionaries. Mrs. Kennedy gave me her room and Miss Byron gave Miss Patterson hers. They themselves slept on cots in adjoining rooms. After a hasty toilet and a quick lunch I went over immediately to see Mrs. Jobson. I was relieved to find her less dangerously ill than I had feared. Miss Patterson and I had our dental work done on the following day. Mr. Jobson did a filling and a very difficult extraction for her and two fillings for me.

On Saturday, the last day of September Miss Patterson and I returned to Yaloke, reversing the trip above described, except that I waded the shallow waters instead of being carried through them. This time we found them much more extensive. We transacted a little business in Bozoum, and except for a single blowout we had an uneventful trip between Bozoum and Yaloke. We arrived home at 3 P. M. and found that Miss Emmert was planning to entertain the entire missionary staff at our home. It being the last day of the month there was much which had to be done that very afternoon, and I assure you we were glad for a good rest that last night of September.

On our return from Bangui September 23rd we held a meeting at our Boali Chapel. It was raining, but the meeting had been previously announced and was held in spite of the drizzle. I myself sat on the veranda of Mamadou's hut, but the people, 169 of them, who had assembled within fifteen minutes after my arrival, sat in the rain. I asked how many of them had accepted the Lord Jesus. They all raised their hands but

nine. I asked how many of them were willing to accept him now, and these nine came to the front. We certainly have much to praise the Lord for because of his mighty working at the Boali Chapel.

During the early days of this month I have resumed village work with my car. I have given up a class in Bible school in order to do this. During the three afternoons of last week more than eighty souls accepted the Lord in nearby villages. Twelve more accepted him at Damazon's village on Sunday afternoon, through the efforts of Mr. Foster and the Fishermens' Club.

Daily services continue on the station under the supervision of Mr. Foster and his days are crowded with his many duties as Superintendent of Yaloke Station. Mrs. Foster has very busy afternoons caring for her Bible classes and the choir, since because of additional duties it has been necessary for me to resign my Bible class, she has assumed that also. Her mornings are filled with home, garden and other duties, for besides superintending our garden and other outside work she is our efficient station treasurer. We marvel at the daily strength which the Lord gives to Miss Emmert as she continues her long, arduous days of school duties with but short and infrequent vacations. Miss Patterson continues faithful in her care of the women's work in our Bible school and is also at the service of her fellow missionaries as stenographer whenever needed.

The medical work continues to be extremely heavy. Under the strange but unmistakable providence of God not only Miss Tyson our exceptionally efficient head nurse, but also the two Cameron nurses, Andre Bernard and David Remy are now absent from us. We bow to his divine will and are persuaded that there are no second causes. We have with us one of our own Banou boys, Elie Boy, who except for a brief intermission spent as helper to Mamadou at Boali, has been with us since July, 1930. He is now our most efficient helper. We have much need of your prayers in these difficult days for God's sustaining grace. I am busy these days continuing the work of translation. Just at present I am working on the 9th Chapter of Acts. The Sunday school is now following the lessons from the book of Acts. The translations are typed and distributed not only on the station but among the evangelists at the chapels.

Volongou, our assistant pastor, has just left us to go on a trip of visitation to the various chapels which will require several weeks. We hope to be able to say something about this in our next letter.

Among the early pupils of the school who are still with us as efficient helpers we mention Joseph, who in addition to acting as my chauffeur, types, teaches and translates; Timothee who does heavy work as an efficient typist; Andre Boybou who teaches in Bible school and is learning to type; and John Mbo who assists Miss Emmert as a faithful monitor.

Today we had an unexpected visit from a former evangelist, now a chief, Yolo. Many of you know and prayed for him in the days of his fruitful service here. He still seems tender toward the Gospel and we ask you to continue in prayer that our Heavenly Father may yet win great victory in his life.

We have a very faithful evangelist who belonged to our original quartet of deacons,

Jodiouane. He continues faithful day by day in his somewhat distant outpost. For him also we ask your prayers. And we would not forget Yama, who has labored since 1930 in the midst of great difficulties among his own people, the Boufi. Up to this time he has had the fellowship of his brother-in-law Salekora; but the pressure and temptations of this life have been too much for the latter and he has left the work of evangelism to enter into commercial business. Will you not pray for Yama, as he stands in a very real sense alone as a teacher among the great Boufi tribe?

We were happy to be able to visit Basai, and to find, aside from Mrs. Jobson's illness, the missionaries in good health. Miss Myers is home from a recent evangelistic trip to Bey and intends to renew the work of translation. Mr. Jobson is extremely busy in the pastoral work of a large and thriving district. Mrs. Kennedy continues busy with her Bible classes, singing classes and housekeeping. Upon Miss Byron, because of the frequent absences of Miss Myers, falls much of the care and superintendence of the native hospital.

We are sorry not to have been able to be an eye witness to the great work which is going on at Bellevue this quarter. Chapels are multiplying and translation work is increasing under the skillful hands of Mr. and Mrs. Sheldon. The hospital thrives under Miss Tyson's care and Miss Crawford is being richly blessed in her school.

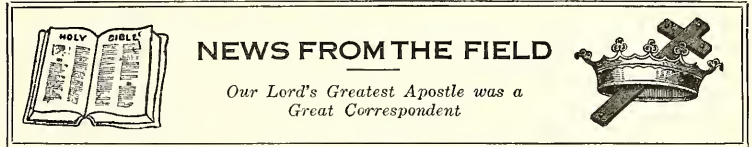
We leave you now with prayer for the tribes untouched, so near to us and yet so far. May God bless you as you pray for them, and may workers speedily be thrust forth sufficient to enable us to occupy new fields.

Faithfully yours in Christ Jesus.

FLORENCE N. GRIBBLE.

P. S., October 13, 1933.

I cannot refrain from adding this postscript to the glory of God. The above letter was dictated, typed and in the envelope, when last night came Brother Hathaway's letter with a synopsis of the Board minutes, giving permission for the opening of a work at Bangui. It had been a long, hard, difficult day, but this news caused my faint heart to sing with joy. God, who answers prayer, is infinitely near. F. N. G.



BELL JINGLES

I am reminded that nearly a year has passed since I last reported my activities through these columns. Time passes so rapidly and procrastination is such an easy habit to acquire in writing,—these are the only excuses I have to offer.

During the past year, part of my time has been given in field work for the college and the remainder in holding meetings and giving Bible lectures; in this I have covered a considerable amount of territory, as I am reminded by looking at the mileage on my car, which has covered about 30,000 miles.

Ashland, Ohio

It was here that I had the pleasure of conducting a meeting last December with Brother Belote, with whom I labored in four revivals in past years,—while he was pastor in Aurelia, Iowa; Listie, Pennsylvania; Uniontown, Pennsylvania, and Canton, Ohio. It was a pleasant two weeks in being associated with the college folks and friends of Ashland, where I lived for nearly three years.

Dayton, Ohio

This city seems more like home than any other place to me. It was here that I served two pastorates and spent one-third of my ministry in the church. We had a three-weeks pre-Easter meeting with Brother Barnard. Had an enjoyable time and God blessed our labors together.

Oakville, Indiana

I spent several days here with Brother Lowman in the last week of his meeting, after I was through with the Dayton meeting. Brother Lowman and his wife were formerly members of the Dayton church when I was pastor. It was a privilege to be with them and their people and have a part in their work.

Milledgeville, Illinois

This is now home to me. I conducted here a week of afternoon Bible lectures last Spring and held a ten days' meeting in the church with the pastor, Brother Cone.

Travel

During the Spring and Summer months I visited and worked among many of our churches and looked after some of the College properties and interest on the outside.

Uniontown, Pennsylvania

In October as I was in the East and Brother Clough had arranged with me to help in a church financing campaign, I had the privilege of sharing with them in the wonderful victory that came in, wiping out their debt. I had a part in locating our work here many years ago and naturally was interested in this work. They have been severely tried and tested and heroically have gone forward in the face of almost insurmountable difficulties. Their building is too small to accommodate their growing membership and Sunday school which is the largest in their history and has multiplied since Brother Clough has taken over the work.

Cumberland, Maryland

This is a new church and field to our people. Brother Wakeman arranged with me to hold a meeting in November. I CONSIDER THIS ONE OF THE MOST PROMISING FIELDS WE HAVE FOR BUILDING UP A CHURCH. Here without a church building of their own they have gone forward under great handicaps until they have a good sized group of people, a fine Bible school and young people's group. Brother Wakeman and his family have made great sacrifices and given themselves unstintingly to the work. Brother Wakeman is well known in the city and surrounding country. Through broadcasting twice

weekly he has given the teaching of the Brethren church, has sold and distributed hundreds of Brother Bauman's pamphlets "The Faith Delivered Unto the Saints." We had a very enjoyable time in our work here.

In my judgment Cumberland should be given every encouragement and support possible. There is no question in my mind that if this work is properly supported, we can in a few years have a strong church in this place. **WHAT THEY NEED MOST IS A BUILDING OF THEIR OWN,** and without one the work will be retarded. They have already purchased a fine site with two corner lots. \$1 000.00 will enable them to put up a basement unit. I am willing to be one of 100 to give \$10.00 for this purpose. This place is worthy of the support of our Mission Boards and W. M. S.

Berne, Indiana

I am writing this from Berne where I am spending two weeks in a Bible conference and meeting. This is the fifth time I have been in Berne. The church is here located in the country, but one of the most faithful groups of people we have. The field is limited and closely gleaned.

W. S. BELL.

ST. JAMES, MARYLAND

The little Indiana stream was at flood tide. A large crowd had gathered on its banks and some were on the bridge. The pastor led a little boy into the chilly January waters and baptized him.

It would have been almost impossible to have convinced that little boy that he would some day stand in the pulpit of that minister, but almost twenty-eight years have passed and I have just closed a happy time with Brother W. S. Baker.

November thirteen we began what we planned to be a two weeks' meeting with my Bible Chart Lectures in the Brethren church at St. James, Maryland. During my stay with these people I made my home with Brother and Sister Dan Sensenbaugh. Having been acquainted with the son, Brother Charles Sensenbaugh, (who died a few years ago while a pastor in Indiana) it seemed almost like renewing old acquaintances. Their kindness to me was much appreciated.

We were permitted to enjoy the hospitality of many homes and test their culinary skill and can say, without exception, the husbands have chosen good cooks.

This church has a large membership but many are cold and indifferent. But I find good people everywhere I go and this was no exception. Brother Baker is a very fine man to work with and I thank him for his kindness to me.

The audiences the first week were rather small but after making several calls we began to see the fruit of our labors and on Sunday we had a large audience. Interest increased the second week and it was decided to continue a third week.

Our Lord spoke of a man who bought a farm, and another married a wife and therefore they could not come. Today so many children have school lessons and therefore they cannot come. Of course it presents a problem, but fortunate is that child who has parents who are more concerned about its eternal welfare than in a few arithmetic problems. Truly we should take heed lest at any time our hearts become overcharged with the cares of this life and that day come upon us unawares (Luke

21-34). I would far rather my children would never complete the fifth grade than that they should miss the eternal truths of the Word of God.

Brother Rohart and eighteen of his people from Winchester, Virginia, visited us and rendered much appreciated special music.

Brother Joshua Long, a retired minister, lives near here and we were glad to partake of the hospitality of his home in company with Brother Baker and Brother Coleman. We also enjoyed the hospitality of Brother and Sister Coleman in their Hagerstown home.

Not only did we endeavor to put out God's Word in the pulpit but also in the use of many hundreds of tracts and other Christian literature. On the second Sunday, a large number responded to the call to consecrate themselves in a special way for the last week's meetings.

Brother Baker conducted a baptismal service in the baptistry of the Brethren church at Hagerstown on the last Sunday afternoon, and plans to have one in a stream a week later. The meetings closed on Sunday evening with the largest crowd of the entire series.

For some three years I have had great difficulty with my health, but in these meetings my strength was better. I thank all who have been praying for my health and ask that you continue.

R. I. HUMBERD.

BIBLE INSTITUTE AT OAKVILLE, INDIANA

It was a privilege and a real joy to lead in a Bible Institute with Brother Lowman and his people at Oakville, Indiana. Brother Lowman has already reported this meeting but the one who led in the meeting desires to add a few words.

While the attendance was not what we would have desired, due to causes which the pastor has stated, the meeting was in some ways one of the most interesting and helpful ever conducted by the writer. The interest on the part of those who came was very marked. The Holy Spirit used his Word in a remarkable way and lives were touched in a way that will mean much in the future. Never has the writer been in a church where there is so much musical ability. A larger number of persons were able to sing than found in any other place and the fine thing is they were ready to be used and we were favored with special music in every service. On Sunday afternoon the men's chorus from the neighboring Church of the Brethren came and rendered a fine service. Their very fine spirit of cooperation was most commendable.

While in Oakville my home was with Brother and Sister Lowman where every effort was made for my comfort. It was a real pleasure to be permitted to be in their home and it was a real help to witness the Christian faith and fortitude on the part of Sister Lowman. In spite of her affliction she manifests that cheerfulness which can come only from a knowledge of and a real fellowship with the Lord Jesus Christ and her life is a benediction to those with whom she associates.

The field at Oakville is rather difficult but a worthwhile work is being done under the leadership of Brother Lowman and a definite testimony is constantly being given. May the Holy Spirit continue to definitely lead in their work.

J. C. BEAL.

LOUISVILLE VICTORY REVIVAL

Our 1933 Victory Revival is history. At our Homecoming on November 19th, Brother R. Paul Miller came to us as our guest speaker and remained as our Evangelist the three weeks following, closing on Sunday evening, December 10th.

We had a wonderful day to begin our special effort. There were 225 in the Sunday school and a few more for the preaching service. Some 175 remained for the fellowship meal at noon, and after a short program about the tables we were dismissed until the evening service.

In this case a good beginning meant a good ending. Brother Miller held the folks from that first day on so that the house was practically filled at each service. The pastor was Brother Miller's helper as song leader and general roust-about. It was all a pleasure, to say the least, and with two pianists and a choir that could be depended upon,—even when asked to pray or to testify,—what preacher's heart would not rejoice and be glad?

Of course Louisville knew Brother Miller, this being his third meeting with the Brethren here in the last 12 years. His love for the Book has not waned. His concern for the sinner is as strong as ever, but how he does hit at SIN. With no thought of compromise he zealously and fearlessly proclaimed God's truth and the Holy Spirit was glad to finish the work begun in many hearts.

We were favored with visits from three of the near-by Brethren churches,—Canton, Ellet and Middlebranch. Brother MacDonald of the Ellet congregation brought the largest delegation with Brother Beal and his good Canton folks close seconds. Brother Norman Uphouse of the Middlebranch church was permitted to be in one service and several of his people came at another time. We surely appreciated this fine spirit of concern and friendliness. We hope to be able to return the compliment.

I am quite sure you are anxious to hear about the results. We are more than happy to tell you. However, as we all know it is impossible for us to tell the exact results of such a campaign. A wonderful blessing came to the church through her study of the Word and in the strengthening of the spiritual life of every believer. There were 75 who came forward for confession or re-consecration during the three weeks. Of this number 52 will receive baptism and be received into the church, while 23 renewed their vows in re-consecration. We know better than ever before that God does answer prayer. How we praise him with thanksgiving!

We realize that this wonderful ingathering means added responsibility to both pastor and people. We ask an interest in your prayers that we fail not. The Louisville Brethren, through their pastor, extend the Season's Greetings to you all.

A. E. WHITTED.

THE REVIVAL AT LOUISVILLE, OHIO

This is the third meeting we have held at Louisville. It seems that each one was better than the former. Each has been a most happy experience and we thank God for his blessing without which nothing could have been accomplished.

Last year we held a meeting here in December. This year we began in November on Anniversary Sunday. Since the last

meeting the pastor and people have done a splendid piece of work in establishing and conserving that which had been accomplished before and in reaching out after others. We found a people ready for the meeting from the first night, and eager to see God work in the lives of men. As the meetings progressed, other members of the church realized the need of getting real earnest with God for the salvation of men.

Brother Whitted, the pastor, is not a noisy man, but he has a way of working that gets results. During the years he has been in this church he has brought the work to where it is now the leading church in the whole community. The Brethren church here has never enjoyed the prosperity that it has achieved during his pastorate. The work now stands as an eloquent testimony of the fruit of a clean life and a spirit filled ministry. Much of the success is no doubt due to the fact that he has remained long enough to bring this about. Many good men do not stay in a work long enough to do this.

During this meeting we had the privilege of meeting with the Northeastern Ohio Brethren Ministerial Association. This was a most enjoyable occasion. A fine spirit seems to prevail among the men.

Our home as usual was with Brother and Sister Whitted, and this very fact added keenly to the pleasure of this meeting. The hospitality of this home and that of the members is beyond expression. We shall not soon forget the many friends here and the happy fellowship enjoyed with them.

The Brethren Church has a great future here in this community and will see greater days ahead if they keep close to Christ and are faithful to his Word and in seeking the lost.

R. PAUL MILLER.

PLEASANT GROVE, IOWA

Perhaps some would like to hear from this field. God surely has blessed us this year. Since March the first of this year this church has shown signs of revived interest. On August 13th we baptized three and on October 22nd, we baptized seven. One of this number went to the Christian church in North English. On October 29th we decided to have a revival. The pastor was given authority to choose a committee to secure an evangelist. Never did God work more satisfactorily for us. On November 13th, Brother Taber came with his family and began the meeting, and he proved such a fine coworker that we hated to see him leave. His messages were true to the Word and to the Brethren church. The result was that the church was revived and four were baptized and received into the church. The meetings were to have closed on Wednesday night with a communion service, but Brother Taber was called home, leaving the pastor to preach on Tuesday night. Brother Garber came on Wednesday to conduct communion and to help receive the four into membership. Our table room was too small this time, for fifty souls were there to participate in the service, the largest family of God's saints to commune at Pleasant Grove for a number of years. The results for the year 1933 were 14 converted and baptized. We thank the Leon church for the loan of their pastor. May God bless them and Brother Taber and his fine wife and children. It was an inspiration to be with these folks.

H. W. ANDERSON, Pastor.

CENTER CHAPEL, INDIANA

The revival services of two weeks, duration closed at the Center Chapel church, with only seven accessions, but a splendid attendance and interest otherwise.

The song service was in charge of Miss May Rife, a member of the church who had taken training in music at Indiana Central. She gave her service freely in the meeting. It was her first experience in a revival meeting as a song director.

The community and neighboring Brethren responded well with about an average attendance of 70 each meeting. The weather was fine for the meetings. Although there were others in the community who should have made a confession, yet I believe the spirit will win them yet. It seems that Satan caused many to doubt and to hold back. Some gripped the seats and allowed their stubborn will to be unbroken. Satan still makes men believe it is an unmanly thing to accept Christ as their Savior, holding on to the idea that their morals will save them. Some still think there is no place of torment save on earth. For God is too merciful to allow them to go into the Lake of Fire which is the second death. Yet we all should realize that this is according to prophecy.

There will be baptismal services on Wednesday evening, December 20. I am trusting there are others to respond and be baptized at that time.

I desire the prayers of the brotherhood.

PAUL A. DAVIS.

P. S.—The writer also, with the help of Brethren D. A. C. Teeter, L. V. King and F. C. Vanator, conducted a week's meeting at Poplar Grove from November 19th to 24th. The attendance and interest was good, although there were no accessions, yet there were many present who had not been to church for a long time. This proves to me that souls are still hungering and thirsting for the Word of God. The average attendance was about fifty. Fine cooperation was given by the Methodist, Dunkard, Christian and Brethren churches. There were those who volunteered from other churches to help in the song service. The pianist was from the Methodist church and came a distance of four miles and was present every night. She took such an interest because this used to be her home church until recent years.—P. A. D.

Building a new subway around an old one, without disrupting train service, was the remarkable feat accomplished in London, England, during the rebuilding of a station. Most of the constructive work was done at night.

Dr. Bauman's Pamphlets

One on "N.R.A.—The Sign and Its Significance" (10c each, \$1.00 per dozen, \$7.00 per hundred) and another entitled "God or Gog" or the coming meet between Judah's Lion and Russia's Bear (15c each, \$1.25 per dozen, \$10.00 per hundred) can be secured either direct from Dr. L. S. Bauman, 1925 E. 5th St., Long Beach, Calif., or from Paul Bauman, 109 W. Walnut St., Ashland, Ohio. Orders from the eastern part of the brotherhood should be sent to the Ashland address.

Guarani women, natives of Paraguay, South America, are accomplished head balancers. A traveler saw one woman at market with a basket on her head containing five struggling turkeys and a chicken. Under one arm she held a baby, under the other a large bundle of firewood. At the same time she led a stubborn donkey. While the observer was wondering how this was done, a woman passed by with a small envelope poised gracefully on her head. These women never think of carrying anything in their hands.

The use of paper products in the home has been almost entirely a development of the last fifteen years and has increased tremendously in the last ten years. The quality of these products—paper dishes, napkins, towels, et cetera—has been greatly improved. Waxed paper in the home is used for a variety of purposes, being especially useful in the protection of foods. Paper is being used extensively in the production of fibre furniture and twisted fibre rugs, suitcases and other fibre-board products. Baby carriages have also been made from heavy woven cord made from paper.

TRAVEL FLASHES

Planning the Trip

For several weeks we had been planning to go to Linwood, Maryland, for a revival. I had begged Mrs. Bame to go with me for weeks and then, when the day came to go, the Lord or the weather was in her favor, for our roads were covered with a glare of ice and snow and "go over the mountains in such weather? Not she!" Not very enthusiastic—another. I took to the train and rode four roads before I arrived and even then, they came 50 miles to get me. Linwood seems about 50 miles from everywhere: Hagerstown, Baltimore, Washington and York. To beat me still more, there were four inches of snow the morning I left there, the first in three weeks of the most beautiful Winter weather I ever saw outside of Florida! Seems the auto was just out of the question all around.

Entertainment

I had the true Maryland hospitality with their special chicken Maryland-style dinners, gracious hospitality, faithful loyalty in the meetings. More special numbers of music by different delegations than I ever had in thirty years of revivals. Fifty miles seemed a common distance for we had singers from Baltimore, Washington and other distant places—but especially from nearby Churches of the Brethren of which there are many. We would not have gotten along so well but for this very wonderful and splendid fellowship. Among those who made my stay delightful was one Dunker whom I had not seen for twenty-five years, a Brother Graybill of New Windsor.

My home was in the parsonage and a "home" it was. Never had a nicer place nor better care. Never got homesick for a minute! Mrs. Bowman knows how to take care of a preacher for she has lived a long time with hers. She humors the fellows!

The Revival

They would have three weeks even though they were a small church and the evangelist had not given so much of his time to a church for a long period. The pastor had done all he knew to get things ready, yet it took a week to arouse the countryside to

our appeal and from then on, we had a continual increase in numbers, interest and success. People of all denominations came regularly and in the end we had a very profitable meeting, a good offering and a great hunger for more of the Word. Among the new members are a father with his wife and children and two young people who could boast a Quaker birthright but who would not trust to it but rejoiced in the birthright that is from above.

Perhaps no one is to blame that there were not one hundred converts but there were perhaps more than a hundred who did pledge themselves to live a better life, study their Bibles more and enlist to do more fully, the entire will of God. I am sure we did have a revival and that this church, small in numbers, will give a good account of herself in the future. They have a fine, limited field and a sturdy faithful people with whom it was a pleasure to work and to whom we expect to return again.

This is one of the churches that might have faltered and said, "we can not afford a revival", but they did not. They undertook for the Lord and he helped them mightily. Let every church in the brotherhood remember our evangelistic program, venture on faith, assured that the Lord will provide.

CHARLES A. BAME.

OUR LITTLE READERS

HOW A CRIPPLED PINE BECAME A CHRISTMAS TREE

By Evelyn Gearhart Bauer

All the birds in the great forest had ceased singing! Cunning rabbits scurried here and there, to haunts where they watched, bright-eyed, the strange movement of a crew of men and boys, with shiny axes slung over their shoulders.

What excitement reigned! It was the day before Christmas and all the trees were looking their best, and hoping within their hearts, that they might be chosen to adorn some happy home. That is, all, save little Crippled Pine, for only too well, he knew that no one would want him, with his poor crooked trunk and sagging arms, for a Christmas Tree. "Oh, oh, oh," he sighed to himself, as more than one tall neighbor was hewn to the ground and carried down the steep hill. Just, "oh, oh, oh," over and over again.

You see Crippled Pine was very sad! He had heard how on Christmas Day, beautiful trees stood, inside of the homes, in the town, with golden, green, and red balls hanging from their stately boughs. He had also heard that brightly lighted candles were fastened to them, and tissue-paper fairies, and great clusters of sparkling snow, tinsel, and red and white candy baskets and canes. While very often, from a top-most bough, a large silver star shone down on the merry children.



"Oh," sighed the Crippled Pine, "that I might just once be a real Christmas Tree!"

Soon darkness fell on the forest. Older and wiser trees whispered among themselves. The Crippled Pine looked all about him, where had once stood his tall, stately neighbors. All were gone now, and he was very, very lonesome.

Then he heard a queer sound, and noticed a little injured bird lying on the deep snow beneath him.

"Ah, poor bird," whispered Crippled Pine, "try to fly to one of my branches. Try hard little friend!"

And although the injured bird tried more than once to reach a low, hanging bough, he fell back in the snow.

Crippled Pine bent even closer. "Try once again, my brave one," he called, in an excited voice.

Then after resting a bit after his last vain effort, the bird tried once again, and this time he succeeded, and soon pressed himself against the warm, pulsating body of Crippled Pine Tree. How happy the new friends were! Was not the injured bird safe now, and was not the crooked tree of use to someone in the world?

And far into the night, Crippled Pine sang in a low sweet voice, "What a happy Christmas Tree am I! Have I not real snow lying all about me? Have I not real stars shining above me, and best of all, were it not for my crooked trunk and low sagging arms, I could not have helped the poor, hurt, little bird that now sleeps, oh, so peacefully within my boughs!"

HOW CHRISTMAS IS CELEBRATED IN OTHER COUNTRIES

(Continued from page 11)

He sings his hymns as loud as he can, and then uses firecrackers to add to the din.

The principal feature of Christmas at Naples is a pageant shown in the churches on Christmas eve. The scene of the Nativity is presented in life size, very true to the story and very real. There are several houses showing the doors with happy people standing there. The wise men approach slowly; royal families pass; men on horseback and with mules, and peasants poorly clad, each bringing gifts, which vary from costly jewels to the plainest gifts of the peasant people. After those in the pageant have made their offering the audience rises, passes to the manger, and leaves offerings of apples, chestnuts, vegetables, and money. These are later given to the poor.

In Holland there is a custom by which money is collected for the poor. Young men of the town carry through the dark, silent streets a huge illuminated star; and the crowds that gather to watch the passing of the star give money for the poor. The star-bearers take the gifts to the burgo-master, who is bound to give the young men a good meal for their services.

In South America one of the most interesting customs is called the Christmas-eve wake". On the night before Christmas groups of young people numbering from twelve to twenty go through the streets singing carols and folk-lore songs. Such groups are known as "watchers," and after they have sung a number of songs one goes to the houses and requests gifts to the spirit of Christmas.

The Mexican children's interesting Christmas custom is known as the "breaking the

horn of plenty." The horn is a large earthen bowl filled with candies, nuts, oranges, raisins, and small gifts. It is very attractive as it hangs from the ceiling; for it is covered with tin-foil or tissue-paper, and is often decorated with flowers. After the evening's entertainment each person in turn is blindfolded, receives a stick, is turned about three times, and is then told to strike at the bowl hanging from the ceiling. The successful one has the first choice of the good things to eat and the gifts that are scattered on the floor. There is always plenty for everybody.

In Switzerland every evening as the sun is setting the peasant highest on the mountain lifts his hunting-horn, blows a blast, and calls: "Good night. May peace be with thee." His neighbor next below blows a blast, and repeats the wish. Every peasant down the mountain does the same in his turn. The night before Christmas a little carol is started by the man at the top; his next neighbor sings another stanza, and so on. Each one calls afterward: "Good night. Merry Christmas tomorrow. Hail the King of kings; 'tis the birthday of the Lord."—Taken from The Epworth Herald.

THE IMPORTANCE OF EDUCATING OUR YOUTH IN BROTHERS SCHOOLS

(Continued from page 10)

values. Many of our best thinkers are sure the great moral and financial breakdown has come as a result of the kind of college and university life of the past few decades. These leaders of ours in the political and financial world, were the outstanding products of these godless and lax institutions whose sole purpose was to turn out Technicians. They did, and many of them were soulless and heartless if the record of our modern newspapers is to be believed. The writer has in mind the pride of many a fraternity that they never intended to be the "slaves of a primitive religion, which no man of reason could accept today."

Our Brethren school has traditions. Ashland College stands for some things of the past that are worth preserving. It stands for the dignity of self-restraint. The atmosphere of the campus never permitted foul language or cigarettes, even pipes and cigars were viewed askance. The bare idea of a woman smoking cigarettes, awakened an old-fashioned abhorrence that made most of the youths imagine that the woman who smoked was undoubtedly a woman of loose morals. Perhaps this is the wrong attitude, but the writer is thinking in terms of Ashland traditions. Promiscuous petting was noted for its absence. There was a scorn of vulgar display. Perhaps a carry over from the plain Dunkard homes. There was a noble shame for unfair fame. A loyalty to every desirable record on athletic field or on a forum. Back of it all a spiritual preparedness for every event, whether in contest for honor or against sickness.

With Christian teachers whose scholastic preparation is equal to that of teachers in state conducted schools, and what is of much greater importance, character and conduct preparation that brings no blush of shame; with curriculum balanced for the full rounded character of youth, and a love for Jesus Christ, that puts inspiration into their teaching, it is with peril to our youth and peril to our faith, that we decide to educate our youth anywhere but in a Brethren school, Ashland College.

THE BRETHREN EVANGELIST

Blessings on You in the Coming Year



THE OLD YEAR AND THE NEW

*Into the silent places
The old year goes tonight,
Bearing old pain, old sadness,
Old care and old delight,
Mistakes and fears and failures—
The things that could not last;
But naught that was truly ours
Goes with him to the past.*

*Out of the silent places
The young year comes tonight,
Bringing new pain, new sadness,
New care and new delight;
Go forth to meet him bravely,
The new year all untried;
The things the old year left with us,
Faith, Hope and Love, abide.
—Annie Johnson Flint.*



ANOTHER YEAR IS DAWNING

*Another year is dawning!
Dear Master, let it be,
In working or in waiting—
Another year with Thee.
Another year in leaning
Upon Thy loving breast,
Of ever-deepening trustfulness,
Of quiet, happy rest.*

*Another year of mercies,
Of faithfulness and grace,
Another year of gladness,
In the shining of Thy face.
Another year of progress,
Another year of praise,
Another year of proving
Thy presence all the days.
—Frances Kidley Havergal.*



Signs of the Times

by
Alva J. McClain

To the East a Child is Born

Almost hysterical rejoicing sweeps throughout Japan as a little prince is born in the family of Emperor Hirohito. Upon his shoulders, if he lives, will some day rest the government of the most remarkable nation of modern times. To the young child the Emperor presented a ten-inch sword, sharp-edged, sheathed in gold and white, the work of the master swordsmith of the Empire.

The student of prophecy will watch with deep interest the career of this child. Some day the "kings of the east" will march west to the demonic rendezvous at the place which is called in the Hebrew "Armageddon." (Rev. 16:12-16) Since Japan is becoming the nation of destiny in the east, this little prince so recently born might possibly prove to be the organizer and leader of that fateful march.

Is There a "Yellow Peril"?

For the past fifty years the world has watched with amazement the modernization of Japan, and approved it. In fact it was an American Commodore at the head of an armed fleet who started the process. But Japan, besides mastering our industrial and mechanical technique, learned from western nations some things which are not so good. Now she is proceeding to apply these methods in taking charge of Eastern affairs.

The program of modern Japan was set forth in the famous Tanaka Memorial: "To conquer China, we must first take Manchuria and Mongolia. If we conquer China, the rest of the Asiatic countries and those of the South Seas will fear us. . . . Then the world will realize that Eastern Asia is ours, and will not dare to violate our rights. This is the plan left to us by the Emperor Meiji, success of which is essential to our national existence."

When first issued this Memorial was regarded as wholly absurd and fantastic, but more recent events indicate otherwise. The program is being carried out, as anyone may see by merely reading the newspapers. China appeals in vain to Europe and America. Nothing but armed force can halt the Japanese program, and just at present no western nation could get any support for such a campaign. Eugene Chen, Chinese scholar and diplomat, remarks: "There is no single power . . . that can now challenge Japan in the seas of Far Asia. This fact, coupled with the character of the real government of Japan, explains why the Japanese dare, with impunity, to tear up great treaties . . . to defy and flout America and the States constituting the League of Nations."

I still do not think that Roosevelt offered recognition to Russia merely for the bit of trade which we may get. There is a rising "peril" in the East; and the one genuine obstacle to Japan's triumphant march in Asia is the Bolshevik State.

What may happen immediately, no one can foretell. We only know that at last both the Russian Hordes and the Kings of the East will meet their doom in the land

where 1900 years ago a greater "Man Child" was born who "will rule all nations with a rod of iron." (Rev. 12:5)

PROGRESS of Civilization in 1933

As life passes the milestone of another year, and the final pages of the ledger are written, a brief look backward might be interesting, and also (let us hope) profitable.

The League of Nations, that political promise of a new heaven and earth, reaches new depths of ineffectiveness and disillusionment. Shunned by America, treated with open contempt by Japan, abandoned by Germany, regarded indifferently by England used by France only as a device to maintain her own advantages obtained through the Versailles Treaty, the League will be relegated to a still lower place of political influence if Mussolini has his way. And he has been getting it rather frequently.

Democracy, for a hundred years the fondest ideal of a weary world, and for which millions of men were asked to lay down their lives in the Great War, is everywhere under suspicion, often openly criticized, and in many nations has been frankly abandoned as an unworkable scheme.

Atheism, in saner times a thing which existed only here and there, and which marked men as unfit to assume high positions of leadership in society, has been lately dignified by many accessions who are counted among the great in the educational realm, and has actually become a basic dogma in the political program of a government which wields the power of life and death over 161,000,000 souls and occupies one-seventh of the earth's land surface. Nothing like this phenomenon has ever been seen on earth.

Prohibition, that social reform which was made a part of the American Constitution by long and laborious effort, and which even its sworn enemies thought would be almost impossible to dislodge, has in one brief year been cast out by the American voters with an enthusiasm and unanimity that amazed both friend and foe. The present problem which worries the United States government is how to get enough "drinkable" liquor for its thirsty citizens. Scientists are trying to get a formula for producing it quickly. In the meantime, we will try to trade some of our corn and hogs to nations which have the booze properly made and aged. And some churchmen, whose entire religion once consisted in a passion for prohibition, are now hobnobbing with the modern "bar-tenders" who sell it in groceries, drug stores and restaurants.

Divorce, once regarded as something of a disgrace to those who indulged their promiscuous fancies, and which even the most secular minded regarded as a menace to society, is preached solemnly by many of our Intellectual pundits as a necessary social instrument for the rectifying of unfortunate mistakes. People divorced on any ground, legitimate or otherwise, can find preachers anywhere who for the necessary fee will bless their consecutive polygamy. As an indication of the present attitude, a newspaper writer discusses a play which a few years ago was popular in the legitimate theater. As a preliminary to putting it on the screen today, it was found necessary to change the plot because originally it presented divorce as somewhat of a disgrace, and that benighted notion is no longer held—at least not by the crowd who pay their money to the box office.

The theater, which in its better days was

almost universally opposed by Protestant ministers, has recently reached what seems to be the bottom of the pit of obscenity and lewdness, if one may believe what the theatrical critics themselves write. And now many of the preachers not only have no public word of rebuke, but themselves regularly attend—for the purpose of resting his "tired mind", one told me not so long ago.

The general public itself seems to have become a little mad, if one may judge by certain tendencies. A noted doctor was some time ago lamenting the rapid increase of nervous and tubercular ailments among women, due to their passion for attaining the "slenderness" set as the fashion by movie stars. Now the same doctor is greatly relieved because the women are once more eating potatoes and bread. But he points out, dismally, that this change of mind was not effected by the solemn warnings of the medical profession, but by a moving picture actress who has become popular enough to start a new fashion! An actress who, by the way, has been arrested for producing obscene plays, whose meteoric rise to fame has come through her dramatization of the public prostitute, and whose filthy bon mots have become almost ubiquitous in newspapers, on radio programs and even on the lips of little children who fortunately do not know their meaning. But evidently some parents should have their mouths washed out with strong soap; or better yet, have their minds cleansed by the power of the Holy Spirit.

ARE There Any Bright Spots?

Yes. All over the world there are churches and faithful pastors and Godly laymen bearing a clear and uncompromising testimony against the "god of this world" and all his ways. They are bearing the Light in whose presence sin withers and dies. And they are not alone, for the Holy Spirit is bearing witness with them. And best of all, our own puny efforts will soon be supplemented by the mighty power of the Son of God, at whose coming every thing that is evil will be gathered out of the world. Then shall the righteous shine forth in his Kingdom. (Matt. 13:41) Let us be patient, steadfast, immovable.

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Resources with Which We May Enter the New Year

There are resources of a kind that are very uncertain. It is especially true in these abnormal times. One never knows how long he is going to have what he thinks he has. Many a man will enter the new year having suffered the loss of much or all that he had when the old year was new. But there are certain resources that never fail; they are as unaffected by current financial conditions as are sunshine and rain. They are spiritual, but none the less real because they are spiritual. They are vital and of supreme value and one can afford to possess them at any sacrifice. The first is:

Love for God the Father

That is the very first and most vital duty of man—to love God with all the heart, mind, soul and strength. He cannot get on successfully without that supreme regard for God, his will and way, in his life. When the Bible says: "Thou shalt have no other gods before me, . . . for I the Lord thy God am a jealous God" (Ex. 20:3, 5), it is lifting a truth out of the very nature of man and out of the necessity of his being. Paul recognized the fact when he said: "But to us there is but one God, the Father, of whom are all things, and we in him" (1 Cor. 8:6). "For in him we live and move and have our being" (Acts 17:28). We cannot get away from God, and we can only succeed as we give recognition to the presence and power of God in our lives. For that Presence consciously felt is the only power big enough and all-prevailing enough to save us from ourselves and all the little false gods that creep into our hearts. Therefore we ought to take him into account continually and give him first place in our affections. "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine; . . . both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all" (1 Chron. 29:11-12). So, in the words of the psalmist, "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the king of glory shall come in. Who is the king of glory? The Lord of hosts, he is the King of glory" (Psa. 24:7-10). To make sure that he is fully enthroned in our hearts as we enter the new year will give power that will be all-sufficient and furnish us with resources that will be inexhaustible.

Devotion to Christ Our Savior

One of the mightiest sources of power in the life of a man is a keen appreciation of the Saviorhood of Christ and a lively realization of the richness of grace vouchsafed unto dying men through the death and resurrection of the Lord Jesus. That kindles the fire of love in our hearts for him and makes us friends of him who came to manifest God in the flesh and was in very truth "the image of the invisible God." The sacrifice he so willingly made that we might live is the thing that most of all stirs our hearts. As John writes: "Hereby perceive we the love of God, because he laid down his life for us" (1 John 3:16). The greatness and unmerited nature of his wonderful love-inspiring ministry appears the more marvelous from Paul's statement of it to Timothy: "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now manifest by the appearing of our Savior Jesus Christ, who hath abolished death and brought life and immortality to light through the gospel" (2 Tim. 1:9, 10). Just such a salvation as Jesus brought is the thing human hearts crave and have ever craved. That was the secret hunger of the Greeks who came saying, "Sirs, we would see Jesus." And our Lord by declaring, "And I, if I be lifted up from the earth, will draw all men unto me," acknowledged that the key to

his attractiveness and popularity looked forward to his atoning work on the cross. That was the thing that caused and still causes men to cling to him with a power that nothing can break—Christ on the cross dying for our sins according to the Scripture. That is the power that causes the saints of God to say with Paul, "I take pleasure in infirmities, in necessities, in persecution, in distresses for Christ's sake," and to go on and exclaim triumphantly "neither life nor death nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." There is no more powerful incentive to faithfulness in the new year than that.

The Fellowship with the Spirit

That is another of those mighty factors in the Christian life and which will prove to be a spiritual resource of infinite power. For that fellowship brings us in touch with God and enables us to make contact with infinite power and to secure the guidance of infinite wisdom. Thus we can hear him say: "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye" (Psa. 32:8). "And thine ears shall hear a word behind thee saying, This is the way, walk ye in it, when ye turn to the right hand or to the left" (Isa. 30:21). The Spirit will teach us what to say: "For it is not ye that speak, but the Spirit of your Father which speaketh in you" (Matt. 10:19, 20). The Spirit indwells us: "Even the Spirit of truth, . . . for he dwelleth with you and shall be in you" (John 14:17). "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. 3:16). He is spoken of as the "Comforter" (John 14:26) and the one who is to "show you things to come" (John 16:13). And the Spirit is to bear fruit of Christian graces in the life he indwells: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; . . . if ye live in the Spirit, let us also walk in the Spirit" (Gal. 5:22-25). From these references it is evident that the Spirit is a most important resource and its presence is not to be treated lightly, for "the manifestation of the Spirit is given to every man to profit withal" (1 Cor. 12:7).

Faith in the Bible as God's Revelation

Faith in the inspired word of God is another great resource of the Christian, and will be found helpful in every way. Faith in the Scriptures makes it inevitable that one shall believe in Christ, even as Jesus said to the Jews: "For had ye believed Moses, ye would have believed me, for he wrote of me" (John 5:46, 47). The Scriptures serve to indoctrinate us, reprove us, to correct us, and to instruct us in righteousness, that the man of God may be perfect and "thoroughly furnished unto every good work." The Bible is also "the sword of the Spirit" and its effectiveness in fighting temptation is beautifully illustrated by the Master's use of the Word in his wilderness temptations. The Scripture is also the food of the soul and God's undershepherds are commanded: "Feed my sheep." It is for private and home use, and also for public reading and instruction. And the Word will one day judge us, consequently we should know it well and seek by the aid of the Spirit both to understand and to practice it, remembering the words of the Lord Jesus, "If ye love me, keep my commandments," and again, "If ye know these things, happy are ye if ye do them."

Membership in the Body of Christ

It is also a valuable spiritual resource to have membership in the church of Christ, which is his body. "And he is the head of the body, the church" (Col. 1:18). That brings us into a very vital relation to Christ, so intimate in fact, that he says: "I am the vine, ye are the branches." What an inspiration and what a challenge that brings us! To be members of his body we must be pure and

to be a part of the bride of Christ, we must be in harmony with his will and seeking his pleasure. This church membership also brings the various Christian people into a personal relationship with one another. Paul says: "For as we have many members in one body, and all members have not the same office, so we, being many are one body in Christ, and every one members one of another" (Rom. 12:4, 5). Again, "Now ye are the body of Christ, and members in particular" (1 Cor. 12:27). And being members of the church places upon us the obligation of living apart from the world. The church by its very name and nature consists of "called out" ones, consequently the Master says through his servant, Paul: "Come out from among them and be ye separate, saith the Lord and touch not the unclean thing; and I will receive you" (2 Cor. 6:17). That call to separation is a great help to those who would live godly. Those who truly obey and make a clean break with the old ungodly association and manner of life, find it much easier to live as becometh children of God.

The Task

We have a task, if we are members of the church of Christ, and that fact is in itself a spiritual resource. Work is a blessing, not a curse, and so it is in the spiritual realm. "The idle brain is the devil's workshop," we are wont to say. It is the Christian who has nothing to do, or refuses to accept any task that soonest wanders away from the church and becomes indifferent toward Christ. He who keeps sincerely busy, keeps spiritual and grows in strength. But everybody has a task if he will open his eyes to see it, and hear his Lord say: "Go work today in my vineyard." To all he says, "Go ye into all the world and preach the Gospel to every creature." "Ye are witnesses of these things." And that, this coming year.

EDITORIAL REVIEW

Send your "White Gift" offerings to Dr. K. M. Monroe, Treasurer of the National Sunday School Association, Ashland, Ohio.

Pastors and Sunday school workers will be especially interested in the Sunday School page this week because of the setting forth of the plan for the Larger Teacher Training Course, which includes the Shorter Course now being completed by some schools. This enlarged course is being sponsored by the National Sunday School Association, as Professor Stuckey says, and indicates the aggressive leadership in Teacher Training being exercised by this Association.

Dr. Kenneth M. Monroe gives us a brief review of a new book on archaeology entitled "Mooring Masts of Revelation", a posthumous publication of Dr. M. G. Kyle, published by Fleming H. Revell, New York. See his outline of the book in another department of this paper. Again, we remind our readers of the standing invitation to those who are readers of good books to share with the Evangelist family an occasional book review, telling something of the content of a book that has been especially valuable, particularly a new book, stating the exact name of the book, the publisher and price.

Brother J. L. Bowman, pastor of the Linwood, Maryland, church, reports the revival meeting recently held by Dr. Charles A. Bame, who also made report in last week's issue. The pastor says the Bible expositions as well as the evangelistic sermons were highly appreciated by the people. Eight souls were baptized as a result of the meetings and two converts will probably go to another church. Five others had been received into membership preceding the meetings. It is said that a real revival spirit was developed and that the community and church were greatly stirred. It is encouraging to note the cooperation given by the Church of the Brethren people of that section.

The Christian Endeavorers will find a message in this issue from their national president, Brother E. M. Riddle, who calls attention to the fact that the fifty-third anniversary of the birth of the Christian Endeavor movement is approaching, also the fortieth anniversary of the beginning of the Brethren young people's work. He suggests the beginning of preparation for a worthy celebration; his church at Waterloo, Iowa, has already begun to plan their program.

A part of the objective in this celebration is the lifting of an offering to apply on the evangelistic goal that the Endeavorers have set before themselves. Also, the editor of the Christian Endeavor page, Brother C. D. Whitmer, begins in this issue a series of short articles on "Christ My Master," and our readers may expect to find them very much worth while.

Brother Charles W. Mayes, pastor of the church at Whittier, California, says the Evening Bible School, which meets in his church is functioning enthusiastically. It is a unique experiment in Bible instruction and is apparently proving quite profitable to the church. The Sunday school registers a marked increase in attendance over last year. The preaching services are exceptionally well attended, sometimes running over three hundred on Sunday evening, and necessitating the enlarging of the seating capacity of the auditorium. A new building is to be erected adjoining the church, adding twenty-six hundred square feet to the congregation's equipment. Almost every Sunday witnesses decisions for Christ. It is evident that this church is going forward in a fine way.

Renew that subscription now. There never was a time when it was so important to exercise great care as to the kind of reading matter that comes into the home. Not only should the home be guarded against salacious and ill-suggestive magazines, but also against those religious magazines that cast doubt upon the word of God. Even among the so-called fundamental publications, you will find none that can so safely be relied upon for faithfulness to the Word as your own church paper. If you are interested in maintaining the Brethren faith alive in your home and in your own heart, keep the Evangelist coming and read it faithfully. And remember, if you can only afford one religious paper, that one should be your own church paper. Renewing your subscription or paying for one for a friend who cannot afford it, should be done in the same spirit that you make a contribution to missions; it's your Christian duty and privilege. And loyalty in this respect brings rich reward in the form of spiritual food.

In a letter that came to the editor's desk last week from one of our loyal pastors, who wrote expressing appreciation for the handling of certain copy, there was also this reassuring statement: "This year I am going to put forth a special effort to enroll as many of our members for the Evangelist as we can possibly get. I am hoping that the church will be able to make some concession by way of paying a portion of every subscription and thus making it possible for a large number to subscribe. Our people certainly are hard up financially and many would like the Evangelist but simply cannot afford it." That sort of a resolve shows the right kind of a spirit, and widely put into practice will bring great success. The idea of the local church paying a part of each member's subscription is good and is already in operation in a number of churches. Several churches pay a dollar of each subscription and the individual member pays the other fifty cents, making the \$1.50 rate to Honor Roll churches.

Our correspondent from the Second church of Los Angeles, California, says the church has gone forward under the earnest pastoral leadership of Brother Arthur D. Cashman, who is faithfully assisted by his capable wife. A unique series of services lasting three weeks, during which time a number of visiting preachers cooperated with the pastor in bringing the messages, resulted in much inspiration to the congregation and in the collection of funds to aid in the repair of the church. The church has suffered a real loss during the year in the death of two of its prominent workers, Brother and Sister Albert E. Neher. It was only recently that Brother Neher passed on to his reward. His years of faithfulness in leadership in his own church and in the Southern California district merit special notice and we are glad to cooperate with the pastor and church correspondent in paying tribute to this godly man of the pews. The world was made better and the kingdom of God advanced because of the service of this devout and worthy deacon and for many years capable Sunday school superintendent. We may well pause in reverence at the passing of such men. His church and district will especially miss him.

THE MOST ESSENTIAL RELIGIOUS PAPER

For Every Brethren Home Is THE BRETHREN EVANGELIST

Keep your paper coming and put it in some other home

A NEW YEAR PRAYER

*Father, I will not ask for wealth or fame,
Though once they would have joyed my carnal sense:
I shudder not to bear a hated name,
Wanting all wealth, myself my sole defense.
But give me, Lord, eyes to behold the truth;
A seeing sense that knows the eternal right;
A heart with pity filled, and gentlest ruth;
A manly faith that makes all darkness light:
Give me the power to labor for mankind;
Make me the mouth of such as cannot speak;
Eyes let me be to groping men, and blind;
A conscience to the base; and to the weak
Let me be hands and feet; and to the foolish, mind;
And lead still farther on such as thy kingdom seek.*

—Theodore Parker.

DOES IT PAY?

By Dr. G. W. Rench

According to press reports, just the other day in our neighbor country a convention was held, and at the conclusion of a firey address the session ended with the delegates shouting, "Down with God—down with the church." In every community of our own beloved country there are groups of people who are saying by their lives the same thing. They are too cowardly to shout it openly in convention halls, but their lives influence men and boys to a far greater degree than Christian leaders are wont to admit.

Many church people spend much time for their cause. They give large sums of money. They are backing the missionaries with prayer and money. Preachers are burning up their nervous energy in leading the people in such endeavors. Does it pay? The widow, alone and lonely, says, "Yes—that's my greatest comfort." The broken-down preacher says, "Yes, that is my one great hope." The blasphemer says, "No; there is nothing in it." The libertine says, "Nothing in it." The get-rich-quick man says, "Nothing in it." Grouping these classes with their attitudes we find it depends:

(1) On what value is attached to God's Word. (2) On what you measure Christianity by. (3) On what we have invested in the claims of the New Testament church.

The value we attach to God's Word is the key to many a life. The all but flippant way the age in which we are living receives the revealed Word of God is back of all church-looseness. Does church-life pay? Not if it makes no difference what God has to say. The strong convictions of the apostles is the one outstanding event of the religion of the early church. They never wavered in the face of beatings, prisons and martyrdom. Not one of them renounced their faith as they approached death—and death in its most shocking and terrifying forms. Men tell us our word CONVICTION comes from "chained as a convict". The disciples were chained to what their Mas-

ter had taught them. Die they might; renounce their Lord's teaching, never! In our age men think no more of tossing to the winds a plain "thus saith the Lord", if it stands in the way of their social program, than if it were so much newspaper rot. And I do not hesitate to say that the church of God is reaping what she has been sowing for these many years. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron" (1 Tim. 4:1, 2). If "the latter times" are not here, the conditions described surely are.

Still, we are happy, because whatever the near program of our Lord may be, we are chained to his teachings concerning the facts of sin which we face, and the Lord's remedy which he has in store for a rebellious world. God always warns, and warns, before he ushers in a new dispensation, whether men pay any attention or not. When holy men of God stood up in the days of Noah and pleaded with people to enter the ark against the torrents of waters to be turned loose on a disobedient world, and declared that only eight out of the whole multitude of people would be saved from the flood of waters, men could have said, "That's the opinion of an old crank; do you think that God who made all and loves all will destroy the great masses of humanity, and only save eight people?" But that is just what happened. Men may scoff at what God says, but that does not change his plans.

And, after the Lord had opened up the Red Sea and thus helped his chosen people to escape the further terrors of the Egyptians, as the thousands upon thousands faced the wilderness and the Promised Land, if some good man had mounted a rock and declared that the word of the Lord he was about to proclaim, was that only two out of that great multitude would ever be able to enter the promised land, men would have said then, as they do now, "He is an old fool; does he think that God would have opened up the Red Sea and brought us out of Egypt and then allowed only two to enter the Promised Land"? But there were only two who entered that land, whatever any man might have said,—Caleb and Joshua. It seems that this old world has such a grip upon humanity that when you talk about "separation from it and its idols", you are laughed at as one demented.

Does it pay to be out and out for him? Listen:—The dying President, at Buffalo, New York, is murmuring, "Nearer my God to Thee." Bismarck, the great German emperor, said that he hoped for forgiveness in the blood of Christ, and recognized the will of God as set forth in the Gospels. Gladstone, England's greatest statesman, declared that Christianity has not only contributed to the betterment of man its brightest and most precious jewels, but has been what our Savior has pronounced it, the soul of all the residue. Garibaldi, Italy's greatest statesman, said in addressing the army, "I am a Christian, and speak to Christians. I love and venerate the religion of Christ, because Christ came into the world to deliver humanity from slavery." Benjamin Franklin said, "As to Jesus of Nazareth, my opinion of whom you particularly de-

sire, I think the system of morals, and his religion, as he left them to us, is the best the world ever saw, or is likely to see". Noah Webster, the great lexicographer, said, "The United States commenced their existence with the best gift of God to man—the Christian religion". Sir Isaac Newton declared, "I count the Scriptures of God to be the most sublime philosophy". Morse, the famous electrician, honored by all the civilized world, stated before the communion table, "Oh, this is something better than standing before princes". A few days before his passing, when a friend spoke to him about the great goodness of God, replied, "Yes, so good! so good! and the best part of all is yet to come". It's enough, therefore, to say with Paul, "We shall be like him." Let us meet his conditions. New Paris, Indiana.

Studies in the Book of Revelation

By R. I. Humbert

Study Number Twenty-five

Kept by Supernatural Power

As these two men witness for the Lord, they will bring down the wrath of evil men and efforts will be made to kill them. But strange things take place. When an assassin slips around with a gun—immediately lightning shoots out of Elijah's mouth and the man falls dead. (Rev. 11:5).

These men are impregnable until they finish their testimony (vs. 7). Then the beast will kill them and their bodies will lie in the streets of Jerusalem for three and one-half days.

Men Show Great Hatred

For three and one-half years men have been tormented by these witnesses reminding them of the God of Heaven. Suddenly the news is flashed around the world that the two men are dead. At the signing of the Armistice people went wild with joy and at the death of God's two witnesses a scene of rejoicing will take place that will outdo all former occasions. They will not allow burial for the bodies, (no doubt they will be kicked about by brutal men) a great stream of humanity will rush to Jerusalem to "see their dead bodies" (vs. 9).

"And they that dwell upon the earth shall rejoice over them and make merry, and shall send gifts one to another; because these two prophets tormented them that dwell on the earth" (ch. 11:10). How foolish for men to think that they are through with God when they are rid of his witnesses. But "the heart is deceitful above all things" (Jer. 17:9) and even in our present time ungodly church members rejoice when a Godly pastor moves to another place, not realizing that God must yet be dealt with.

It is so here, the days of rejoicing soon end. Suddenly these two dead bodies revive and stand up. Earth has rejected them but they are welcome in Heaven, "Come up hither" is the cry and they ascend up to heaven in a cloud" (ch. 11:12).

Unrepented Hearts

There is a great earthquake and seven thousand men are killed. The terrifying sights move the remnant to give "glory to the God of heaven" (ch. 11:13). This does not mean that they repent, but like Pharaoh's magicians they must admit that, "This is the finger of God." But

we read, "Pharaoh's heart was hardened" (Ex. 8:19) and so here, another woe must yet be visited upon them.

"The second woe is past; and behold, the third woe cometh quickly". (Ch. 11:14) The first woe was brought on by the fifth trumpet and ran for five months (ch. 9: 12). The second woe was brought on by the sixth trumpet and when the seventh trumpet blows the last great woe is visited upon mankind.

Seventh Trumpet

"And the seventh angel sounded; and there were great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ" (ch. 11:15). Let us remember that the seventh trumpet covers a period of time and includes the vials (ch. 10:7).

As soon as the trumpet sounds there are voices in heaven. We will hear more of these voices in later chapters. An angel will announce the fall of Babylon, another will preach the everlasting gospel, while another will shout the doom of beast worshippers. Chapter 11:15 to 19 is a rehearsal of what is to follow up to chapter 20.

Victory Announced

A great cry bursts forth, "The kingdoms of this world are become the kingdoms of our Lord". This will be facts at the close of this trumpet; that is, after the battle of Armageddon, but victory is so sure that the voices announce it ahead of time.

Our redemption depends upon the death of Christ, yet just before he died he cried "It is finished." He was not yet dead, but all was so sure that he could make the announcement ahead of time.

"The nations were angry, and their wrath is come" (ch. 11:18). Men have hated Christ without a cause and his patience has run throughout the centuries, but God's justice must bring judgment upon evil men and his wrath will finally come." What exhaustion of boundless mercy when God rises up to vindicate his people.

Rewarding His People

"And the time of the dead that they should be judged and that thou shouldst give reward unto thy servants the prophets and to the saints and them that fear thy name" (Rev. 11:18).

God must judge mankind. He could not be just and not do so. Rich men cheat and rob the poor yet they die happy and full of strength, while often the poor man, who trusts in his God, barely makes a living and dies in obscurity.

Full justice is never done here. Men have been stoned; have had trial of cruel scourgings; have been sawn asunder and have wandered in deserts and in dens and all because they dared live for their God (Heb. 11:37). The time must come when God will reward them that fear his name.

"Daniel must yet "stand in" his lot at the end of the days (Dan. 12:13). Moses must yet possess his "recompense of the reward" (Heb. 11:26) and Abraham must inherit the "city which hath foundations" (Heb. 11:10).

Gauge for Judgment

"And shouldst destroy them which destroy the earth." God's wonderful creation has been marred by sin. It is natural for the carnal man to love to destroy and waste. The hunter carelessly shoots down the little song bird, and laughs when the rabbit writhes in its death agony. When I was a farmer, never were horses so well fed and so much grain wasted as at noon, in threshing time, when their owners had access to the neighbor's corn-crib.

But God will rise up in judgment and it will be seen

that men set the gauge for their own judgment. If they have been merciful they will obtain mercy. If they have been forgiving they will obtain forgiveness. If they love to destroy and waste they will be destroyed. This, however, is not a matter of salvation but of works.

Martinsburg, Pennsylvania.

Preparing for a Revival

By J. Milton Bowman

Shall we turn to Psalm 85:6? It reads as follows: "Wilt thou not revive us again that thy people may rejoice in thee?" Perhaps it would be well before we start preparing for a revival to find out what one is. I do not go in much for definitions, for the simple reason that they are usually inaccurate, due to the fact that as a general rule there is a word or phrase within the definition itself which needs defining. However, the following definition has helped me: "A revival is the renewal of the first love of Christians, resulting in the awakening and conversion of the sinner, to God."

There is no use in preparing for a revival, if one does not believe in them. Many persons have given me what they considered very good reasons why revivals not only are unnecessary, but also actually harmful to the church. Let us consider, for a moment, some of these objections. Many could be given, but the following three will serve as examples:

1. **EMOTIONAL APPEAL.** It is claimed that revivals appeal to the emotions and the terrific let down after a revival leaves the church in a worse state than it was before. It is not good to have an emotional orgy.

2. **STEADY GROWTH.** A gradual, reasonable growth is much more logical and successful and produces results far superior to the periodic spasms worked up by professional evangelists.

3. **RELIGIOUS EDUCATION.** An efficient system of religious education is a much better substitute for revivals.

There is no doubt in the minds of anyone but that there is much fanatical emotionalism, bordering upon insanity, fostered by some evangelists. We should not, however, judge the results of a sane revival,—brought about as the result of prayer, through the direction of the Holy Spirit,—by some who go off on an emotional tangent. We cannot have a true revival unless the emotions are stirred! Multitudes of material interests tend to drag even Christians away from the things of the Spirit. The Spiritual emotions must be aroused to a greater degree than the conflicting attractions, if the Christian who is drifting and the outright sinner are to be drawn to a place of complete conformity to the nature and will of God.

A steady, gradual, Christian growth would be the ideal method. Wouldn't it be wonderful, if we could take a child in infancy and train it in such a way that it would grow in grace and in the knowledge of our Lord and Saviour Jesus Christ? Every Christian parent should do this. They do not, however, and then there is the vast multitude of unsaved parents.

Religious education of the right type is fine, but it takes more than merely education of any kind to win souls and to evangelize the world. King Charles was surprised that the learned Dr. Owen would go to hear John Bunyan, "an illiterate tinker," preach. "I would gladly

give up all my learning for that tinker's power of preaching," said Dr. Owen.

The Common Method of Evangelism in the Past

There is positively no doubt but that there is Biblical and historical authority for saying not only that are revivals necessary now, but that this was the common method of evangelism in the past. Time forbids going into detail but the following references, with dozens more which could be mentioned, indicate what the Bible says concerning revivals. "Wilt thou not revive us again, that thy people may rejoice in thee?" (Ps. 85:6) "... O Lord, revive thy work ..." (Hab. 3:2). "... take up the stumbling block out of the way of my people for thus saith the High and Lofty One that inhabiteth eternity, ... I dwell in the high and holy place with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

All through the New Testament, we have THE SPIRIT OF REVIVAL. Paul for example, constantly went about confirming and reviving the churches. If he couldn't go himself, he either sent another, or wrote a letter, or both.

The ups and downs of the children of Israel; the great revivals under the apostles, where in forty years the whole known world heard the Word; and the later reformations, are proof that revivals were the method. The divine will and plan in this matter are set forth by the apostles; the later church fathers; the reformers, such as Luther, Huss, Calvin, Fox, the Wesleys and Whitefield; the Moravians; Spurgeon; Moody; Torrey; and Charles Finney. These servants of God are authorities beyond questions.

Spurgeon said, "A genuine revival without joy in the Lord is as impossible as spring without flowers." Finney is one of our later authorities through whom possibly six hundred thousand souls were won to Christ. He makes the following statement: "If men were disposed to obey God, there would be no need for the prayer, 'O Lord revive thy work.' Most all of the religion of the world has been caused through revivals. It is necessary to produce a greater excitability in man for good than those interests which are pulling him away from Spiritual things."

Growth Dependent on Stewardship

You perhaps do not agree with the following statement: A church's spiritual growth is in a large measure proportional to its understanding and practice of stewardship. You say, what connection has stewardship with preparation for a revival? Very much! Yes, very much! Just the other day a member of a large denomination said to me, "We positively must curtail our foreign mission program. It is wrecking our church, and if we do not retrench, our church will become financially bankrupt." I asked him if he knew how much his denomination was giving; he did not. He was surprised when I told him that his denomination was giving only twenty-five cents per member per year for foreign missions, and yet they were bringing back missionaries by the hundreds. Think of it. Less than one-half a cent per week, per member, to evangelize the world! This is wrecking that wealthy denomination? You smile. The Brethren church does better than that, I grant, but even we should hang our heads in shame. Our denomination averages roughly a dollar and a quarter per member per year. This is less than three cents per member per week to give the Gospel to the World. Until the Brethren church gets out of the postage stamp class concerning missions, she will never grow and have a real revival! I am talking to you people right here, Christians, not the unsaved. We give less than a postage stamp per week to foreign missions, and I pay six dollars

a year for a subscription to the Philadelphia Record, which is four times the denominational average of the Brethren church to foreign missions. If this is true with foreign missions, it is a disgrace to mention what we give to Home Missions. A few years back, the Christian Missionary Alliance gave twenty-four dollars per member per year to Foreign Missions. What a contrast!

I have heard, and used to believe myself, that the Brethren church was becoming top heavy on missions. A statement by Dr. Chalmers opened my eyes. His great law is as follows: "Foreign missions act upon the Home church, not by exhaustion, but by fermentation." Let us get out of the postage stamp class regarding foreign missions and then match what we do for the foreign, in home missions. I am concerned about this problem. Stewardship may not be the most important consideration in preparing for a revival but it is one of the great weaknesses of the Brethren church and for that reason, I am emphasizing it today. If the average Christian would give to the Lord, even a portion of what they spend upon knick knacks and unessentials, there would be no Foreign and Home mission problem, from a financial standpoint. It used to be that there were not enough laborers to go forth; that is true no longer. There are dozens of young people who would prepare to go but they know that the Brethren church will not be able to send them after they are prepared. Christ said that the harvest is white but the laborers are few. How true that is! And what a terrible indictment against the Brethren church when she does not send even those few who are ready. The breakdown of denominational missions throughout the world is in a large measure due to the fact that THE EVANGELICAL CHURCHES ARE ROBBING GOD!

I too was guilty of the same thing until recently. If you will pardon a personal illustration, I shall tell of the struggle within myself along this line. As a recent graduate from school with a school debt, the necessity of purchasing a car, furniture, and other things too numerous to mention; with a desire to save in order to attend seminary, I said to the Lord that as soon as I was out of debt

(Continued on page 14)

SIGNIFICANT NEWS AND VIEWS

The old aqueduct constructed by Pontius Pilate before Christ was crucified is in use again to relieve a water shortage in the city of Jerusalem. Engineers say it is as effective today as it was 1,900 years ago when it was first built. The Moslem Supreme Council has put it into operation, and supplies 2,000 gallons daily to the reservoirs of the Mosque of Omar. Part of the water is piped to Bethlehem.

Officers and employes in the Government's civil service numbered 577,170 at the beginning of November. The Civil Service Commission reports a gain of 11,738 since the beginning of July and 13,067 more than on January 1.—Methodist Protestant Recorder.

SAMARIA'S RUINS LAID BARE

The Harvard Expedition has announced the result of excavations in Samaria, the capital of the Northern Kingdom of Israel. A massive stone structure, called by the discoverers "Jezebel's Tower," fills in one more item in the growing picture which archaeology has been reconstructing which verifies the Scriptures. It is interesting to see the Bible quoted in extenso in the great daily papers. It is impressive to know that scholarly men can take the Bible and go back to the places described and dig, and find what the Bible says was there in ancient times. I Kings 16:29 begins the story of Ahab, which is carried on through the many events. Jezebel, Elijah, Jehu, the priests of Baal, Carmel, the famine, the terrible climax years later when Jezebel is slain in II Kings 9:33, are all familiar

figures and events in the sacred story. These external facts thus verified suggest to us the veracity which also belongs to the great spiritual realities of sin, judgment and redemption, which also fill the pages of Holy Writ.—The Presbyterian.

INSTITUTION VERSUS SPIRIT

It was not a great ecclesiastical institution which "turned the world upside down" in the early days of Christianity, for there was no established church except the Pharisee-ridden synagogue of the Jews. It was the spirit in humble, unlettered followers of the Christ.

It was that same indwelling Christ spirit which converted the Roman catacombs—"full of dead men's bones"—into a sanctuary where men met God and enjoyed the beautiful fellowship of those who had "been with Jesus."

Useful as the institutions of men may be made as instrumentalities, let us not forget that the Kingdom of God comes only as human lives yield the "fruit of the Spirit."—The Presbyterian Advance, Nashville.

INVITING WAR

It seems peculiarly inappropriate to have the annual report of the Secretary of the Navy issued around the Christmas season, especially when we are told, as Secretary Swanson tells us, that the American Navy is so "impaired" as to invite war, that the welfare and protection of our country is "dependent upon the relative strength of our fleet," and that the time has come when the United States "can no longer afford to lead in disarmament by example."

Without presuming for a moment to question the sincerity of the Secretary in making these statements, it is already obvious that the chief effect of his utterances to date has been to increase greatly the prospect of a competitive race in naval armaments between Japan and our country, at any rate if the Congress of the United States can be brought to accede to the Secretary's desires. It is difficult to believe that any considerable number of people can be persuaded to take the view that such a naval competition would be the best way to preserve peace in the world. We would do a thousand times more to cultivate friendship with Japan by rescinding the un-Christian and un-American discrimination in our immigration law, than by building hundreds of battleships. We can only hope that there is still enough of the Christian spirit and ideals in the hearts of our statesmen to induce them to put their trust in right rather than might.—Reformed Church Messenger.

THE OXFORD GROUP MOVEMENT

The Oxford Group Movement is again active in our city. We are astonished at some of the names we see connected with it. However, men matter not. It is a bloodless "social gospel" movement under a new and very deceptive guise. One single statement from its "Bible"—"For Sinners Only"—ought to be enough to settle forever the attitude toward it of any real believer in the gospel of the grace of God, and, that is the statement that its members "**do not stand for a point of view as the price of a safe seat in Paradise, but for a quality of life.**"—Page 117.

If that is not an emphatic statement to the effect that salvation is to be obtained on the ground of personal merit, then words are without meaning. And, what is "faith" save "a point of view?" As for an old-fashioned preacher who refuses to be entangled in the new fads that would supplant the old rock-ribbed gospel of salvation through the vicarious sacrifice of the Son of God, we shall continue on the job of telling sinful men the good news that "By grace are ye saved, through faith, and that not of yourselves: it is the gift of God: not of works, lest any man should boast"—never forgetting, however, that "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:8-10). Let those who feel that they have attained unto "a quality of life" that is a sufficient "price" for "a safe seat in Paradise," boast in their own sweet righteousness, but as for one sinful man—

"God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." (Gal. 6:14).—Calendar of First Church of Long Beach, California.

OUR BIBLE STUDY DEPARTMENT

Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

James

"Yea, a man will say, Thou hast faith, and I have works: show me thy faith apart from thy works, and I by my works will show thee my faith." James 2:18.

The entire Catholic epistle of St. James revolves around the problem of faith and works. No text in the Bible on the foregoing topics could possibly be such an excellent crumb as this one from the Divine loaf. The great epistle of St. Paul to the Romans is a book of faith, but not faith alone, for it has a practical section which stresses the way faith expresses itself in everyday action. The book of St. James is primarily an ethic of Christ—eminently practical in content and emphasis—illustrating variously the proper relation of works and faith. Good works, to St. James, are the fruit of faith.

Salvation, let us remember, is a matter of faith, apart from works. By faith is a man justified before God. Works follow. By no conceivable amount of effort could a man save himself although he might give all his possessions to the poor and live an ideal worldly life.

"Nothing in my hands I bring,

Simply to thy cross I cling,

is first, last, and all the time, the Biblical order in matters pertaining to regeneration and the new life in Christ Jesus, our Lord. It is furthermore the order of the evangelical preaching of our day and every day.

The Catholic Epistles

Already the writer has used the word *Catholic* in connection with St. James' letter. By its usage we have in mind epistles which are generally addressed to a larger constituency than the epistles of St. Paul. They are addressed to the church general, rather than to the church or churches local. Seven epistles are embraced in the group: James, I and II Peter, I, II, and III John, and Jude. It is true that the Johannine works—second and third—are not addressed generally, and consequently are not Catholic in the already defined sense; yet at an early date they were linked up with the first epistles so closely that they were allowed to remain under the broader designation.

Gloag says: "Subsequently to the time of Eusebius the whole seven Epistles were admitted into the Canon, and are mentioned in the various ecclesiastical catalogues, which were promulgated by the Councils of the Church, or given in the works of the celebrated Fathers." Gloag's witness is true.

Which James? Jesus' Brother?

This letter has been ascribed to four different persons who bear the name "James," namely, James, our Lord's brother; James, the son of Alphaeus; James, the son of Zebedee; James, an anonymous writer who assumed that name in order to gain authority for his writings.

Most scholars agree, having sifted the evidence thoroughly and conclusively, that the Lord's brother, once a doubter of Jesus' mission and later the famous Jerusalem bishop, is the true writer of the book. Without enumerating the many details and considerations involved in the matter, the writer will declare that he believes that none other than the Just James, the Lord's brother, could have written the material we have at hand.

To Whom Written?

"James, a servant of God and of the Lord Jesus Christ, to the Twelve Tribes which are of the Dispersion,"—that constitutes the Jewish Christian group to whom the Epistle is addressed. Lange avers: "James put this Epistle into the hands of Jewish Christians that it might influence all Jews, as it was a missionary instruction

to the converted for the unconverted and the truly converted for the half converted."

Though the book is Jewish in tone, it is meant for Gentile Christians as well as Jewish Christians. Both are under grace. Robertson aptly says of the book: "It is Christian in point of view, spirit and ideal."

When Written?

In all probability James the Just wrote this book around 50 A. D. prior to the Council of Jerusalem in which the writer was a prime mover. He introduced the resolution in that assembly which settled the controversy. However, this letter contains no reference to that matter.

On the other hand, it must have been written before the Destruction of Jerusalem in 70 A. D. That is not even hinted at by James or by another probable writer. The Lord's brother suffered martyrdom in 62 A. D. we know. And we conclude logically that the earlier date from 50-60 at the most is the better one.

Interesting Features

This Epistle abounds in rich and vivid natural imagery. Note the following:

1. "The waves of the sea driven with the wind and tossed" (1:6).
2. "The flower of the grass." (1:10).
3. "The sun risen with a burning heat." (1:11).
4. "The fierce winds." (3:4).
5. "The kindling of the fire." (3:5).
6. "The beasts, birds, serpents, etc." (3:7).
7. "The fig, olive and vine, the salt water and fresh." (3:12).
8. "The vapor that appeareth . . . then vanisheth away." (4:14).
9. "The early and latter rain." (5:7).

Key Words

The word "faith" occurs 12 times.

The word "works" occurs 13 times.

The word "doers" occurs 5 times.

The Seven Fold Perfection of Divine Wisdom

The wisdom which is from above is:

1. "Pure,"
2. "Peaceable,"
3. "Gentle,"
4. "Easy to be entreated,"
5. "Full of mercy and good fruits,"
6. "Without variance,"
7. "Without hypocrisy." (3:17).

The Outline

Dr. G. Campbell Morgan analyzes the epistle thusly:

1. Introduction. 1:1.
2. Faith as a Principle of Victory in Temptation. 1:2-27.
3. Faith as a Principle of Action Toward Men. 2.
4. Faith as a Principle of Wisdom in Speech. 3.
5. Faith as a Principle of Purity in Character. 4.
6. Conclusion. 5.

Doctrinal Truth

1. Faith, works, love,—are brought together.
2. The Second Coming of Christ is foretold and patience is the key word relative to that coming.
3. Divine Healing by means of the prayer of faith is taught.

Inasmuch as there are many things in the book of James which remind us of the Proverbs of Solomon and The Sermon on the Mount, the writer takes liberty to adapt a soul-winner's arrangement of the book into a tenfold series of beatitudes:

The Beatitudes of Real Religion

(Based on the Book)

1. Blessed is the man who is tried.
2. Blessed is the man who endures temptation.
3. Blessed is the man who is a doer of the Word.
4. Blessed is the man who is no respecter of persons.
5. Blessed is the man who is perfectly obedient.
6. Blessed is the man who accomplishes good works.
7. Blessed is the man who is careful of his speech.
8. Blessed is the man who is slow to yield to sin.
9. Blessed is the man who looks for the coming of Jesus.
10. Blessed is the man who is prayerful.

<p>W. I. DUKER, President Goshen, Indiana</p> <p>E. L. MILLER Vice-President Maurertown, Virginia</p>	<p>NATIONAL SUNDAY SCHOOL ASS'N.</p> <p>MAGAZINE SECTION</p> <p>M. A. STUCKEY, EDITOR, ASHLAND, OHIO</p>	<p>N. V. LEATHERMAN, General Secretary Berlin, Pennsylvania</p> <p>K. M. MONROE, Treasurer Ashland, Ohio</p>
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The Larger Course

The Larger Course of Teacher Training Units which the National Sunday School Association of the Brethren Church is announcing and sponsoring, is a strictly Brethren set-up of study to meet the needs of Brethren people.

This Course is a combined one. The Shorter Course, consisting of five units, has been in existence for some time, and, because those Sunday schools which are about to complete it and receive the diploma which is given at its completion, it has been thought best to enlarge it sufficiently to meet the needs of our more progressive schools. The Shorter Course becomes in the Larger Course, therefore, the first five units or Required General Units or courses.

The additional required "Special" and "Elective" units, plus the substitute "Elective" units, constitute the curriculum in its entirety.

Where Taken?

The Shorter or Larger Courses may be taken in the local school or in connection with one of our Young Peoples' Training Camps. In local schools it has been found best to meet for one hour during some evening of the week for class instruction. The same thing is true for combined school effort.

Wherever it is possible, students should endeavor to complete the twelve ten-lesson units or courses within a period of four years. If it can be done in three, so much the better.

*The Teacher

Teachers of course, should have the highest and best educational background possible. They should know the Bible through definite Christian experience. It is unthinkable that an unregenerated Christian should endeavor to teach the potential pedagogues of our children, youth, and adults.

In many, many cases the local pastor will be sufficiently prepared to teach the course at hand. Or, some consecrated day school teacher may serve well in the teaching capacity. Or, again, some highly successful Christian layman whose judgment and common sense are widely recognized, could aid materially in cases where teaching ability and experience are not immediately at hand.

However, College Bible Institute or Seminary training will be found to be highly beneficial in instructing high school and college graduates in the Scriptures and work of the Sunday school and church.

All teachers should be approved by the Educational Director who resides at Ashland, Ohio.

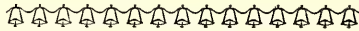
The Pupils

Age. All students should be of high school age and above. Young people who have reached the age of sixteen and have had two full years in an accredited high school will do better work than those who

are just fourteen. Its equivalent in experience will also do. Those over eighteen years of age are not excluded by the above regulation.

Study and Investigation. In order to complete a unit of credit each student should spend one to two hours in preparation for each fifty minute class session. All outside reading assignments should be carefully studied. While one to two hours is a minimum requirement for credit, it is assumed that many students will desire to read and reread their lessons and spend some time in reviewing class work notes.

Attendance. If the absence is unavoidable, one absence in a ten-lesson course is granted, or two from a twelve period course. The work thus missed should be satisfactorily made up by meeting whatever re-



THE PASSING YEAR

By Arthur R. Baer

*Another year has been measured to man,
'Twas metered to each thru the Master's hand.*

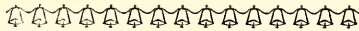
*For the rich 'twas not extended a day;
Nor stinted to those unable to pay.
Thus there had been given to one and all;
Time ample for each ere bleak winter's fall*

*To add a room to the building of life,
Whether built for a day or eternal life.
Each has been given material and a place
To build him a palace or shack of disgrace.*

*God's skill ours at call; whatever we choose
Of granite or stubble our building arose.
And the verdict rendered this New Year's eve*

*Is rejoicing the heart or sad to receive,
Oh see ye to it, as new time flies past
That ye build as if each day were the last.*

Muncie, Ind.



quirements—written or otherwise—which the teacher may impose.

Grades. 65 is a passing grade for an examination for credit. Those who have failed should be urged to try again. No student should be made to unduly fear an examination.

Getting Started

Teacher training classes do not grow on trees. They are the result of interest which is created by the pastor and the officers of a Sunday school. General discussion followed by personal solicitation of good prospective church leaders, etc., will bring results.

The selection of a suitable time for a regular class session must be left to the teacher and pupils. Week nights, Sunday mornings, etc., these are only suggestions.

It is necessary to order text-books. In cases where paper bindings are available, they will be sent out to pupils for the reason that they are less expensive. If books are too expensive, two pupils or even three may share a single book. Or to aid some who cannot afford books, the local Sunday school may place copies in the library for the use of interested parties.

Order all teacher training books through our Ashland office. We save you postage and make a small profit on the books with which we pay diploma fees, postage, etc.

Teachers have the privilege of erecting their own examination questions. Having done this, they should be sent to Ashland for inspection and additional suggestions. They will then be sent back to the teacher who will give the examination to the class. No time limit is set for examinations.

Teachers are asked to grade every paper for the reason that an absentee grader does not know the capacities of various pupils. Such grades should be sent in on a separate sheet with the enclosed papers of the students. They will then be inspected, approved, and records will be made of the work of each pupil.

Unless definite word is received back by the teacher from the Ashland office, the grades will stand as the teacher has given them. He or she should give out the grades before they are sent in, thereby making it unnecessary to send out recognition slips.

(Additional Summarized Instructions)

1. Fold manuscripts from top to bottom.
2. Write with pen or pencil on reasonably good paper in a legible hand.
3. Write subject, name of text and author, and your name at the top of the page.
4. Leave margin and skip a line between numbered questions.
5. All papers should be carefully graded by the teacher.
6. Examination questions should be sent in with the students' papers.
7. Arrange for graduation exercises upon the completion of the Shorter and the Larger Courses.
8. Diplomas are furnished free by the Association.
9. Manuscripts should be mailed as first class matter.
10. Let the teacher's name, as well as those of the pupils, be spelled out in full. For instance, do not say Sam Jones one time, Mr. Jones the next time; or Mary Jones one time, and Mrs. S. B. Jones the next time. We must know which Jones is meant.
11. Manuscripts will be returned upon request, provided the necessary postage is sent. Otherwise they will be destroyed shortly after they are received and the grades are recorded.

Credits

All credits are recognized only by the National Sunday School Association of our denomination. The courses are designed to aid Brethren teachers and officers in doing the work which their church calls them to do.

If the examination is successfully passed and the work is satisfactorily completed, each ten-lesson course earns one unit of credit.

Local Records

It is highly essential that local records be kept of the text used, name of teacher, grades, absences, and time spent by each pupil in preparation. The Sunday school

*Additional material for teachers will be furnished on ways of studying and conducting courses later.

secretary should be given this record. Then he may file it away with the permanent records of the Sunday school.

Diplomas

Diplomas are provided by the Ashland office free of charge to the student. There is one for the Shorter Course and also one for the Larger Course.

Recognition Services

A recognition service or commencement should be held when a class completes a full course. Students who are ready to receive diplomas should notify the Ashland office. At the close of each year's class, a public service might be held to recognize the meritorious work done by those who are teachers and officers, or prospective ones. If diplomas are to be granted, of course a commencement occasion is in order.

M. A. STUCKEY.

Studying the
SUNDAY SCHOOL LESSON
at the Family Altar
By William S. Crick

THE BIRTH AND INFANCY OF JESUS

(Lesson for January 7, 1934)

Lesson Text: Mt. 2:1-12; Golden Text: Mt. 1:21

MONDAY

The Word Made Flesh. John 1:1-14. How appropriate to begin the first devotional study in the New Year with the theme of the Coming of the Son of God into this sullen world as "The Word"; into this disintegrating world as "The Maker"; into this dying world as "The Life"; into this darkening world as "The Light". John traces the Divine Son from "the beginning" before creation down to the ministry of John the Baptist. At the incarnation he informs us: "The Word became flesh and dwelt (lived as in a tent) among us". On the threshold of 1934, let us seek to behold the "glory of the Only Begotten Son of God—full of grace and truth" and having received him appropriate "grace for grace".

TUESDAY

The Virgin Mother. Mt. 1:18-25. What promise these six months of study in the Gospel according to Matthew hold! Let us note ten evidences of the "Virgin Birth" which should be palpable to everyone: (1) Jesus' biographers stated it as a matter of fact; (2) the prophet predicted it (Isa. 7:14); (3) the angels repeatedly announced it; (4) Peter, (Mt. 16:16), Thomas, (John 20:28), and John (20:31), so recognized him; (5) Satan, (Mt. 4:3, 6), and demons, (Lk. 8:28, Mk. 1:23, 24) acknowledged him; (6) His enemies insinuated that he was not Joseph's son (John 8:41, 48); (7) God the Father, on three occasions so acclaimed him (Lk. 3:22; John 12:28, 29; Lk. 9:35); (8) Jesus so represented himself (Mt. 11:27; John 10:30); (9) Stephen, Acts 7:56, and Paul, 1 Cor. 15:8, saw him in glory; lastly (10) has he not manifested himself to YOU and to ME?

WEDNESDAY

Jesus Born in Bethlehem. Mt. 2:1-12. What a wonderful quest: "WHERE IS HE Who is BORN KING of the Jews?" Truly,

"salvation is of the Jews" (John 4:22). Joseph, his legal father, was of the royal line of David through Solomon; Mary also was "of the house of David" through Nathan (Lk. 3:31). And we living in these days of the soon return of the King, can take courage in the promise of Jesus that: "All things must be fulfilled which were written in the Law of Moses, and in the prophets, and in the Psalms concerning me" (Lk. 24:44). These predictions of "the glory that should follow" (1 Pet. 1:11), have not yet been fulfilled. Surely, the world stage is being set! Also, let Israel "look up, and lift up your heads, for your redemption draweth nigh!" (Lk. 21:28).

THURSDAY

The Flight into Egypt. Mt. 2:13-18. How the Heavenly Father stayed the murderous hand of King Herod from slaying him who was to be "a Light to lighten the Gentiles and the glory of thy people, Israel!" (Lk. 2:32). Even so, the Son prayed the Father in our behalf: "not that thou shouldst take them out of the world but that thou shouldst keep them from the Evil One!" (John

17:15). How comforting and reassuring Jesus' pronouncement: "And I GIVE unto them Eternal Life, and they shall NEVER Perish, neither shall any man pluck them out of my hand!" (John 10:28). Just as the Author of our salvation was kept, so are we born again "to an inheritance incorruptible and undefiled, and that fadeth not away—reserved in heaven for you who are kept by the power of God through faith unto a salvation ready to be revealed in the last time!" (1 Pet. 1:4, 5).

FRIDAY

Jesus at Nazareth. Mt. 2:19-23. How those "silent years at Nazareth" intrigue our imagination! Luke draws aside the veil to give us these glimpses: "And the Child grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon him" (Lk. 2:40); "And he was subject unto them . . . and Jesus increased in wisdom (mentally), and in stature (physically) and in favor with god (spiritually) and man (socially)." (Lk. 2:51, 52). We also know "it was his custom" to go into the synagogue (Continued on page 14)

<p>E. M. RIDDLE, President Waterloo, Iowa</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p> <p>C. D. WHITMER, Editor, South Bend, Ind.</p>	<p>GLADYS M. SPICE, General Secretary and Treasurer</p>
<p>F. C. VANATOR, Associate Peru, Indiana</p>	<p>BRETHERN RINGING CHRISTIAN CHURCH UNSEPARATED EXTENSION EVANGELISM</p>	<p>2301 13th St., N. E., Canton, Ohio</p>

A Message from Our C. E. President

Waterloo, Iowa, Dec. 12, 1933.

Brethren Endeavorers:

Christian Endeavor Week is not far away. The exact date will likely be from the last Sunday in January to the first one in February. February 2, 1934 will be the 53rd Anniversary of this YOUTH MOVEMENT in the world. But I am writing you about our own denominational anniversary, the 40th anniversary of Christian Endeavor in our own church.

In a recent article in the Brethren Evangelist, Vol. 45, No. 35, under date of September 16th, there is all the information relative to the starting of Christian Endeavor in our own church. It is not so much, and yet perhaps it is all that can be had and that much is of some importance.

Why not every Brethren church, where there is Endeavor work being sponsored, have a celebration of our own anniversary? Now is the time to begin. We suggest that an evening be given over to a well-planned program. Other nearby Endeavorers may be invited. Where our churches are near; that will be a fine arrangement. February the 2nd, coming on Friday, offers a good time for a banquet in keeping with this celebration. Then too, the following Sunday afternoon or evening might well be used in a big C. E. Rally, with speaker or planned program as each society or community can arrange.

Our church at Waterloo, Iowa, is already planning for a banquet with a well arranged program. Details to be decided upon later.

Not the least in the program or celebration is the appeal to make a pledge or present a good offering for our goal—EVANGELISM—this year. This money will be used in the Brethren church for the salva-

tion of souls. It should be sent to Miss Gladys Spice (address on this page). What better thing could we do? ENDEAVORERS! Come On—Let us make a creditable showing this year. Let us concentrate on this one thing, instead of scattering our gifts far and wide, where we cannot get a record.

Finally, we want a report of your celebration for the Christian Endeavor page of the Evangelist. Write it up and send to C. D. Whitmer (address on this page also).

Now, since this will be my last message for this year, I herein add 'My best personal good wishes and a Happy New Year to all Brethren Endeavorers.'

E. M. RIDDLE, President,
Brethren C. E. Union.

P. S. Are you making C. E. posters to advertise your meetings? Are you keeping them to be sent to Winona Lake next conference? We want them there. Two worth while prizes are being offered for the best. Decisions will be announced at the annual C. E. Banquet. E. M. R.

Seeking the Living Way

By C. D. Whitmer

Theme:—When is Christ My Master?

This question is one that comes to us all, and it persists until we have answered it fully. The twelve disciples probably never realized how vividly this question was before them until the time came for the Last Supper. Picture, if you can, the twelve disciples as they arrived in the little room to partake of a meal with Jesus for the last time. They began to argue as to which of

them should have the chief seats, at the right and left of their Lord. The Master rebuked them. "This would be child's play if it were not a serious matter." I am to eat with you for the last time before I suffer and die—and you open the meal with a quarrel. You struggle for the high seats. You think only of yourselves. Which is greater—he who sits down and eats or he who serves? I am here to serve!" Jesus left the table, girded himself with a towel, and began washing the feet of the disciples. When he had finished he went back to the

table. As the Master looked at them he said, "Do you know what I have done? You call me Lord and Master—and I am that. If I wash your feet, if I serve you, what about yourselves? I have given you an example. Surely the servant is not greater than his Lord."

A little later, after Judas had left to betray the Master, Jesus again spoke, saying, "I have a new commandment for you. Love one another as I love every one of you. Here in the future years will lie the test. (Continued on page 14)

that his ware may be advertised as our friend, Mr. R—, runs. He has spent the long day surrounded by heavy timbers, sawed lumber, buzz saws and saw dust. Now he has come to pray before he goes to rest in preparation for another day at the mill.

Next to him is our friendly Mr. K—, another Korean. He never has much to say but his graceful bow and pleasant smile speak volumes of appreciation and happiness which he is enjoying as a result of several years of Christian living.

Number three of the Korean trio is Mr. B—, who has also come directly from work. These Koreans are hard workers. They are immigrants and often made to feel inferior and do the drudgery. He is only a boy of twenty and consequently the effect of the day's work does not show markedly on his face as he sits quietly on the folding chair while the knees of his overalls shine with the accumulation of grease acquired in the shop and continuing to accumulate there since the overalls were new, probably several months ago.

Mr. O—. Who is this late comer? (He arrived just one hour and 20 minutes after the meeting was scheduled to begin.) "Who is he? Why doesn't he get around on time?" you say. Dear friends! he has come when most of us would have sought an easy chair and our newspaper for just a few minutes before consigning ourselves to the mattress for the night. He has probably worked until sundown in the carpenter shop. Even in his occupation, this little five foot fellow, takes after his Lord. Then he hopped on his bicycle, which he rides because it costs less than riding tram cars, and rides home. He grabs his towel and soap and makes for the nearby public bath where he scrubs up and takes a good soaking in steaming hot water. He hurries home, eats his rice and pickles, puts on his white collar and his only "good suit," says goodby to his wife, jumps on the bike again and is off for the church. From the pastor I learn that out of his meager earnings he must pay his rent, probably amounting to one-fourth of his salary; he must pay rent for his brother's widowed wife and three children and provide for them. Moreover, he has just buried his aged father-in-law, and few things are more expensive in Japan than to bury the dead. In addition to this he must provide for other relatives, none of whom are Christians. And yet! he is always wearing a smile. He is happy in Christ! He bears his burdens manfully in spite of a childless home—the greatest of all possible disappointments to a Japanese husband and wife. He too came—though late—to pray and praise.

Mr. A— is the fellow wearing an old coat displaying two holes in the back. These people do not come to the church to display their clothes, neither does the lack of good clothes keep them away from the meetings, and why should they? He too is a young day laborer but faithful to the God he loves.

Mr. K— is always dressed up. His hair is sleekly oiled and combed but not to the point of vanity, merely in keeping with the position he holds at the city office. He is just a "babe in Christ" but is showing remarkable growth and promises to be a great help in the work of the church.

Next to him sits the writer, the only light complexioned person in the group but seemingly none the less welcome because of that. There is nothing strange about his being present at a prayer meeting. It is now more than forty years since he learned to pray

Send Foreign Mission Funds to
LOUIS S. BAIMAN
Financial Secretary Foreign Board
1925 East 5th St.,
Long Beach, California

MISSIONS

Send Home Missionary Funds to
R. PAUL MILLER
Home Missionary Sec.-Treas.
Berne, Indiana

Who are These that Gather for Prayer?

A Look-in at an Evangelical Church Mission in Japan

By REV. HARVEY THEDE

Missionary of the Evangelical Church in Osaka, Japan

The fact that Oriental people should worship the same God as you and I, seems more wonderful to us who have been privileged to live among and work with them, than to our friends at home. The reason for this may be that we here see how greatly the background and present-day life of these people has been and still is, subject to the influence of various religions which, through a long existence here, have become an intricate part of their culture, whereas we in the homeland though academically familiar with the fact that other countries have their own religious system, never really escape from the thought that all the world is familiar with Christianity as we are. We rather expect them to worship our God. So when I gather with my Japanese Christian friends for prayer I often think of what a wonderful and beautiful thing it is for different people, in different parts of the world, to meet to pray to the same heavenly Father. At the same time my heart rejoices at the knowledge of our kinship through Christ. Thus I thought again as I sat in the prayer meeting at our Osaka, Izu Church, sometime ago. There were just eleven of us—the twelfth may have been anyone who was willfully absent—and there we sat, according to our custom in a semi-circle facing the leader, our young pastor. But who were these eleven and why did they come?

Miss Y. . . ., the only feminine number of the church out this evening, is the caretaker's daughter and probably the only one in addition to the writer brought up under Christian influences. But why does she look so tired and worn? She has begun to share the worries of her fast aging mother, who through an unfaithful husband must bear the entire burden of providing for the home. This faithful daughter has spent the day at a sewing school far across the city from which she has returned just a little while ago. But fortunately she has learned to pray and she is not too tired to appreciate the value of an hour of prayer. Other members of her sex would no doubt be present but some must work and others live too far to permit their coming out in the evening to the service.

Next to her sits Mr. K. . . ., a young man dressed in Japanese kimono. He was once a communist. While merely a boy he spent three years in prison because of his communistic sympathies but by the grace of

YOU ARE INVITED

to unite in a fellowship of prayer
the world around on the
World Day of Prayer
February 16, 1934

God has become a changed man. Once he was willing to give himself to the propagation of the Marxian doctrine, but now he gives his time, his money and talents for the extension of the Kingdom of God.

"How does that fellow with the scar on his cheek come to be numbered among the eleven," you ask, "and where did he get that scar?" You mean Mr. U—? He never says how he came by that scar. It may have an interesting history. It may be the relic of his pre-Christian experiences, but that is of little consequence now. The fact remains that he has found Christ and salvation and that is why he is present on this night. He is the "Village Smith." He, too, comes to church on Sunday, now however, to sit among his boys, for they are not yet Christians but his prayers and the silent testimony of his daily life is sure to have a wholesome effect and influence upon them and the community.

Our Korean friends are also present. The first of the three sitting next to each other, Mr. R— has just come from his work at the saw-mill. Perhaps he hasn't even stopped long enough to eat a bite or if he did he hurried off without taking time to change his clothes. There he sits with his coolie coat; not the gorgeously colored kind our ladies wear for an evening wrap—but an honest-to-goodness coolie coat made of blue denim bearing the name and business of his employer in Chinese ideographs, so

and the habit of gathering with God's people for prayer has long been a habit with him. For this he is inexpressibly grateful.

The last man is the student pastor, Mr. W—. He is a busy man. Having fought the call to preach for a number of years, but having no rest, he finally yielded three years ago. In spite of being married and having a wife and child to support he at once entered the seminary. He travels nearly fifty miles per day going to and from school. He is at present enjoying a short spring vacation from the school and therefore is the more active at the church work. He is a product of this very church. It was he who suggested that he with his family move into cheaper and much less desirable quarters in order to save rent. He still has

three years of his grind before he can devote his full time to the church. He is a fine fellow, understands his people, preaches a sane gospel, has a sense of humor and is not afraid of work. He comes to pray with his people and for his people. There are many who need his help some cannot come and some will not come. He must carry upon his heart all of them.

Come and join us. Hear their prayers and thanksgiving, humble, sincere and full of faith. Come and learn of their temptations and their victories. Come and compare their past with their present, compare their ambitions in Christ with their ambitions in life before they knew him and answer for yourself the question, "Should Missions Go on?"—The Evangelical-Messenger.

The Lord is giving in other parts of the brotherhood. We shall continue to pray that all our churches may recognize the privilege of preaching the Word of God in these uncertain times. "Heaven and earth shall pass away but my words shall not pass away." (Luke 21:33).

CHAS. W. MAYES.

ALBERT E. NEHER

The Second Brethren church of Los Angeles, California, has suffered another tremendous loss in the passing of Albert E. Neher on November 17, 1933. Unspeakably lonesome for his wife who went to be with the Lord less than eight months before, Brother Neher was anxious for the time of his departure. Knowing this, the more than four hundred friends who gathered from all over the Southern California district to pay their last tributes to a life well spent, were perfectly resigned to that which had transpired. All pastors of the district were EVANGELICAL MESSENGER L. . . N TextF 2 present at the last rites which were conducted by the writer, the pastor of the church the deceased loved so well. Brother Neher was a deacon of the Second church for 23 years and was the much loved Sunday School Superintendent for 17 years. He was also an active member of the district mission board for a long time. As treasurer of this board, it was his lot to disburse the money for the beginning and early growth of the thriving South Gate mission church where his son-in-law and his daughter, Leila Polman, have been so greatly used of the Lord as pastor and wife. In addition to this daughter, where he made his home during his last eight months on earth, one son Gerwin, also survives, along with three grandchildren and one brother, Benjamin Neher. Before slipping away to experience that happy first moment of seeing face to face his Savior whom he loved and served, and the reunion with his devoted wife, he requested his pastors to use Romans 12:11 as the text for his parting message to all who might gather for the funeral service. Pray that other such diligent and fervent servants for Christ might be raised up to supplant these who have gone on, "so much the more as ye see the day approaching."

A. D. CASHMAN.

SECOND BROTHERS CHURCH

Los Angeles, California

Another year has passed and our church has been blessed in many ways.

In these days when we see so much falling away from the "faith once and for all delivered to the saints," we thank our Heavenly Father for the faithful ones in the church and the new faces that have come in.

Our pastor, Brother Cashman and wife have surely been faithful and sincere servants of God. They have both worked untiringly in their efforts for a better and more spiritual church. We can truly say, "We have gone forward and not backward."

A most unique series of services were planned by our pastor for the month of November which proved a great spiritual blessing to our church. Five popular radio preachers on the coast appeared in person and gave messages on five successive evenings during the first week. Such men as Chaplain Hogg, Dr. Stewart MacLennan, Milo Jamison, Dr. Talbot and Dr. Fuller



LINWOOD, MARYLAND

The Linwood evangelistic campaign has now passed into history. These services began on the 19th of November and continued three weeks. They were conducted by Dr. Charles A. Bame of Ashland, Ohio. He preached the truth with clearness, force and power. As an exponent of great Bible truths he has few superiors. His exposition of the book of Romans was so interesting that many came to get these fine expositions which were aside from the regular evangelistic campaign. His audiences grew from the first. In point of additions to the church the number was not so large. Eight have been baptized and received into the church and two will probably go to another church. Five had been received just before the meeting began. Brother Bame had his home with us while here and his stay was greatly enjoyed. The additions were of a type that will give standing to the church and as a result of clear explanations as to what the church really stands for the church has a higher standing in the community than she has ever had. Seed was sown that will produce a harvest in the future. Only those of us who know the real situation can appreciate the fine work that was done by Dr. Bame in the evangelistic campaign.

A feature that is worthy of special note is the splendid way in which the members of the Church of the Brethren supported this work. Night after night delegations came with special music and in every way possible showed their interest in the work. We certainly are grateful for their aid in this campaign. Some of their members did not miss a night after they started. A few more revivals like this one and there will be a wedding of these two churches and I would like to be the officiating clergyman and I do not believe any divorce suit will follow, either.

J. L. BOWMAN.

WHITTIER, CALIFORNIA

The Lord is with us in Whittier. We praise his Name!

The Evening Bible School is functioning enthusiastically with two classes on each of four evenings a week. A weekly popular hour is open to the public at which time

we enjoy hearing some of the greatest preachers in Southern California. Seventy-eight enrolled at the beginning of this Semester.

Our Sunday school is growing with an average attendance of from fifty to seventy-five more than one year ago.

We marvel and praise the Lord for the way he has blessed the Sunday services. We sometimes have two hundred and fifty in the morning service and occasionally over three hundred in the evening.

Our auditorium has been enlarged twice in seven months. Once we added eight new pews and the second time we placed eighty-nine opera chairs in the balcony.

Our Young People's Christian Endeavor Society has just moved to larger quarters made possible by putting two rooms into one. These changes bring about a serious cramped condition for our Sunday school.

At a recent business meeting, it was decided to build a new building adjoining the present building on the south. The work has been begun, but is delayed on account of rain. The new structure will have a basement and one floor. This will give us an addition of about twenty-six hundred square feet. We hope this will be ready to occupy by the middle of February.

The W. M. S. and Junior and Senior Sisterhoods are active, holding regular and profitable meetings.

Three of our young men are now in Ashland in preparation for the ministry. Two are in the College and one is in the Seminary.

Our prayer meetings are times of spiritual refreshing with great emphasis placed upon praise, thanksgiving and intercession. One special meeting on Tuesday morning at 9:30 continues to be the power generator for the church.

As a result of the blessing of God almost every Sunday, people are coming forward either to accept Christ for the first time, or to give their lives in surrender to the Lord, or for fellowship in the church. We have averaged a baptismal service every other Sunday since the first of September. For these blessings we give the praise and glory to the Lord who alone is able to move people in these difficult days.

We rejoice greatly in the victories which

were engaged. During the second week our pastor preached on timely topics and the third week Brethren pastors in the district brought fine messages each evening. A. L. Lynn on Monday, Dr. L. S. Bauman on Tuesday, C. W. Mayes on Wednesday, John Lienhard on Thursday and Leo Polman on Friday. All services were donated and all offerings were turned over to the building repair fund to care for much needed repairs on our church building.

We have lost two saints of God during the last year, Brother and Sister Neher. Sister Neher passed away in March and just eight months later Brother Neher slipped away to be with our Lord and his faithful wife. It seems like there is such a vacant spot for they were always in their places when there was a church service. Brother Neher had been the Sunday school superintendent for seventeen years, so you see it will be hard to fill places that they had so beautifully filled.

We hope that the coming year will find us ready to go forward better prepared than this year. Although the depression has hit us here we know that our Father is rich in houses and lands and that with him all things are possible and we know that "all things work together for good to them that love the Lord."

MRS. PEARL McNEIL.

Preparing For a Revival

(Continued from page 8)

and had finished my schooling, I would then more than tithe and be a real steward. This did not work, however, for my conscience pricked me so much, that it was impossible to rest at night. Finally the victory came. Upon my knees I decided what I should give to the Lord and, debts or no debts, the next check was amputated—with no little struggle on my part—but the Lord received his portion, and has from that time on. The victory was won. Have I suffered from it? This last year, the Lord has blessed me immeasurably.

It is impossible to give to God. It cannot be done. He sees to it that the individual who freely gives, freely receives. It may not be so much materially, but what a wonderful blessing we receive, spiritually. The children of Israel, at the height of their success, gave thirty-five percent of their incomes to God; what is the matter with the Christian of today in this dispensation of grace? These people were Jews, and under the law; according to historians, they were blessed as long as they feared the Lord.

Prayer and the Spirit of Expansion

In preparing for a revival, we should establish LIVING prayer meetings. Nearly every revival has started because some individual, or group of praying Christians, had the burden of souls so heavily upon their hearts, that they agonized before God for lost sinners. The Holy Spirit should have the right of way in the heart of the individual Christian until rivers of living water flow out. The Brethren must be convinced that revivals are essential to growth and power, as well as for the salvation of the sinner. Christians must pay the cost; must be willing to sacrifice; must be true stewards, and not rob God. Our Foreign mission program must be multiplied many times and a Home program to match.

It is time for our larger churches to branch out and establish mission points as we did in the past. In this manner, the

great surplus of living talent in those churches can have a personal interest in the project receive wonderful training, and be built up spiritually. It was my privilege to attend a Baptist church in Michigan for three years. There was not a wealthy member in the church. This church had a vision of stewardship and, although much smaller than many in our own denomination, had three missions (one a Russian). We young people organized Gospel teams and worked in these mission points. Not only did the Lord honor his Word—"for out of the mouths of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger," but also blessed us wonderfully. We supplied workers, music, and some financial assistance, and when I left that community, one mission had 100, the second 80, and the Russian 40 members. This church also gave two thousand dollars a year to Foreign Missions. Don't tell me that the Brethren church cannot grow in this manner! I know another church in Chicago, which is right now running four missions in outlying towns, and gives over five thousand dollars to Foreign Missions. What these other churches are doing now, during the so-called depression, the Brethren church can do. We need a revival of this method of expansion, supplemented, of course, by the work of the General Mission program. It works! I've seen it work, and have helped to make it work, in other churches.

The Brethren church is unique in that it is the Fundamental church of the so-called Fundamentalists. It has truly the "full Gospel message." It is not, however, living up to its privileges. Let us awake from our lethargy, and arise from the dead, and God will give us light!

Sergeantsville, New Jersey.

Studying the S. S. Lesson

(Continued from page 11)

on the Sabbath day (Lk. 4:16), and that he was known about town as "the carpenter, the son of Mary, the brother of James and Joses, and Juda and Simon" (Mk. 6:3), and that he had at least two half- (or step-) sisters. We also understand he was not popular with his family (John 7:2-9).

SATURDAY

Jesus in the Temple. Lk. 2:41-52. Many are the sublime implications of this narrative of the visit of Jesus to the temple in Jerusalem in his twelfth year. But let us consider some very practical lessons for those of us confronted with the "boy problem". Not only did his (foster) father, Joseph, go up to Jerusalem every year to the Feast of the Passover, as was required of every adult male, but his mother also made the pilgrimage—attesting that she was more than a nominally devout woman. Then, there was the tragedy of his parents "supposing" their Son to be in the proper company! Not all taken-for-granted-absences turn out so auspiciously! Again, where would one of our Junior boys be likely to be found today alone in a capitol city which was just emptying itself of festival throngs which numbered thousands from all over the world! Finally, there is the indictment due hundreds of parents today: "They understood not" their son!

SUNDAY

The Promised Child. Isa. 9:2-7. A Child

born to be a King—after that he hath suffered . . .! Simeon, in the Temple, on the occasion of the Child's presentation, "said to Mary his mother: "Behold, this Child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against!" (Lk. 2:34). How Israel has fallen for nineteen centuries! And how the faithful Remnant will rise again when they accept their Messiah! Then, and not before, will the prophecies be fulfilled: "Wonderful" in his majesty and power; "Councillor" in justice and equity; "Mighty God" in his power to subdue all things unto himself; "Everlasting Father" in his dealing with his people as a father; "Prince of Peace" in that he not only can GIVE peace, but in that he will ENFORCE peace!

SEEKING THE LIVING WAY

(Continued from page 12)

It is my test. By it men shall know that you are my disciples—if you have love one to another."

The Last Supper then began. Jesus served the wine, broke and served the bread. After this was completed, he spoke to his disciples at length, telling them many things that were to happen. In the 16th and 17th chapters of St. John is told exactly what Jesus said. This time he spoke so that all the disciples understood. They knew exactly what was expected of them. Jesus was soon to leave, and the building of Christianity was to rest upon their shoulders.

In our lives we must recognize the higher power as did the disciples. We must accept the challenge given by Jesus in that we must show love to God, our Master, by doing his bidding.

Jesus told us many things we should do, especially concerning our attitude and actions toward others. We must make our lives attractive with a personality like to that of Jesus.

Every life is faced with the danger of temptation. The ruling passion of many a life is personal pleasure. Some are lured on by the lust for power over their fellowmen, while others, less self-centered, strive for the supremacy of their particular group. Still others live for the purpose of accumulating material wealth. Do not let these evils creep into your life, for these motives of living fall far short of the ideals of Christ.

We need again to ask ourselves the question, when is Christ my Master? You say: "He is my Master all the time." Truly, he is your Master all the time, but just insofar as you live, as an example, his life. Remember, Jesus was always ready to serve as he did at the Last Supper. Each of the disciples felt, at that time, that he must live the ideals of Jesus, remind others of him, continually enjoy fellowship with him for courage to go on, and extend his cause to the whole world. If we will but accept these challenges, we will discover that Christ is truly our Master.

(To be continued)

FETISHISM IN AN ARMENIAN CHURCH

The interpretations scientific explorers attach to their finds do not always matter greatly for guesses are easy deductions and imagination plays one many tricks when it becomes too volatile. But what they sometimes bring to light by research may shock

and enlighten those who are firm believers in the Christian religion, but are deficient in any knowledge of superstitions which early crept into the churches and persist unto the present time. Mr. Carveth Wells, who has a reputation for exploration in the jungle latitudes, has found his latest adventure in a remote corner of Soviet Russia, where he found, almost untouched by the conflicts, the monastery of Echmiadzin, seat of the primate of the Armenian Church, forty miles from Mount Aarat.

Here is a great group of buildings, surrounded by brick walls thirty feet high. But the real interest is in the relics which the cathedral harbors. There are early manuscripts, among them copies of the gospels and the whole Bible. More interesting than even these, strange to say, are the relics, such as the piece of reddish petrified wood, in a frame studded with jewels. For centuries it has been venerated as a fragment of the original Noah's Ark, "a piece of the rudder." The grain of the wood still shows clearly, Mr. Wells states. Another relic, mounted in the same manner, is a spearhead, which is reputed to be the very one that pierced the side of Jesus as he hung on the cross.

But the relic valued most is the coat for which the gamblers rolled dice at the foot of the cross on the day of his crucifixion. In making this claim they dispute the claim of Trier, in Germany, which makes the very same statement about the "holy coat" which was exhibited there this very year. Too precious to be seen, Echmiadzin's relic is kept in a sealed cavity beneath the ancient pulpit.

The legend about the coat is that the soldier who won it sold it to a Jew who took it home. When he put it on the shoulder of his sister, however, she fell dead at his feet. The monks explain that her body was exhumed years later, and the coat in which she was buried, was found to be in perfect condition.

This sort of fetishism permeates the Greek and Roman churches, and has entered in various ways into Protestantism. A pulpit used by John Wesley in Wales sits in the chapel of Emory University. A spoon used by Alexander Campbell was exhibited at a recent convention, and the ladies invited to "lick". In the early centuries of the church nobody dreamed that Christians would adore relics, or that a simple bishop would become "the Pope." But behold—Selected.

FEDERAL LAWS IN PRE-REPEAL ADVERTISING

The rejuvenating whiskey traffic, apparently encouraged by the expected triumph of prohibition repeal, and claiming some sort of tacit pre-repeal government sanction for a sudden burst of nation-wide advertising, runs afoul of, not only a single government statute, but by their action, it is now discovered they have violated three distinct and separate federal legal bans upon their publicity." declares a statement issued from headquarters of the American Business Men's Prohibition Foundation in Chicago today.

"The three federal laws specifically prohibiting the carrying of liquor advertising through the United States mails, are:

1. "The Reed Amendment to the Post Office Appropriations Law, approved March 3, 1917, more than nine months before the Eighteenth Amendment was even approved by Congress, still acknowledged to be in full

operation; 2. Section 17, Paragraphs 613-614 of the National Prohibition Act, adopted January 16, 1920; and 3. The Congressional Act of March 22, 1933, Sections 3 (c) and 7, in which, by specific statement, the Act of March 3, 1917, including the Reed Amendment, is recognized as being in full force.

"These three federal enactments agree in prohibiting the transporting through the United States mail of any advertisement of 'spiritous, vinous, malted, fermented or other intoxicating liquors of any kind . . . when addressed or directed to any person, firm, or other addressee at any point or place in any state or territory in which state or local legislation makes such distribution or solicitation illegal.' A fine of not more than \$1,000 or imprisonment for

TWO "BRETHREN" CHRISTMAS GREETINGS

Strange as it may seem, the morning paper today (Dec. 26) carries a statement that this year, there was less of the sedate and "regular" sort of Christmas greeting and more of the more secular. In confirmation of this, the scribe would like to produce some of the evidence. Perhaps in the failure to get the consent of both the parties, one will not date to disclose the names of these Brethren, but here are the (doubtless) original verses:

*"The wolf is howling at our door,
The raven echoes, "Nevermore,"
Dark shadows hover round about,
The coal is gone, the fire is out.
Our purse is empty, credit's gone,
Of worldly goods we ain't got none.
And yet, despite this sad array,
We still have cheer enough to say,
"Merry Christmas."*

—Signed.

Swift on the lap of Uncle Sam went the reply:

*Too late! Too late! Your Christmas cheer
Came after Christmas Day was here.
But "better late than never," still;
"Cheers" always good, if sick or ill.
Depression's o'er; so sad your lot,
No coal you have, no wood you got?
So we advise you, come back here;
You'll surely have a glad New Year.*

not more than six months on first offense, or for not more than one year on a second offense, is imposed by the Reed Amendment. "The Reed Amendment concludes with this statement: "The Postmaster General is hereby authorized and directed to make public from time to time in suitable bulletins or public notices the names of states in which it is unlawful to advertise or solicit orders for such liquors."

"In view of the fact that the present Postmaster General of the United States, James A. Farley, so far as known, has issued no recent bulletins in accordance with these federal instructions, a list of states and lesser sections in which liquor advertising is still barred, is of interest: Alabama, Arkansas, Florida, Georgia, Idaho, Iowa, Kansas, Kentucky, Maine, Minnesota, Mississippi, Missouri, Nebraska, North Carolina, Ohio, Oklahoma, Pennsylvania, South Carolina, South Dakota, Tennessee, Texas, Vermont, Virginia, and West Virginia. In addition, there are hundreds of counties and townships, representing areas in most of

the other states, thus protected by these federal statutes.

"The claim that official government approval has already been secured for pre-repeal whisky advertising is unqualifiedly denied by three letters just received by the Foundation: The Department of Justice, which advises that the Attorney General, spokesman for that department, has issued no ruling on the subject; the Post Office Department advises, 'This office has made no ruling with respect to the status of the so-called Reed Amendment'; and Commissioner J. M. Doran of the Treasury Department writes 'You are advised that this office is not aware of any ruling made to the effect that there will be no prosecution henceforth under what is known as the Reed Amendment', and concludes by quoting verbatim, Sections 3 (c) and 7 of the Act of March 22, 1933, the Beer Act, which specifically acknowledges the present calidity of the Reed Amendment.

"In view of the above, whiskey advertising is likely to find a thorny path back to legal standing, even if the Eighteenth Amendment is repealed."

SPECIAL NOTICE

ABOUT EVANGELIST PRICES

Inquiries have reached the editor regarding the new merged paper, asking when it is to be effected and whether there will be any special rates offered, and what, if any. The present editor of this paper is unable to answer these inquiries definitely as the leadership of the proposed merged paper has not at this writing been selected. As soon as information is available regarding the new set-up it will be passed on to the brotherhood. However we are going ahead with a campaign for renewal and new subscribers and we are hoping for the hearty cooperation of all pastors and lay leaders. The regular rates prevail until further word. These are \$2.00 for single subscriptions and \$1.50 for clubs consisting of at least 60% of the families of any church's membership.

THE EDITOR.

THE TIE THAT BINDS

SEILER-GRISSO—On Thanksgiving Day at noon, at the parsonage, Lanark, Ill., Mr. Kenneth Seiler and Miss Vada Ruth Grisso were united in marriage. Both of these young people are active members of the Brethren church, and have a large circle of friends. The bride is a graduate of Francis Shimer Junior College and has taught school in the vicinity of Lanark. She is also an accomplished musician. Mr. Seiler has been in the employ of one of the local banks for a number of years and is at present employed by the Federal Government as bank examiner with headquarters at Madison, Wis. The single ring ceremony was pronounced by the bride's father, and undersigned. May the blessings of heaven attend them, and may our Heavenly Father cause his face to shine upon them as they journey through life together.
C. C. GRISSO.

IN THE SHADOW

ADAMSON—Matilda Margaret Adamson, wife of Samuel Adamson, died December 10, 1933, after an illness of three years of paralysis. She was born Dec. 25, 1858, the daughter of Aaron and Ida Tombaugh. She was 75 years, 11 months and 8 days old at her passing. She was a member of the Center Chapel Brethren church. There are left to mourn her departure her husband, 7 children, 26 grandchildren and three great-grandchildren. Besides a host of friends. Funeral services held at the Enterprise Brethren church in charge of Rev. John McCallly of Roann.

PAUL A. DAVIS.

MCCRACKEN—Joseph Milton McCracken was born June 15, 1854, and died August 15, 1933, being in his eightieth year. Fifty-three years ago he married Phoebe Parker. To this union five children were born, all of whom survive with the mother. There also survive fifteen grandchildren, one sister and four brothers. Brother McCracken was one of the pioneer

members of the Aleppo Brethren church in Green County, Pennsylvania, half a century ago when Elder J. A. Murray and Elder Henry Wise were active in building the Lord's work in southwestern Pennsylvania. The family called this writer, who had the privilege of being Brother McCracken's pastor from 1923 to 1925, to conduct the funeral which was held from the home place. Upon urgent invitation, we remained over Sunday in this former congenial parsonate, and preached at the Sugar Grove church where the McCracken family have worshipped for many years. At the close of the morning sermon it was our privilege to receive the confession of one of Brother McCracken's sons who is himself the husband and father in a splendid family. During the afternoon he was baptized along with three children who were relatives. So we see, that, while the Lord calls home his workers, he raises up others to continue his work. May the zeal and conviction of these pioneers rest upon those who take their place in the ranks of the church militant.

W. M. CRICK.

WHARTON—Edna Jacille Wharton, daughter of Mr. and Mrs. Ira Wheaton, was born March 31, 1906, departed this life Dec. 2, 1933, aged 27 years, 8 months and 2 days. She leaves to mourn her going a husband, Lloyd Wharton, two daughters, Maxine and Elaine, her parents, Mr. and Mrs. Ira Wheaton, one sister, Mrs. Chas. Lawrence of Mt. Vernon, and a host of friends. At the age of fourteen she united with the Brethren church in Danville, Ohio. Services were conducted from the Brethren church in Danville in charge of the undersigned, assisted by Rev. Smith of the Methodist church.

J. C. BEAL.

HAYNES—Joseph S. Haynes was born in Carlton township, Tama county, Iowa, Sept. 30, 1840 and lived there his entire life. He departed this life December 1, 1933, at the Deaconess hospital in Marshalltown.

He united in marriage with Maggie Richards, Oct. 4, 1861. He is survived by his wife, five daughters and a son, and twelve grandchildren. Mr. Haynes accepted the Lord as his Savior several years ago in the Brethren church in Carlton Township and has since been faithful to the church and the Lord. The funeral services were held by the writer at the Brethren church, and the burial was in the church cemetery.

RAYMOND BLOOD.

KRICKENBERGER—Mary Margaret Virginia Krickenberger, eldest daughter of Joseph and Amanda Hupp Krickenberger, was born Dec. 3, 1855 and departed this life Dec. 11, 1933, aged 78 years and 8 days.

When a small child she came with her parents from Virginia, to the homestead on which she remained till her death.

When a young woman she united with the Brethren church of Pleasant Grove, in which faith she continued during the ensuing years. She was preceded in death by her parents, 2 brothers and one sister.

The community mourns her passing. Funeral services at the home by her pastor, the writer, and interment in Pilot Grove cemetery.

H. W. ANDERSON.

STEM—William Stem died November 25, 1932, rather unexpectedly. He had not been well for a few days but his condition was not alarming. On the evening of the 25th, he had ordered his supper and when the attendant left the room to prepare his supper, on returning he found life extinct.

Brother Stem was for many years a faithful member of the Linwood Brethren church. His quiet unassuming life won for him many friends in the community in which he lived. His devotion to his God and his church were very marked. He supported his church in every way possible. His funeral services were held in the Linwood Brethren church and were very largely attended. The services were conducted by his pastor, assisted by Brother Joseph Garner of the Church of God. Brother Garner and Brother Stem had been lifetime friends. His body was laid to rest in the famous Pipe Creek cemetery in which many Brethren, formerly lay members in Brethren churches, now rest. He is survived by two sons. He was preceded to the grave by his faithful wife some years ago. Services by his pastor in the Linwood Brethren church.

J. L. BOWMAN.

SNIDER—J. D. Snider passed away Nov. 12, 1933, at Sun Springs, Kans., at the age of 82 years, 10 months and 12 days. He was a member of the Lutheran Church and active until the time of the disbanding of the organization. The funeral was conducted from the Chapel of the undertaker's parlors in Sabetha, Kansas. Interment in the Sabetha Cemetery. Services were by the writer.

L. A. MYERS.

BERKLEY—Gillin Franklin Berkley, son of Elias and Anna Miller Berkley, passed away at the St. Anthony Hospital, Sabetha, Kans., Nov. 13, 1933, at the age of 79 years, 10 months and 22 days. He was a consistent member of the Brethren church at Hamlin, Kans., and was active in the affairs of his church to the end of his life. He leaves a companion, 10 grandchildren and 3 great grandchildren and with other relatives. Funeral services were from the Brethren church in Hamlin, conducted by the writer.

L. A. MYERS.

SMITH—Jacob Alva Smith departed this life Nov. 27, 1933, at the age of 73 years, 2 months, and 9 days. He was born near Milledgeville, Ill., Sept. 18, 1860. He was a member of the Church of the Brethren in Morrill, Kans., and for a time served as Church Treasurer and was also Sunday School Superintendent for a term of years. He leaves a companion, two daughters and one son. Services were held from the Smith home at Morrill, Kans., conducted by the writer.

L. A. MYERS.

Flickinger—Susan Peck Flickinger was born Aug. 2, 1848, and departed this life Nov. 28, 1933, at the age of 85 years, 3 months and 26 days. She was a member of the home of her daughter. She was a member of the Church of the Brethren in Morrill, Kans. She leaves a sister, Mrs. Sam Kimmel of Falls City, Neb., and a step-son, S. C. Flickinger of Morrill, Kans., with other relatives, in bereavement. Funeral services were held in the Church of the Brethren, Morrill, Kans., by Rev. Paul Longnecker, pastor of that church, assisted by the writer.

L. A. MYERS.

OUR LITTLE READERS

HAPPY NEW YEAR

By Louise M. Oglevee

*Once there was a boy who said,
In the politest way,
"A happy New Year to you,"
To folks on New Year's Day.*

*But he surely didn't mean it,
For before the day was done,
He frowned and sulked and scolded,
And was cross to everyone.*

*A little girl that morning,
In the politest way,
Said, "Happy New Year to you,"
To folks on New Year's Day.*

*And she surely must have meant it,
For before the day was done,
She had helped a lot of people,
And been kind to everyone.*

*Now a year is made of days,
And this fact is clear;
Happy, friendly, helpful days
Make a happy year.*

THE GIFT OF HAPPINESS

By Bertha Wood Godshall

One day, early in the winter, a little package arrived for Ruth from her Aunt Sara, who was a missionary in China. Eagerly the little girl tore off the wrappings, hoping that it was a beautiful gift for her.

"Why, it isn't much of a present," she sniffed disappointedly, holding up the contents of the box. "It's only a couple of queer-looking balls." There was a note enclosed, which she read aloud:

"Plant these lily bulbs in a bowl on a sunny window sill," was what Aunt Sara wrote. "They will grow into sweet-smelling flowers. The Chinese people believe that if they bloom on New Year's Day, they bring happiness for all the year."

Ruth looked disgustedly at the little dry, brown bulbs which she held in her hand.

"If she'd sent me a doll, it would have brought me a lot more happiness," she exclaimed angrily, throwing the bulbs back into the box. She picked up the new doll that had come on her birthday and sang it to sleep just as if it had been a baby.

"Why, you never planted Aunt Sara's bulbs," declared mother, a few days later, when she found them still in the box.

"What's the use?" demanded Ruth crossly. "Nothing pretty could ever come from those dried-up lumps."

"Suppose you plant them and see," suggested mother. "Flowers come from tiny brown seeds!"

Frowning sulkily, Ruth placed the bulbs in a bowl on her bedroom window sill.

Although she carefully watered and tended them, there was no change in their appearance for many days. Now she was sure that she had been right about them. She was about to tell her mother this, when, to her surprise, one morning she saw tiny green shoots coming up.

After that she watched them closely, her first thought each day upon waking being

to see if they had grown any in the night.

On New Year's morning, when Ruth opened her eyes, she noticed that the air was filled with a wonderfully sweet perfume. Glancing toward the window, she gave a delighted cry. There were four beautiful gold-and-white lilies smiling back at her, as if to say, "Happy New Year!"

"Mother, look, my bulbs have turned into flowers!" exclaimed Ruth.

"Suppose you had left the bulbs in the box," said mother, gazing at the fragrant, starry blossoms.

"Then I would never have had the happiness of seeing them bloom right here on my own window sill," smiled Ruth, bending to smell the blossoms which had journeyed all the way from China to bring her this joyous holiday greeting.—Selected.

BOOK REVIEW

From time to time a number of Brethren have requested names of readable books on the subject of Archaeology and the Bible.

This fall Revell Company has given us a posthumous publication of Dr. Melvin Grove Kyle, entitled, "Moorings Masts of Revelation." Dr. Kyle is well known in Brethren circles because of his most acceptable lectures on the Winona Bible Conference platform, and through his writing archaeological notes in the Sunday School Times over a period of many years. For some years he was President of Xenia Seminary, in which more than one-half dozen of our ministers received their theological training.

The book is divided into six parts as follows:

1. Walking in the Morning Twilight with the Patriarchs.
2. Walking at Sunrise with Moses.
3. In the Footsteps of the Prophets, in Sunshine and Shadow.
4. In the Footsteps of Our Lord; the Galilean Ministry, the Way of Service.
5. In the Footsteps of our Lord: Judean Ministry, the Way of Reconciliation.
6. In the Footsteps of the Apostles and Evangelists.

This two dollar book, purchased by your Sunday school and read by every teacher, would develop a Palestinian appreciation, an understanding and love for the Word, and enrich Bible teaching.

KENNETH M. MONROE.

ANNOUNCEMENTS

A BULLETIN IDEA FOR PASTORS

The Layman Company is now putting out its Tithing pamphlets in four-page Bulletin form, printed on two inside pages only, other two pages blank, for local material. The cost will give a saving of at least \$5 per week to any pastor who uses four-page bulletins in his Sunday services. A good opportunity for five or ten weeks of tithe education without expense or special distribution. Thirty-two subjects to choose from. Sample set, 15 cents. Prices 40 cents per 100; \$3.00 per 1,000.

Please give your denomination, also please mention The Brethren Evangelist.

The Layman Company,
730 Rush Street,
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Ashland Theological Library
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